

IS THE U.N. MANEUVERING TO CURB RELIGION?

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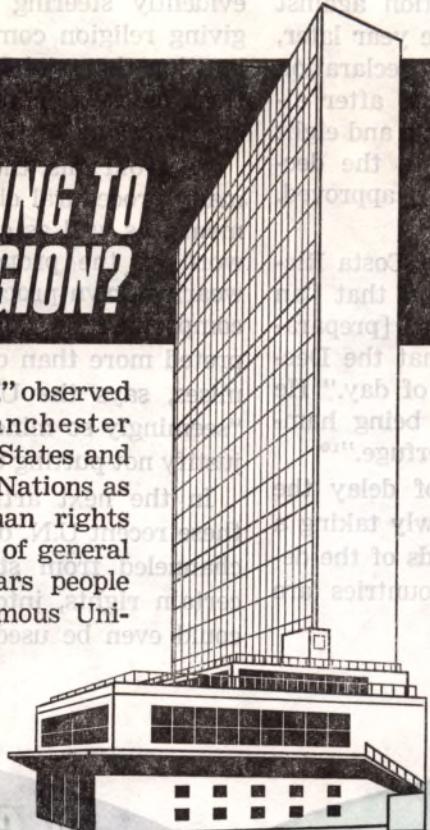
IS THE U.N. MANEUVERING TO CURB RELIGION?

"ONCE upon a time," observed England's Manchester *Guardian*, "the United States and others saw the United Nations as the champion of human rights and impartial defender of general faiths." For many years people admired the U.N.'s famous Universal Declaration of Human Rights as a model for freedom. But now, says the *Guardian*, "disillusionment" has set in. Why the change?

Well, some accuse the U.N. Commission on Human Rights of behaving contrary to its intended purpose. For example, when the American representative returned from the commission's 1976 session in Geneva, he was indignant over what had happened there. In a public protest on April 1, he made some startling accusations.

First, he charged, a proposed declaration on religious freedom "is slowly taking shape as a twisted text designed to limit religious freedom and individual belief on the pretext that religion breeds intolerance, racism, and colonialism, causing threats to peace and . . . state security."

The delegate, Leonard Garment, asserted that the declaration as now worded "can serve to undermine the legitimacy of



religious organizations and religious practices, and may indeed be used to *legitimize their repression*."

Second, he attacked another resolution recently adopted at the 1976 session on the "right to life." This resolution's true import, he charged, is that "if the State determines in some manner that it is not 'secure', or . . . that there is a 'threat to peace', then it can now, with the formal endorsement of the UN Human Rights Commission, suspend all other human rights—speech, *religious exercise*, assembly, emigration—until the threat to the supreme 'right to life' passes."

Hence, Mr. Garment complained, this resolution "permits human rights crimes to be committed openly, even proudly, in

the name of peace and international security."—Press release, United States Mission to the United Nations, April 1, 1976. (Italics added.)

Those are some strong charges. Will future events bear out Mr. Garment's fears, or are these U.N. resolutions only empty political puffery that have no real force? Only time will tell for sure, but some of the events leading up to the leveling of these accusations may surprise you. You may be just as surprised to learn how religion is faring at the U.N.

The U.N. and Religion

Back in 1962 the General Assembly formally requested the Commission on Human Rights to prepare a declaration against religious intolerance. At the same

time, it requested a declaration against racial discrimination. Just one year later, in 1963, the completed race declaration was proclaimed. But, strangely, after almost fifteen years, only the title and eight paragraphs in the preamble to the declaration on religion have been approved. Why is this?

During the 1973 debate, the Costa Rican delegate voiced his opinion that "an effort was being made in the [preparation] Committee to ensure that the Declaration never saw the light of day." He thought that the work was being hampered by "all kinds of subterfuge."^{1*}

Yet, during those years of delay the emerging declaration was slowly taking a surprising turn. Official records of the debates indicate that many countries are

* References are listed on page 10.

evidently steering clear of a document giving religion complete freedom. A declaration that plainly outlawed all restrictions on religion might be diplomatically embarrassing to them.

To avoid this, their delegates have used many procedural objections and postponements, as well as contesting almost every word of the proposed declaration. This wearing-down process has often extracted compromises in wording that can be interpreted more than one way. Such compromises, says the U.S. delegate, are each "seemingly so minor that one can always justify not putting up a defense—just yet."

In the next article we will note how these recent U.N. documents are being rechanneled from statements championing certain rights, into pronouncements that could even be used to curb those rights.

How Two U.N. Resolutions Got

A SURPRISING TWIST

THE forces who wish to alter the declaration on religious freedom started working right on the title. It was adjusted so that it could be interpreted two ways. Let us see how this is so.

When the General Assembly originally requested a "Declaration on the Elimination of All Forms of Religious Intolerance," the emphasis was on protecting personal beliefs from intolerance by officials and others. But the current title is different. It calls for the "Elimination of All Forms of Intolerance Based on Religion

or Belief."^{2*} As you can see, some might interpret this to cast "religion or belief" as the one causing "intolerance" that needs 'eliminating'!

Consider another example. The compromise third paragraph of the preamble says that one of the reasons for taking measures against intolerance is that

"the disregard and infringement of human rights and fundamental freedoms, in particular of the right to freedom of thought, conscience, religion or belief, have brought, directly or indirectly, wars and great suf-

* References are listed on page 10.

fering to mankind, especially where THEY serve as a means of foreign interference in the internal affairs of other States and amount to kindling hatred between peoples and nations.”³ (Capitals and italics added.)

If you are not sure what “THEY” are that cause “wars and great suffering . . . foreign interference . . . and amount to kindling hatred,” your confusion is just what the diplomats intended! Those who interpret the villainous “THEY” to be “disregard and infringement of human rights” can have their wish, while those who interpret “THEY” to be “religion or belief” can also have it their way.

The diplomatic maneuvering to adopt this ambiguous wording was almost comical. One European nation asked just what was meant by “they.” In response, an African delegate ‘suggested that they do not explain their interpretations before the vote.’ Then a delegate from one of the Soviet republics urged that the group ‘adopt the compromise and interpret it later,’ not indicating ‘what they meant by “they.”’ He said that ‘the definition was something for each state’ to interpret. Would you believe it? The compromise was adopted!

Only two more paragraphs were considered during the latest (1976) session. The fifth paragraph was cast in similar dual-meaning fashion and adopted. But much controversy arose over the preamble’s ninth and final paragraph. In the end, says the U.N. record, “the informal Working Group was unable to adopt a text.”⁴

Even so, the last of numerous “compromise” paragraphs proposed came down hard on religion. It declares that “freedom of religion and belief should not be abused as a means to pursue any ideology or practice contrary to” the goals of “world peace, social justice, friendship between peoples and States.”⁵ (Italics added.)

In other words, if a country chose to declare that freedom of religion was being

“abused,” causing a threat to “world peace,” it could call upon this paragraph to back up restrictions on that religious freedom.

Meanwhile, the Commission on Human Rights also adopted another resolution that had similar implications for religious freedom and other rights—the “right to life” resolution.

Right to Life—Paramount?

This resolution is carefully worded to appear innocuous. “Peace and security,” for example, are mentioned fully eight times amid expressions such as those in the first operative paragraph: “Everyone has the right to live in conditions of international peace and security and fully to enjoy economic, social and cultural rights and civil and political rights.”

However, the very next paragraph contains what could be called a “sleeper” clause. It states that the Commission on Human Rights is convinced that “unqualified respect for, and the promotion of, human rights and fundamental freedoms require the existence of international peace and security.”⁶ (Italics added.)

But what about respect for human rights when peace and security do not exist? A Latin-American delegate raised this question, saying that he “hoped that tyrannical régimes would not invoke the text of that paragraph in order to continue violating human rights and fundamental freedoms under the pretext that international peace and security did not exist in the world.”

The French delegate had similar misgivings. If peace, he said, “existed everywhere in the world, would it necessarily bring about respect for human rights in all regions . . . Would it automatically destroy tyrannical régimes . . . Would it automatically put an end to discrimination . . . ?”⁷

Hence, the resolution appears to put the "right to live" in "peace and security" above all other human rights (including religious freedom) even if this calls for the *exclusion* of such other rights. Significantly, the delegate from a regime where human rights are routinely restricted said that his delegation had "voted for the draft resolution . . . considering that it reflected its point of view perfectly."⁸

Upon his return from Geneva, the American representative made this observation about these recent U.N. actions:

"These items are not at all unusual. They are typical. . . . They occur wherever international meetings are held. They are oc-

curing everywhere faster and more forcefully. They form a deadly pattern."

Is there a message in all of this for the future of religion? Is there truly a "deadly pattern"? Or, are these resolutions merely hollow political pronouncements, without real power? As noted earlier, only time will tell.

However, the Commission on Human Rights debates did reveal some deep-seated feelings toward religion that are worth considering. Current events are also exposing the churches to increasingly biting criticism, even from the democratic West. The next article will note this trend and what it means for the future of religion.

RELIGION'S FUTURE UNDER U.N. ATTACK

CAN it be said in all honesty that religion is just an innocent, helpless victim of the foregoing resolutions? Or, frankly, have the world's religions given the U.N. delegates reason to view them suspiciously? How many of the world's religions that claim to be Christian, for example, have really lived up to the standards set by Christ? During the debates, the Commission on Human Rights raised some historical issues that an honest person would surely want to consider.

For example, in 1973 the representative of the Ukrainian SSR asserted that "history was full of cases of oppression, crusades, and blood-letting which one religion or another . . . carried out against persons of other faiths." And an Arab delegate

pointed out that in the eighteenth century "trade was followed by the Bible and the flag"⁹ of greedy exploiters. Other delegates voiced similar reservations about religious abuses.

But not just the Soviet bloc and a few others spoke of historical religious abuses. The Netherlands representative, for example, conceded that "missions had at times behaved in a deplorable manner and that there had been links between Christian churches and colonialism."¹⁰ And during the 1975 debate, France's delegate admitted that 'in the history of France, the Protestants were persecuted by the Catholics, and that, as a consequence, there was still hatred between peoples and nations.'¹¹

Are Today's Religions Blameless?

Have violent religious passions been cooled by modern influences and enlightenment? Two editorial cartoons in widely circulated newspapers recently gave the answer quite graphically:

One pictures the skull-faced Grim Reaper with the words "Religious Killing" emblazoned across his black robe. Under heaps of victims, the caption reads: "It's been the greatest century ever."

The other illustration, which won a Pulitzer prize, depicts the tragic slaughter in Lebanon, with combatants shouting over the "rat-tat-tat" of their guns: "Here's one for Allah!" "And here's one for the blessed virgin!" "Take this for Muhammad!" "Well, here's one for Jesus!"

But Lebanon is not unique. "It is a dismal truth," writes New York Times foreign affairs specialist C. L. Sulzberger, "that probably half or more of the wars now being fought around the world are either openly religious conflicts or involved with religious disputes."¹² And George W. Cornell of the Associated Press also notes that "the world's religions teach peace, justice and love," yet religion "still figures in most of the world's major conflicts."¹³

In addition to the Moslem-against-"Christian" tragedy in Lebanon, note some of the religion-related trouble spots that these two columnists listed to back up their charges:

Northern Ireland—Catholics against Protestants

Middle East—Jews against Moslems

Cyprus—Greek Orthodox against Moslems

Philippines—Moslems against Catholics

In Ethiopia the Moslems of Eritrea are at war with Coptic Catholics. In a poignant appraisal of such tragic slaughter in the name of God, Lebanon's former Moslem premier said not long ago: "If Islam allows murder, then I don't want to be a Moslem. If Christianity allows killing,



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then I am against Christianity."¹⁴ Surely religions that bring such disrepute upon God bear a heavy responsibility.

How can an honest person overlook the role of these religions in all of this? Have not religious abuses always been a major factor in upsetting the world's peace and security by fostering or condoning wars and bloodshed? Yet, among the "causes of war," notes Mr. Sulzberger of the *Times*, religious passions "tend to be ignored." So he asks: "Is it not, for example, worth a special study in the United Nations?"

Can We Know What Will Happen?

Will the U.N. ever consider worldly religion's role in ruining international peace and security, as columnist Sulzberger suggests? Only time will tell. But whatever future action the U.N. does take, worldly

religion's violence-prone record certainly will not speak in her favor.

However, there is a way to be sure about what the future holds for religion under the U.N. Did you know, for example, that almost nineteen centuries ago the existence of a composite political body now known as the U.N. was accurately forecast? Even the fact that it would be preceded by a similar body, which proved to be the League of Nations, was predicted.

No doubt this sounds rather farfetched to you. But consider the evidence first. You will find most of the information in chapter 17 of the Bible book of Revelation. As you may know, this book uses many symbols to represent future events. Notice that in verses 3, 10 and 11, a symbolic seven-headed, ten-horned "wild beast" is used to portray an "eighth king" who

followed a succession of seven previous "kings." Who are these "kings"?

Verse 10 says of those "seven kings" that "five have fallen, one is, the other has not yet arrived." Interestingly, five historical world powers tied in with Bible history had "fallen" by then: Egypt, Assyria, Babylon, Medo-Persia and Greece. The sixth, Rome, was the "one" that existed at the time of the Revelation.

As predicted, no other "king" of world scale "arrived" from the time of the Holy Roman Empire until the British-American dual world power, which became the seventh "king." Verse 11 continues: "And the wild beast that was but is not, it is also itself an eighth king, but springs from the seven." How does the "eighth king" 'spring from the seven'? Evidently it was a composite or collective organization, combining the living remnants of the previous seven world powers. How well the League of Nations and its successor the U.N. fit this picture! But there is more.

The prophecy says that this collective "beast" "was, but is not, and yet is about to ascend out of the abyss." (Vss. 8, 11) Is that not exactly what happened to the League of Nations? It disappeared for a period during World War II, as if into an "abyss." Later, as the United Nations, it reappeared—just as predicted in the Bible. But how is the fate of religion tied in with all of this?

Religion's Fate

Well, back in verse 3, where the multi-nation "wild beast" is first mentioned, "a woman" is said to be sitting on it. Who is she? The surrounding verses make her identity obvious. Verse 2, for example, says that "the kings of the earth committed fornication" with her and "those who inhabit the earth were made drunk

with the wine of her fornication." Verse 6 notes that she herself is 'drunk with blood,' so it is likely that bloodshed is also involved in making earth's inhabitants "drunk."

Now, what part of human society is widely known for its illicit meddling with the political "kings of the earth," as though 'committing fornication' with them? What has such an influence over "those who inhabit the earth" that its political meddling causes them to act as if "drunk" from consequences that also include bloodshed?

Is it not the world's hypocritical religious systems alone that combine these traits? Their history of political meddling and senseless bloodshed is on record for honest persons to consider. And the world is even now reeling as though "drunk" from the effects of religion-related conflicts and issues.

Will religion's growing reputation for upsetting the world's peace and security play some role in what finally happens to her? That may or may not be the principal factor. But whatever the reason, the prophecy reveals that God will maneuver matters so that the political "kings" will finally tire of harlotrous, false religion, with disastrous results: "The ten horns that you saw, and the wild beast, these will hate the harlot [the 'woman'] and will make her devastated and naked, and will eat up her fleshy parts and will completely burn her with fire. For God put it into their hearts." (Vss. 16, 17) This predicts a coming all-out attack on the world's religious systems by the U.N. "wild beast," together with those symbolized by the "ten horns." Who are they?

The prophecy answers that the "ten horns" are "ten kings" who "receive authority as kings one hour with the wild

beast," and "give their power and authority to the wild beast." (Vss. 12, 13) Since the Bible's symbolic language often uses "ten" to signify completeness (as ten fingers or toes), the "ten kings" must represent the complete number of nations who briefly ("one hour") rule alongside the U.N. and give "authority" to it. Evidently these nations, together with the U.N., will come to "hate" harlot-like religion enough to do something about it. They will "make her devastated" and "completely burn her with fire," utterly destroying her.

Neither will the symbolic "wild beast" or its "ten horns" survive. The prophecy also reveals that all these nations will have to answer for their long record of political oppression and rejection of God's rightful government with its appointed king: "These will battle with the Lamb [Christ], but, because he is Lord of lords and King of kings, the Lamb will conquer them." Likewise, the U.N. "wild beast" "goes off into destruction."—Rev. 17:8, 11, 14; compare Daniel 2:44.

Well, then, if this prophecy continues to be as accurate in the future as it has been until now, the only safe place to be in the days ahead must be somewhere *outside* of both the world's religions and the world's political systems. How is that possible? When Jesus was on earth he said of his true followers that "they are no

part of the world, just as I am no part of the world." Yet at the same time he prayed that God would 'not take them out of the world, but would watch over them.'—John 17:14-16.

As unlikely as it seems, there are people today who actually live by this principle. In Lebanon, for example, that land's 1,800 Jehovah's Witnesses have been completely neutral toward both the religious and the political aspects of the conflict, as they always are wherever they live. Repeatedly they have escaped death at the hand of both "Christians" and Moslems because of the Witnesses' reputation as students of the Bible who take no sides in political or religious bloodshed. The same is true in Ireland and in all other lands. They want to do God's will in the matter, hence to be "no part" of any conflict.

This may sound too idealistic for some. But, remember, if the Revelation prophecy continues its steady, accurate course, then knowing and doing God's will is the only truly realistic way of life. The approaching end of both the U.N. and the worldly religions makes this vital. "The world is passing away," says the Bible, "but he that does the will of God remains forever." Jehovah's Witnesses will be glad to assist you in learning God's will now.

—1 John 2:17.

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IN COMING ISSUES

- **I Had Open-Heart Surgery.**
- **The Best Kind of Training
—Judo? Karate? or What?**
- **Metric—The Better Way.**

The Hungry Locust

"**L**IKE the garden of Eden is the land before them, and after them a desert waste; from them there is no escape." (Joel 2:3, *New American Bible*) Thus wrote the ancient Hebrew prophet Joel in describing the effects of a locust invasion.

A huge swarm of desert locusts can turn acres upon acres of growing crops into a sorrowful sight, giving rise to famine conditions. A single locust will eat the equivalent of its own weight each day. When we consider that a large swarm may consist of billions of locusts, the amount of vegetation consumed is colossal. An estimated 40 billion locusts in a swarm covering some 400 square miles (1,036 square kilometers) may devour some 80,000 tons of food daily!

In 1958 a swarm of this size made its appearance in Somalia, the easternmost country of Africa. This tremendous swarm, however, is not the largest one on record. In 1889 a swarm in the Red Sea area covered an estimated 2,000 square miles (5,280 square kilometers).

The following Biblical description of a locust plague is no exaggeration: "As with the rumble of chariots they leap on the mountaintops; as with the crackling of a fiery flame devouring stubble; like a mighty people arrayed for battle. Before them peoples are in torment, every face blanches. They assault the city, they run upon the wall, they climb into the houses; in at the windows they come like thieves. Before them the earth trembles, the heavens shake; the sun and the moon are darkened, and the stars withhold their brightness."—Joel 2:5, 6, 9, 10, *NAB*.

The sound of an approaching locust swarm may be heard for a distance of about six miles (10 kilometers). Like a well-organized fighting force the locust army advances, reducing all vegetation in its path to a state of ruin. Also, linen, wool, silk and leather do not escape the locusts' jaws. When invading houses, they do not spare even the varnish on the furniture.

In desperation, farmers may throw rocks and cans and hit at the locusts with reeds and sticks. But in the end, everything is in vain. The locusts are just too many. The on-

slaught continues. So great are their numbers that they appear as a cloud or blizzard darkening the sky.

Happily, it is not every year that desert locusts invade in full force, wreaking awesome devastation. Why is this?

Weather conditions are primarily responsible. During dry years, when vegetation is limited in desert areas, locusts do not hatch in great numbers and thereafter do not group together. They resemble green grasshoppers. But when there are repeated rains in the deserts, locusts hatch in tremendous numbers and become gregarious. Their color changes from green to yellow, black and red.

The change in behavior and color results from the locusts' touching one another. This has been confirmed by scientific experiments. Confined to a jar wherein the touching effect is simulated by small swirling threads, a desert locust gradually undergoes a color change.

Modern methods of controlling locusts, particularly by aerial spraying, have limited the extent of locust plagues. But they do not stop locusts from reproducing in great numbers. The only thing that can really prevent a locust plague is a natural disaster—drought.

Does this mean that man will always be forced to battle against the hungry locust? No. Why not? Because the Creator, Jehovah God, has purposed to transform this earth into a place free from the problems that have interfered with man's enjoyment of life. (Rev. 21:3-5) As part of his creation, locusts have a place on earth, and in his new order they will remain in their place and not become a devastating plague.

Centuries ago Jehovah God demonstrated his power to control locusts. He brought a great plague of these insects upon the Egyptians, who were holding the Israelites in slavery, and then also put an end to that plague, driving the entire swarm into the sea.—Ex. 10:12-19.

In its own way, the hungry locust can help us to appreciate man's littleness and God's greatness. Only the Creator can see to it that this insect will one day serve for man's benefit and no longer be a problem with which he must contend.

Survival in the Country

By "Awake!" correspondent in Rhodesia

THE man was stranded in a desolate part of the Arizona desert without food or water. He was days away from help. Could he survive? Could you if you were stranded there or in another country area?

It took him eight days to reach help. He traveled some 150 miles (241 kilometers), much of it during the hottest part of the day with temperatures up to 120° F. (49° C.). The last few miles he crawled completely naked. The heat and lack of water so dehydrated him that he lost 25 percent of his weight, though a 10-percent loss is often fatal. When rescued, his blood was so thick that the lacerations on his hands and knees did not even bleed until he had taken in a lot of water.

What do you conclude from this experience? Does it show that if you have the 'will to live' you can survive almost anything? Well, after relating it, a book on survival training observed: "He had done nothing right, had no survival training. But he wanted to survive and he did survive . . . You will encounter other stories of equally harrowing experiences . . . Don't accept them as advice." Why not? Because examples of those who have survived on nothing but willpower should be measured in the light of all those persons who have not survived, but who could have, had they acted differently.



"But why should I be bothered with such matters?" you may think.

Any of Us

Most people who live in cities and towns do not appreciate that there are vast areas on the earth where a simple automobile breakdown, small accident or wrong turn can spell death. This could happen in the jungles of the Amazon or on the frozen tundras of Alaska, but it sometimes happens in countries that are well populated.

Take, for example, Rhodesia. If you have never been here, you might imagine Rhodesia as a sparsely inhabited land of uninterrupted jungle. But actually most of Rhodesia is high, rolling plateau. And it has a population of well over six million people. So it is more densely populated than Norway or Chile.

Still, from time to time, persons have gotten lost in the countryside and died. What usually causes these people to die is ignorance of how to survive in the country. Had they followed a few basic survival principles they would likely be alive today. Take note! This is a matter that involves you and your family. Why? Because it is quite likely that such unneces-

sary deaths occur also in your land, perhaps even in areas where you drive on vacation.

Becoming Lost on Foot

Have you ever gone for a walk in the country and gotten lost for a time? Or has your car broken down and left you stranded on a deserted road far from civilization? If that has not yet happened, you must face the fact that it could. What should you do? The very first thing is not to panic. The feeling of being lost is a very real one, and it can make you afraid. Control this, and then sit down and think about your predicament. Definitely do not go rushing off in haste. You will only expend your energy and time, which are both vital for survival.

You are faced with the decision of whether you should stay where you are or you should travel. If making important decisions is normally difficult, it is even more so when your life may hinge on what you decide. But if ever you are in need of making a proper decision, this is the occasion. When it comes to keeping yourself alive, survival is one thing that you want to do right the first time, is it not?

Consider, are you in a location where you are reasonably sure that you soon will be found, perhaps by a passing motorist? If so, it is better for you to remain there than to head out across the countryside where no one would even expect you to be.

Perhaps you conclude, though, that you will definitely not be found or survive where you are. But before you try to 'walk out of it,' ask yourself: 'Am I sure of exactly where I am now? And am I certain of where and how I can reach food, water, shelter and help?' Such advance thinking will help to prevent you from just striking off in some chance direction.

Also, think over these factors: What about food and water as I travel? At what time during the day will I travel, and what about rest? Is there some gear available that I can take along without burdening myself down? This final matter is important, for you may have a few things on you or in your car, such as a small knife, some cord and cloth to make a covering, matches to start a fire, that can help you to keep alive in the country. Don't discard your clothing; properly used it can keep you either warm or cool, as well as protect you from wind, sun and insects. And before you depart, leave indication of when you left and in which direction you headed; if perchance that is found, it will help rescuers to locate you.

In What Direction?

If you can determine from a map in your disabled car or if you know from experience or from landmarks just where you now are, then the question is where do you want to head? Try to determine the nearest rescue point or location where you can find help. So, in what overall direction will you have to travel? Perhaps it is due west, or maybe it is northwest, that is, halfway between west and north.

Now, orient yourself. While there are more exact methods involving latitude, the most elementary way is by finding the four points of the compass using the sun. It rises in the east and sets in the west. At night, you can use the moon as a guide. It basically rises in the east and sets in the west, varying only a few points of the compass according to the time of the season. So you can use it as a rough guide to get relative bearings.

You can also use the stars at night. In the southern hemisphere, such as in southern Africa, the Southern Cross points from true south. If you are in the northern hemisphere, locate the Big Dipper.

Note the two stars on the outer edge. By drawing an imaginary line up through these, you will locate Polaris, also called the North Star. You can figure it to be due north and orient yourself accordingly.

Once you have firmly fixed the compass points, you will know in which direction to strike out to reach the nearest main road, town or railway line.

But keep this in mind: Some men who died near Ghanzi in the Kalahari Desert knew that there was a main road close by; they also knew in which direction the town of Ghanzi lay, but they failed to find either. Why? Because they could not walk in a straight line. Are you sure that you will?

Walking in a Straight Line

This is always difficult because usually one of your legs is shorter than the other and will be inclined to push you off course without your being aware of it. In many cases, newcomers to the country have walked in complete circles within a few kilometers.

It therefore helps to take a bearing on some prominent object in the distance such as a large tree or a mountain. Even in the flattest of country there probably will be some object in the distance that stands out. You could climb a tree or (in Africa) an anthill to find one. (If you are traveling during the night, use a bright star near the horizon.) Walk with your eye on the object. Every few kilometers check your bearings to make sure you are still going in the right direction.

Will you try to walk in an absolutely straight line? That is not necessarily the best. While it is true that the object toward which you are heading should be in a straight compass line, and you should keep it in sight, it is good to follow the easiest route to reach it. The straightest course may be across a huge marsh or a

series of ponds. So curving around obstacles may get you to the object quicker and less exhausted. Following a game trail is often wise, if it heads you somewhat toward the object that is your goal. If you can keep the object in sight while taking the easier curved route, you can correct your course as you get closer to it.

Conserve Energy

When the cross-country trip is long or difficult, you should keep in mind the conserving of energy. What good is it going to do you to know exactly where you are going only to collapse before you get there? As a general rule, if you do not have plenty of water, never walk during the heat of the day unless it is absolutely essential. Rather, spend that time resting, in the shade if it is available. Travel during the morning and late afternoon when it is cooler. If the day is extremely hot and you can maintain the right direction, travel by night. By remaining inactive during the heat of the day, you conserve energy and moisture. Dehydration can spell death, and is experienced faster in the heat of the day. Suck a small pebble or chew a leaf to keep your mouth moist. And in extreme heat or cold, 'Keep your mouth closed' is good advice. When talking to yourself, singing or breathing through your mouth, you use up more precious moisture than when you breathe through your nose. If your water supply is low, it is sensible to cut down on your food intake, for your body must use extra water to carry off food wastes.

Finding Water

Though you may be able to get along for days or weeks without food, you cannot live very long without water. So water may be your first and most vital need. Take with you what you can, as well as a container for when you find water. Vari-

ous signs give indications of water's being near. The flight of a honeybee, the presence of doves and weavers or a green strip of trees in the distance likely indicate a river or a pond. If the ground is dry, dig in the sand near vegetation and you will often find water. Select the biggest patch of sand upstream from a natural dike, like an outcrop of rocks, and you may find water trapped in the sand below. But don't waste your time and energy digging for water unless there is some sign that it is present.

Finding Native Communities

In the countryside where you are lost, it might be that you will be able to find nearby the dwellings of local people. This may be done by following any well-used footpaths; they always lead somewhere, such as to or from water, to grainfields or to homes. Rural people are usually kind and humble and will provide a stranger with water and some food. And they may be able to help you to communicate with your family, or with the authorities who can help you.

Sleeping at Night in the Country

If you are lost in the country without shelter and there are wild animals about, the safest place to sleep may be in a tree. This can be more comfortable than you expect.

Relax and be determined to make the best of your situation. You are lost. You

are walking in the right direction. But now it is dark and there are wild animals about. So, select a tree and build a platform in it. You can do this with the branches of smaller trees, using bark to bind them together and packing the platform with twigs or with plenty of leaves to make it comfortable.

Where there are no trees you can, if you have matches, light a fire. A fire should scare off wild animals; also it may be seen by rescuers, and at least it will keep you warm. Another means to keep warm and protected from the wind is sleeping in an empty ditch. Or you could construct on the ground a cone-type wigwam or shelter made of branches and bushes. This is often done by Africans traveling in the country.

The Main Criteria

There are many potential dangers in the country, depending on where you are lost. It is true that experience can best teach you how to survive until help arrives. But even just reading and thinking about basic survival techniques can be a real asset. The main thing when one is lost or marooned is to remain calm and controlled. Praying to God for guidance will also help. You will thus realize that you are not alone, and so you will probably be more controlled and reasonable in what you do. Then observe your surroundings and move according to this observation and good sense.

"Life's Moisture"

When King David on one occasion held back from confessing his sin to God, he experienced bad mental and physical effects. "My life's moisture," said David, "has been changed as in the dry heat of summer." (Ps. 32:4) During a summer drought a tree loses considerable moisture. Likewise David's attempt to repress a guilty conscience and his resultant anguish produced a tremendous strain on him, sapping his strength and energy.—Ps. 32:3.

PRACTICAL CHRISTIANITY

featured at "Sacred Service" Assemblies

WITH the theme "Sacred Service," this year's district assemblies of Jehovah's Witnesses certainly made headline stories in newspapers around the world. The Oklahoma City *Times* reported concerning the one held there: "Thousands of Bible-carrying Jehovah's Witnesses swarmed to Oklahoma City today to attend one of the largest conventions of any kind ever held in the Myriad convention center."

Regarding the assembly in Billings, Montana, a city of about 60,000, the local *Gazette* said: "They may not have intended to rule the city, but a conclave of Jehovah's Witnesses who came to town for a Watchtower Convention at the Metra is having that effect on Billings by virtue of numbers alone. . . . 8,500 people were attending their gathering."

In city after city there were suchlike reports about the "Sacred Service" District Assemblies of Jehovah's Witnesses. One hundred and two of them were held in the United States in recent months, with a combined peak attendance of 982,283! For each assembly that is an average crowd of about 9,600 persons.

However, at the same time, this four-day assembly program was presented in many other countries. An Athens, Greece, newspaper reported regarding just one of the assemblies in that country: "Some

20,000 persons of all ages—whole families with their children in perambulators—attended the 'District Assembly' of Jehovah's Witnesses."—*Ta Nea*, June 25, 1976.

In Canada eighteen assemblies were held this summer, and 105,270 persons attended. There were six assemblies in the British Isles, with an attendance of 110,298. At Germany's eighteen gatherings 133,863 were present; 84,740 came to the twenty-one assemblies in France; 66,005 to six assemblies in Japan, and so on. Thus far, reports from just 34 of these countries outside the United States show that 971,928 persons have attended. And hundreds of thousands more persons will yet gather at many additional "Sacred Service" assemblies that either are now in progress or are yet to be held in other lands throughout the earth.

Why do so many thousands of people come to these Christian assemblies of Jehovah's Witnesses? What is the attraction?

A Message to Meet Problems of Life

There were those who came to find out. Tony Lioce, staff writer for the Providence, Rhode Island, *Journal-Bulletin*, asked: "Who are all these people, these 8,000 New Englanders who call themselves Jehovah's Witnesses . . . What are they doing in there?"

Lioce went on to observe:

"The convention, in its second day today, is anything but a tent show for screamers. . . . the group was listening to speeches that were rooted much deeper in logic than in religious hocus-pocus."

"The ritualistic, 'Magical Mystery Tour' atmosphere that pervades even some 'accepted' religions was conspicuously absent. On the stage, men in suits and ties delivered

reasoned speeches, and in the audience, people sat quietly listening, taking notes.

"It all had very little to do with Lord-praising for the sake of Lord-praising. Instead, it focused on the problems of life in the 20th century."—*The Evening Bulletin*, July 23, 1976.

You will no doubt agree that lack of considerateness and good manners is one of the problems today, especially when large numbers of people get together. In recognition of the problem, the first speaker of the assembly pointed out that assembly delegates were, in effect, guests at a spiritual feast at God's table. So all were urged to display good table manners. Children should be seated with their parents and attention should be given to the speakers.

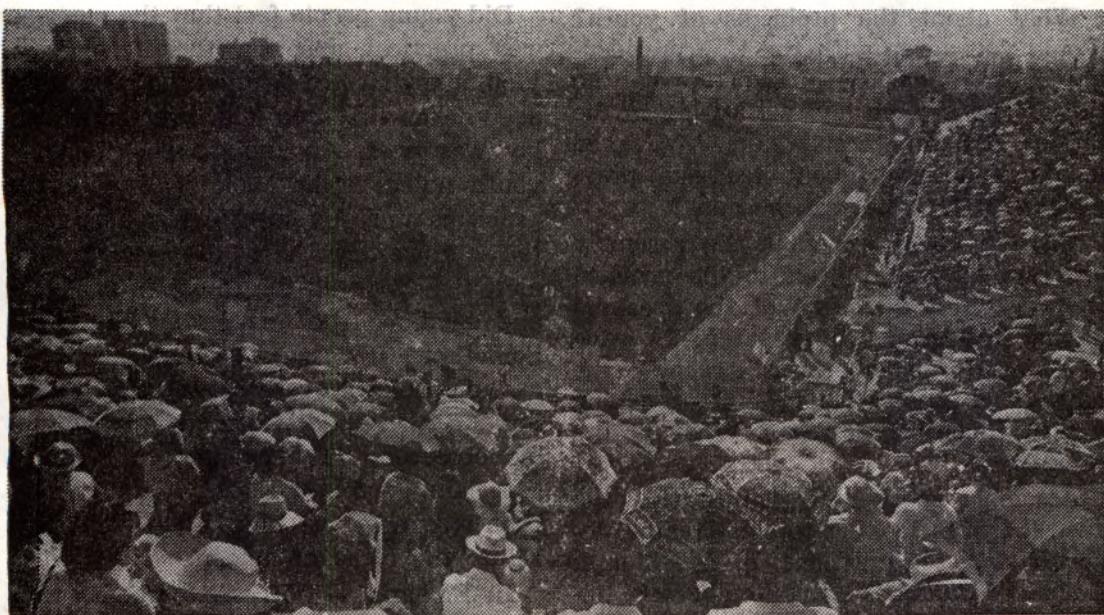
Paula Biggerstaff, staff writer for the Lexington, Kentucky, *Herald-Leader*, asked: "Were the Witnesses obedient to the counsel?" She answered, drawing upon the remarks of one of the workers at the Kentucky Fair and Exposition Center:

"Judy Keys, a Service Desk Clerk at the Center, spoke of Jehovah's Witnesses as being the 'most organized group we have here all year. . . . Usually with a crowd this size, the children are running wild. But your children are well-behaved.'"—August 1, 1976.

Such comments were the rule. Although exceptions were at times noted, again and again it was observed that the Witnesses as a whole do practice what they preach. The Athens, Greece, *News* reported: "The competent police authorities of Athens were also this year impressed by the exemplary order in which nearly 20,000 people, mostly from Athens district, were assembled . . . for four days in a decent, thoughtful and happy disposition."—June 29, 1976.

The Green Bay, Wisconsin, *Press-Gazette* said:

"Motel operators . . . are delighted to have the Witnesses back again. Commented one manager: 'These are marvelous and warm people. We don't have to worry about any trouble, breakage or theft. They conduct themselves very well, are understanding



Delegates to the "Sacred Service" Assembly in Athens, Greece. For the assemblies from which reports have thus far been received, the combined attendance is 1,954,211.



Young people listening to the talk "What Does Youth Want out of Life?"

when service bogs down temporarily and everything is in perfect order when they leave. The Witnesses are welcome at anytime."—July 10, 1976.

Meeting the Problems of Youth

What about the problems of youth? Would you agree with the U.S. presidential candidate who pointed to what he called "the erosion and weakening in the family structure," and said, "We need to do something about teen-age pregnancies"? But what can be done?

Visitors could see that the assembly program addressed itself to the problem the very first day. One of the speakers quoted this recent UPI dispatch: "A wave of teenage pregnancies is sweeping the nation and girls as young as 9 are asking for birth-control devices." What is the solution?

Assembly speakers explained that the answer lies in looking to our Creator, Jehovah God, for guidance. In fact, James Adams of Canada's Edmonton *Journal* entitled his article that reported on the first day's program: "WITNESSES TOLD TO

FOLLOW BIBLE IN LIFE PATTERN." For the afternoon's sessions all teen-agers were asked to sit in a special section up front to hear the talk directed specifically to them, "What Does Youth Want out of Life?"

During the talk the speaker released the new 192-page book *Your Youth—Getting the Best out of It*, which is designed to help young people to cope with present-day problems and to make a success of their lives. The speaker explained how the book's Bible-based guidance on such subjects as "Masturbation and Homosexuality," "Does Sexual Morality Make Sense?" and "Dating and Courtship" will help them to avoid the tragedies that have brought heartbreak to so many families. Each teen-ager present was provided with a free copy.

Did young people feel that the message was practical, meeting their problems? Well, many started reading the book right away, even finishing it before the assembly was over. An Indianapolis, Indiana, youth noted: "The book deals with the problems we really face." A teen-ager from the southwestern United States said: "It's as if they took all the things in my head and gave me the answers in the book. Sometimes it's scary because it's as if someone knows everything you're thinking." A Cleveland, Ohio, seventeen-year-old observed: "The chapter on drugs is especially good because it has solid points that will help me and other teen-agers refute the ideas of students."

In England, a Witness, a woman with children, had returned from the Sheffield assembly. She was taking a bath when her

mother, a Catholic religious instructor, came to see her. While waiting, the mother noticed the new *Youth* book on the table and started reading it, although previously she had been opposed to the Witnesses' literature. When her daughter finished her bath, the mother told her what a wonderful book it was, asking: "Can I buy one from you? It's just the thing to help the young people in my class at school."

Meeting Other Family Problems

Another evidence of today's eroding family structure is the skyrocketing divorce rate—there were over a million divorces in the U.S. last year—as well as a marked increase in the number of wives abandoning their families. In 1960 the number of American men running away from their families was about 300 times the number of women who left. But in 1974 nearly as many women left as did men. Then last year almost *twice as many women* were said to be fleeing their homes as were men!

The first day's program dealt with this problem. The *Vancouver Sun*, in commenting on the program, noted: "The family and its well-being are a prime concern of the sect, as is the Bible, which contains the principles by which family life—and life in general—should be ordered." The practical Scriptural guidance given in the talks,

which described the proper roles of men and women in the family, was greatly appreciated.

"This was a tremendous lesson for the family unit," one Christian elder said. A bright twelve-year-old observed: "I liked the part about the woman's role in the family. The Bible doesn't downgrade her. She has a lot to do with the family and the home, though she still has to be submissive to her husband." A Christian wife explained: "I liked the point that Jehovah is not partial. He chose both men and women to be part of the 144,000 who go to heaven. (Rev. 14:1, 3) That gives sisters reassurance that they aren't second-class citizens."

The assembly's principal talk, "Will Serving God Solve Your Problems?" also dealt at considerable length with marital problems. Ephesians 5:28 and 1 Peter 3:7

were discussed, where husbands are told to be "loving" their wives and showing them "honor." The speaker noted: "When one woman was asked what quality she appreciated most in her husband, she replied: 'His tenderness toward me.' Contrary to what many men of this world may think, decent women do not appreciate men who boss them around, who dominate them, or treat them roughly or unkindly."

After pointing out also the Bible counsel to wives at 1 Peter 3:1, 2, the speaker made this interesting obser-



All together, 27,717 persons were baptized at the assemblies from which reports have thus far been received

vation: "Now, are we saying that applying God's ways will produce perfect marriages at this time? No, not now, since we are still imperfect. But it will produce much, much better marriages. So if you were to take 100 marriages and apply God's ways to them, far more of them would be successful than 100 marriages where neither partner respected Bible principles."

The effects of practicing what God's Word teaches were evident to assembly visitors. And on occasion they commented on how well everyone got along together. A former Catholic explained that he had read the Watch Tower publications and was elated with the things he was learning, but felt that it seemed too good to be true. He said:

"Then I recalled what Jesus had said in John 13:35 about love being the trademark of his followers. I determined to let Jehovah's Witnesses prove to me that they were indeed God's people." So he attended a Witness assembly, as he explained, "with the express purpose of viewing the people. In retrospect the feeling I came away with

after that short association still amazes me. It was like a short refreshing interlude at an oasis after a long trip through a hot and hostile desert."

This man was one of the 1,076 persons who symbolized their dedication to serve Jehovah God by being baptized at the Canadian "Sacred Service" assemblies this summer.

Baptism—An Assembly Highlight

In the U.S. 10,253 were immersed at the assemblies. But, all together, 27,717 have been baptized at the "Sacred Service" assemblies from which reports have thus far been received. It is young people especially who are accepting Bible truths, as evidenced by a survey at one assembly which revealed that 70 percent of those baptized were between eleven and thirty years of age.

It was a grand thing to hear the marvelous effect that learning and applying God's Word has had upon many of these persons. One woman baptized at London, England, explained:

"I had been under treatment by a psychiatrist for four years, and had taken a lot of drugs for a nervous complaint. The drugs hadn't helped though. But Bible truth did! I don't take drugs anymore. My whole life has been changed, so much so that my husband decided that he would look into the Bible also, and he's having a study now."

A person baptized at Inglewood, California, told her experience: "I was working as a therapist in a mental



Four Bible dramas were a feature of the assemblies. Here is a scene from one of them

hospital and became well acquainted with one of the patients. The psychiatrist admitted they could not help, and released her. In the hospital she hadn't eaten well and would not talk; she had once even swallowed a bottle of Chlorox in an attempt to commit suicide.

"Two months later, however, she came back to visit me, tremendously improved. She explained that she had become one of Jehovah's Witnesses. The change in her was so evident that I was convinced there is something greater than science, and I was moved to study the Bible and dedicate my life to serve Jehovah God."

Some of those who were baptized had previously suffered severe marital problems or had been drug addicts, alcoholics, criminals or sexual deviates. But as a result of practicing what they studied in the Bible their lives had been completely changed. The Kennebec *Journal* told of a man in prison for murder who was given a one-day release to be baptized at the Augusta, Maine, assembly. Another person, baptized in Buffalo, New York, explained:

"I had been in the entertainment business for the past 15 years, without any great success. Since I was 13 I was homosexual. I really didn't enjoy living; I was very unhappy and did not want people to know about my life.

"I wanted to change and knew that some of my family were Jehovah's Witnesses. I knew there was a better life somewhere. Last year I heard on television that there was going to be an



The new book "Good News to Make You Happy" should be of particular help to Orientals

assembly in Buffalo and I decided right then I wanted to come.

"My mother had a friend of hers call on me. I obtained a Bible from her and she answered many questions for me. I began to study and to change from an immoral way of life to a clean one. This led me to dedicate my life to serve Jehovah."

Other Assembly Features

Each assembly day had a theme. After the first day's theme "Sacred Service as a Family," there was "Your Sacred Service in the Congregation," then, on the third day, "Sacred Service in the Field," and the last day's theme, "Enduring in Sacred Service." Many delegates expressed appreciation that each day's program was organized around a theme, as it served as an aid for them to remember the information.

A feature of each assembly day was a Bible drama that nicely impressed a point of instruction. The first one, entitled "Have You Fixed Your Heart on Jehovah's Worship?" centered around the efforts of young King Josiah of ancient Judah to serve Jehovah God and the vacillating attitude of the people around him. (2 Ki. chap. 22 and 23) It caused many of those watching to examine whether it is truly their own heart's desire to serve Jehovah.

The two dramas "In Showing Honor . . . Take the Lead" and "Are You an Example to the Flock?" contained fine instruction for Christian overseers. And the final day's drama, "Maintaining Integrity Down to the End," portrayed the

faithfulness of the three young Hebrews who refused to bow to King Nebuchadnezzar's golden image. The presentation was especially encouraging for young Christians who often face the issue of nationalism in school.—Dan. chap. 3.



Thousands of persons, including the three above, volunteered their services to make the assemblies a success

What force is it that backs up Jehovah's servants and helps them to serve him? The feature discourse of the second day, "Holy Spirit in Action," showed that it is God's invisible active force—his holy spirit. At the conclusion of the talk the new 192-page book *Holy Spirit—The Force Behind the Coming New Order!* was released.

The third day of the assembly program laid great stress on a Christian's responsibility to share in witnessing to others about God's kingdom, even as Jesus Christ did. (Luke 4:43; 8:1) There were such talks as "Are You Prepared to Talk on the Bible?", "Enlarging Your Sacred Service" and "Never Forget You Are a Witness." And insofar as practicing what they hear preached is concerned, the Edmonton *Journal* observed: "One sure thing about the Witnesses: they can never be accused

of being 'Sunday Christians.'" Yes, Jehovah's Witnesses have the well-earned reputation of actively witnessing to others regarding their Bible-based beliefs.

During the course of the third day's principal talk, "Sounding Forth Good News

in All the Earth," the new 192-page book *Good News—to Make You Happy* was released. It is designed particularly to be used in bringing the Bible's message to Orientals and others who may have had little or no previous acquaintance with the Bible's teachings.

The final day's program, besides a Bible drama and the public talk, "Will Serving God Solve Your Problems?", featured a series of discourses that encouraged endurance in God's service.

Practicing What Is Preached

Delegates to an assembly at Belmont racetrack in Elmont, New York, needed endurance. That

was when Hurricane Belle swept over the assembly grounds during the early morning darkness of the assembly's third day. Some Witnesses were forced to spend the night in local Kingdom Halls. But the program began the next morning as scheduled with nearly 16,000 in attendance. None of the Witnesses were hurt, but the homes of some were damaged.

Service to God in behalf of others is fundamental to Christianity, making so appropriate the theme of this year's assemblies, "Sacred Service." (Matt. 4:10; 20:28) Well, did the Witnesses really practice serving others? The Philadelphia *Evening Bulletin* commented:

"A few hours after the [Major League All-Star] game the Stadium was as spic-and-span as the day it was opened. . . . Over night, about 2,000 members of Jehovah's Witnesses descended on the ball park and

swept it clean to the last nook and cranny."

—July 14, 1976.

The Kemper Arena, the site of the Republican National Convention in August, was used for the Witnesses' assembly in Kansas City. The *Kansas City Times* explained:

"Before the opening of the assembly Thursday morning the Witnesses—mothers, fathers and children—washed the arena seats and scrubbed down the floor. Then after the convention closed yesterday part of the 12,509 Witnesses on hand returned to the cleaning. . . .

"And that is an attitude city officials appreciate . . . In their appreciation they have encouraged the Witnesses to continue holding assemblies here. Forever more."—June 14, 1976.

In city after city newspapers carried similar reports. Yet Jehovah's Witnesses freely volunteered their services not only to clean assembly facilities. They performed many other necessary services, including securing rooming accommodations for out-of-town guests, preparing food and



Among the services for assembly delegates was the providing of rooming accommodations

serving it to delegates. The *Providence Sunday Journal* reported:

"It's a problem a field commander would stumble over, a logistic puzzle to worry the best of planners.

"How do you feed 10,000 people at a time, providing a variety of food, all for a dollar a meal?"

"Using time-tested methods and a self-reliance seldom found elsewhere, the Jehovah's Witnesses have come up with an answer. . . .

"Before the convention even began, hundreds of volunteers came in, building serving and eating tables, and vegetable and fruit washing vats. Then, at the beginning of the first of two four-day assemblies—each to be attended by about 9,500 persons—hundreds more came in to do the cooking."—July 25, 1976.

This loving concern for the interests of others was manifest in many, many different ways at the assemblies. Time and again, for instance, when items of value were lost, Witnesses who found them took them to the Lost and Found Department, where they could be recovered. How happy a young man attending the Tiger Stadium assembly in Detroit, Michigan, was to recover an engagement ring! He had dropped it from the third deck down to the lower level when showing it to his cousin. The next day, however, it was turned in by a young Witness who had found it.

Quite a different kind of service in behalf of others is the appeals made by Jehovah's Witnesses to the Malawi government to stop persecuting their fellow Christians in that country. At some assemblies aerograms were made available—29,000 of them being purchased by the Reno assembly delegates alone! An area was set up for letter writing, and even some sample letters were provided.

If it appeals to you to associate with people who practice the love and service urged in God's Word, we invite you to prove whether Jehovah's Witnesses are this sort of people or not. In the months ahead they will be having smaller assemblies, perhaps in your own vicinity, as well as weekly meetings at their local Kingdom Hall. Why not plan to visit and examine for yourself?

THE GIANT CANADA GOOSE

—MONARCH OF THE FLYWAYS



UH-WHONK! Uh-whonk! This resonant call announces: The royalty of the flyways is on the move! Long before you spot them from the ground that distinctive sound heralds their presence high in the sky above. Soon, the familiar, stately V-formations come to view. Perhaps you wonder: From where have they come? Where are they going? Let Wawa (the Ojibwa word for a giant Canada goose) tell you his story.

Nesting

What wonderful care mother took of us. Plucking a spot on her breast bare, she used the down in lining our nest. The warm, bare patch of skin was pressed against each egg in turn, furthering the process of incubation. Finally, after 28 days, I picked through the buff-white shell that had surrounded me, and was soon joined by eight fluffy brothers and sisters. When mother left the nest for short periods, she saw to it that we golden-tan downies were all safely snuggled out of sight in the cozy warmth of the

grayish-brown blanket of down that lined our nest. Besides insulating us from cold and heat, that blanket camouflaged us from the keen eyes of swooping gulls and other predators.

While mother sat on the nest, father, holding his long black neck erect, patrolled the island hummock of the Arctic tundra lake on which our nest was built. His jet-black eyes were constantly alert for signs of danger. A loud uh-whonk! or hiss signaled to mother to flatten herself and stretch out her neck and head. She would then lie motionless until the danger had passed. Her gray-brown body, with its distinctive white crescent just in front of the black tail, was perfect camouflage. Sometimes a fox or a wolf invaded the realm over which my father held sway. Keeping close to mother, we goslings saw how he fearlessly attacked the predator with his six-foot wingspread, flailing for all he was worth. Soon the enemy was forced into the water, yelping and with its tail between its legs. The predator learned the hard way that eighteen to twenty pounds of a giant Canada goose behind those thrashing wings was nothing with which to trifle.

Within a few days we, emitting contented 'wheeoos,' followed mother down to the water. Father was our rear guard. Until sufficiently feathered, we returned to the nest each evening, to be kept warm

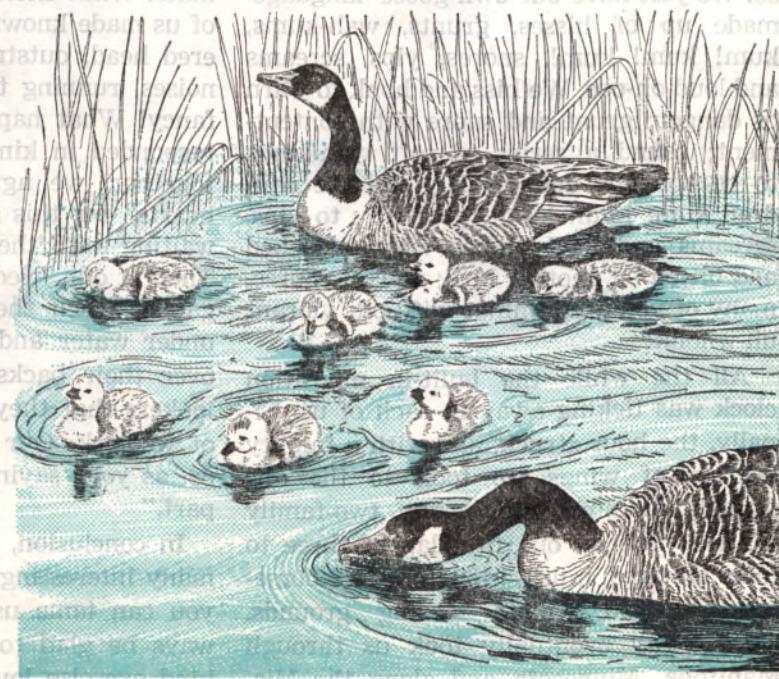
under mother's great wings. Then, as our parents lost their feathers in the annual molt, all of us were earthbound, unable to fly. Hence, our elders always kept us close to them as we swam among the reeds and tall grasses, looking for luscious tidbits—water insects, bulbous water plants, tender grasses and berries. By the time our parents had new plumage, we, too, had full-grown wings and tail feathers. Now it was time for us to learn to use our wings.

Flight Training

Our Creator has provided us with beautiful, strong wings, aerodynamically sound in design. When fully developed, the leading edge is thick and blunt, tapering over a distance of about twenty-one inches (.5 meter) to the thinness of a feather on the trailing edge. To facilitate lift, the wing is slightly concave on the underside and curved upward on the topside. We can glide down from altitudes of seven to nine thousand feet (2,100 to 2,700 meters) simply by keeping our wings outstretched to ride the air currents. When on the move, however, our wings propel us along at speeds of 40 to 60 miles (64 to 97 kilometers) per hour. Their downward movement is the "power stroke." The tips of our "primaries," as you call the ten large feathers at the end of each wing, bend upward against the resisting air and twist at an angle to our wings. Doing so, they "bite" into the air in the same way a propeller does on some of your "mechanical birds."

On newly grown-in feathers our parents took off and sailed effortlessly over our heads, calling to us and flapping their wings to demonstrate what we should do. We tried very hard, flapping our wings and running back and forth. Finally, we discovered the knack of kicking the ground or water away with our feet to become airborne. Now, as we daily practiced flying, our wing muscles grew ever stronger. Sometimes landings were not too regal as we plunged into the water with a big splash. Gradually, though, we learned to use our whole body and wings as an air brake, and to stick out our big feet (we are noted for these), to make the first contact with the water or land. As we perfected our skills, our parents cheered us on with loud honks of approval. All this training prepared us for the day when we would follow them into the air for our first autumn migration flight.

I much preferred our flight training to the experience of some of our cousins that have their homes in treetops or on rocky



heights. When the parents realize that it is time for the wee ones to leave the nest, they simply call to them from down below. Climbing over the edge of the nest, the downies respond by plunging earthward, with stubby wings fluttering madly. Their fluffy covering and the motion of their wings provide air resistance, breaking the fall. So their first solo flight usually ends happily. But there is an ever-present danger of being impaled on a thorn during the descent. At Osoyoos, British Columbia, a few years ago, one careful mother overcame this danger to her fledglings by giving them a free airplane ride, open-cockpit style, as she bore them safely on her back to the ground below!

Having perfected our flying skills, we grouped together with other families. The time for migration was rapidly nearing. What a gabbling went on! Perhaps because we are so garrulous you may think when you see us in sanctuaries that we are discussing world problems. But not so. We just have our own goose 'language' made up of hisses, grunts, wah-kums, kum! kum!, snores, yips, screams and loud oh-oos. We hiss and honk to warn of danger; grunt and snore with contentment; sound a series of soft wah-kums to beckon our mate; softly call the children kum! kum! kum!; give way to yips, screams and loud oh-oos when attacked and bitten by another bird; and, of course, many of you are familiar with our vibrant uh-whonk!

All the while the built-in migration clock was ticking away in each of us. Finally, the hour struck, and with a mighty beating of wings we took to the air. Quickly forming into mostly two-family V's we were on our first lap of three to four hundred miles (483 to 644 kilometers) toward winter feeding grounds. Our flyway eventually took us through Manitoba, Minnesota and along the Mis-

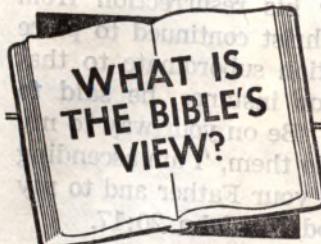
sissippi River to the Gulf coast of Texas.

When we migrate, is it the oldest and wisest gander who takes the lead position? No. Next time you observe our royal processions, watch closely and you will see the lead bird change position with another from time to time. Quite often a female takes the lead. You see, we believe in relieving one another of the arduous task of "breaking up" the air for those who follow. Other birds all fly a little to one side of the bird ahead, giving us the benefit of about thirty-six far-seeing eyes to watch for good resting and feeding places, or humans who may want a nice fat goose for a tasty meal. Often, any movement you make in your hunter's blind is spotted long before we are in range of your guns. We are blessed with both good eyesight and acute hearing.

Mating

As months went by, a new instinct awakened inside us—the urge to find a mate. What excitement there was as each of us made known our intention with lowered head, outstretched neck and hissing noises, running toward the object of our fancy! What happiness we felt when she responded in kind! Gently rubbing necks together, we agreed to become "sweethearts" for this second year of our lives, waiting until the following year to mate. Then at our "wedding ceremony" first the gander, then the goose, dip their heads under water and thereafter throw water over their backs, announcing to all onlookers that they have entered the bonds of wedlock. Our mating then is for life, or, as your saying goes, "till death do us part."

In conclusion, don't you think we have many interesting characteristics? Besides, you can tame us easily, and we will always be glad to have God-fearing mankind exercise loving dominion over us.



How Many Saviors Do You Have?

THROUGHOUT history many men have represented themselves as saviors of their fellow humans. For example, Hitler and Mussolini in the height of their glory were hailed as messiahs. Enthused about the progress made during the early part of the Hitler regime, one woman in East Prussia told her neighbor, 'He deserves to have his feet kissed.' But these dictators proved to be no saviors. They became responsible for the death of millions of men, women and children. How disappointed were those people who had put their trust in them when their respective nations went down in defeat!

These and many other examples well illustrate the wisdom of the Bible's admonition: "Do not put your trust in nobles, nor in the son of earthling man, to whom no salvation belongs. His spirit goes out, he goes back to his ground; in that day his thoughts do perish." (Ps. 146:3, 4) Salvation that can be depended upon must come from a source far higher than dy-

ing men. The Bible shows that source to be our Maker, God. "Salvation belongs to Jehovah," declared the inspired psalmist. (Ps. 3:8) Through his prophet Isaiah, the Almighty stated: "I—I am Jehovah, and besides me there is no savior."—Isa. 43:11.

But it may be asked: 'Is not Jesus Christ the Savior? So, then, are not Jehovah and Jesus the same, making our Savior but one, God?'

The Bible does not limit the term "savior" to the Most High. In the past, men whom God used in freeing his people Israel from oppression were called saviors. We read: "Jehovah raised a savior up for the sons of Israel that he might save them, Othniel the son of Kenaz, the younger brother of Caleb." (Judg. 3:9) Then again we are told: "The sons of Israel began to call to Jehovah for aid. So Jehovah raised up for them a savior, Ehud."—Judg. 3:15.

Note that Othniel and Ehud were raised up by Jehovah God as saviors. They were merely the agents through whom the great Savior, God, brought about liberation from enemy oppression. Othniel, Ehud and others like them did not proclaim themselves to be saviors. They acknowledged the One who was using them as being their Savior and God. David, who was often involved in saving the Israelites from their enemies, said: "My God is my rock. I shall take refuge in him, my shield and my horn of salvation, my secure height, and my place for flight, my Savior; from violence you save me."—2 Sam. 22:3.

But what about Jesus Christ? He, too, cannot be spoken of as being a Savior besides Jehovah, that is, as a rival of his Father. The Scriptures clearly establish that Jesus' role as Savior was assigned to him by his Father. The Christian apostle John wrote: "We ourselves have beheld and are bearing witness that the Father has sent forth his Son as Savior of the world." (1 John 4:14) Aged Simeon, on seeing the babe Jesus at the temple, exclaimed: "Now, Sovereign Lord, you are letting your slave go free in peace according to your declaration; because my eyes have seen your means of saving."—Luke 2:29, 30.

Because salvation comes from Jehovah God through Jesus Christ, a "great crowd" is depicted in the book of Revelation as making the following declaration: "Salvation we owe to our God, who is seated on the throne, and to the Lamb." (Rev. 7:9, 10) That "great crowd" is spoken of as surviving the "great tribulation" that is to come upon humankind. (Rev. 7:14) Their being saved or preserved alive through this tribulation, however, is not the only kind of salvation they experience. In the capacity of the sacrificial Lamb of God, Jesus Christ provided the basis for saving or liberating them from sin, the "sting producing death," and therefore also from death. (1 Cor. 15:56) This agrees with the words of an angel to Joseph: "Do not be afraid to take Mary your wife home, for that which has been begotten in her is by holy spirit. She will give birth to a son, and you must call his name Jesus, for he will save his people from their sins."—Matt. 1:20, 21.

Appropriately, then, as God's means of salvation, Jesus Christ is called the Savior. Apart from him no one on earth can be saved from sin and death. When before the Jewish supreme court, the apostle Peter pointed this out, saying: "There is no salvation in anyone else, for there is not another name under heaven that has been given among men by which we must get saved."—Acts 4:12.

Jesus' being referred to as the Savior does not mean that he is the same as Jehovah God. Why, the very name "Jesus" points to God as the source of salvation. It means "Jehovah Is Salvation" and thus honors the Father as the Savior to whom even the Son looked. At Hebrews 5:7 we read: "In the days of his flesh Christ offered up supplications and also petitions to the One who was able to save him out of death, with strong outcries and tears, and he was favorably heard for his godly

fear." Also, after his resurrection from the dead, Jesus Christ continued to place himself in a position subordinate to that of his Father. For instance, he said to Mary Magdalene: "Be on your way to my brothers and say to them, 'I am ascending to my Father and your Father and to my God and your God.'"—John 20:17.

Though rightly stressing the role of Jesus Christ as the Savior, the Christian Greek Scriptures also make it plain that the God of Jesus Christ is the actual author of salvation. The disciple Jude concluded his short letter with the words: "To the only God our Savior through Jesus Christ our Lord, be glory, majesty, might and authority for all past eternity and now and into all eternity. Amen." (Jude 25) Similarly, in his letter to Timothy, the apostle Paul spoke of the heavenly Father as the Savior: "Paul, an apostle of Christ Jesus under command of God our Savior and of Christ Jesus, our hope." (1 Tim. 1:1) "This is fine and acceptable in the sight of our Savior, God, whose will is that all sorts of men should be saved and come to an accurate knowledge of truth. For there is one God, and one mediator between God and men, a man, Christ Jesus, who gave himself a corresponding ransom for all." (1 Tim. 2:3-6) "We have rested our hope on a living God, who is a Savior of all sorts of men, especially of faithful ones." (1 Tim. 4:10) So even in a context mentioning Jesus Christ, God is identified as the Savior.

The testimony of the Bible as a whole thus makes it clear that there is but one Savior, Jehovah God. All others who have rightly been called saviors, including Jesus Christ, are not rival saviors. Rather, they were willing to be used by Jehovah God in this capacity. Hence, those desiring to gain divine approval must acknowledge that *salvation proceeds from the Father through his Son, the Lord Jesus Christ.*



"Most Courageous"

◆ "It isn't often that representatives of organized religion stand up for the Jehovah's Witnesses," wrote the editor of Canada's *United Church Observer* recently. "However, they are a courageous group and probably endure more persecution for less offence than any other religious group in the world." He went on to note their recent persecution in Malawi and then added: "The Witnesses' record in Nazi Germany was one of the most courageous in the world. We don't hear much about the way they stood up to Hitler. . . . No other sect stood so firm or suffered so much in proportion to their size.

"They are uncompromising in their resistance to totalitarian regimes and military dictatorships. (In Cuba Fidel Castro has got things organized with the other religious groups but he doesn't know what to do with the Witnesses of Jehovah.) In Malawi as in many other African states they could and would be good, moral and productive citizens, if a foolish government didn't try to force them to do what they believe they shouldn't do—join a party and vote."

Rubber Mystery

◆ What happens to the 80,000 tons (72,574 metric tons) of rubber that wears off Ameri-

can car tires each year onto the highways? "Astonishingly, many scientists have failed to find any trace of automotive fallout," writes chemist J. Robert Kelly in *The National Observer*. What little has been measured required "very sophisticated instruments." Though scientists are still not certain, he says, "it appears likely . . . that a number of microorganisms living on the sides of our highways are indeed eating and surviving on these rubber munchies."

River Springs 'Leaks'

◆ Ordinarily rivers are fed by water runoff from surrounding land. But during the recent European drought, the reverse was true of a part of Britain's famous river Thames. The water table (underground water level) near the river dropped so much that water was 'leaking' from the river back into the land. The flow of the Thames into the sea dropped to about a sixteenth of its normal volume. Historians were unable to find evidence of a more serious drought in England from records as far back as five hundred years.

Angry Baptists

◆ A recent Southern Baptist convention held in Norfolk, Virginia, had to limit attendance at one session because of security precautions for a

presidential visit. Angry delegates left outside shouted down an attempt to explain. A Baptist from nearby Newport News observed that their conduct "didn't seem very Christian," saying that "as a Christian group we should accept situations. The way we react affects other people who might desire to become Christians." Accordingly, one young policeman observing the protesting delegates said: "If this is the way Baptists act, I'm glad I'm not one."—Newport News Times-Herald, June 16, 1976.

Runs in the Family

◆ A Seattle, Washington, family has seven surviving sons with a total of 192 arrests among them! The youngest, 11, already has six arrests under his belt since age six. The next, 13, has 30 arrests; the 15-year-old, 31; the 16-year-old, 40. The 17-year-old holds the arrest record with 52, while his imprisoned older brother (18) has 29. The 20-year-old has been arrested 31 times. Another brother, aged 27, was killed by a shotgun blast and another "ran into a knife" at age 23, according to the mother. "I hope to God we've turned the corner," she complained to a Seattle detective, "because I'll tell you, mister, I can't take much more."

Bear Emergency

◆ Because workers along the Trans Alaska Pipeline were feeding the local bears, a "bear emergency" had to be declared by state game authorities. One official said that the workers "are addicting these animals to nonnatural foods and no matter what their intentions may be, they are effectively signing a death warrant against the animals." Some bears have had to be killed as a threat to pipeline workers, "and it was the workers' fault in the first place by trying to turn them into pets," notes another official. Relocating the

bears miles away, he says, is "mostly an exercise in futility." They come right back for more.

Brain Twister

◆ When migraine headache sufferers feel that their brain is being twisted out of shape, it just may be. The new computerized axial tomography (CT scan) machine that can "look into" body organs has given doctors their first view of a brain under migraine attack. Abnormalities of structure were evident and these were gone four to six weeks later, according to a report in *Medical Tribune*.

Re-name Christ?

◆ Rhodesian clergyman Zymundita Kurewa, assistant to Methodist Bishop Abel Muzorewa, recently urged African churches to "find a new name" for Jesus Christ. He claims that Jesus' name is "linked with oppressors of black people" and with "Western culture introduced by alien missionaries." Yet Bishop Muzorewa advocates "temporary righteous violence" against the present Rhodesian government as an "act of higher Christian responsibility." Apparently the Rhodesian clergy are already following a Christ different from the Biblical one, who said, "My kingdom is no part of this world."—John 18:36.

Maggots to the Rescue

◆ When all else failed to cure a stubborn case of mastoiditis (bone infection behind the ear), doctors at the University of Texas Health Science Center tried an "obsolete" remedy—maggots. Before the maggots, "we tried everything," said one doctor. Finally, the understandably reluctant patient agreed that something had to be done. So twenty sterile "black bottle blowfly" larvae were placed in the wound. After seven days the maggots were removed, and

healthy new tissue growing there was soon covered with a skin graft. The patient was still fine after eighteen months.

How the maggots aid in healing is very uncertain, but the report in *Archives of Otolaryngology* notes that failure of antibiotics against increasingly resistant bacterial strains may give maggot therapy a future. For the patient, though, the attendant itching is a problem. "I don't mean bad itching," said one of the doctors. "I mean bad, bad itching."

Long Ride

◆ More than two years ago bicyclist Robert Morris left New Jersey on an around-the-world tour. In August he arrived in Los Angeles after traveling 28,000 miles (45,062 kilometers), at a total cost of about \$4,000. He had pedaled through much of Europe, the length of Africa, Australia, southeast Asia, Hong Kong and Japan. Then he flew to California for the 3,000-mile (4,828-kilometer) homestretch back to New Jersey. Morris said that his travels had taught him some "common sense." "People in the U.S. have become too materialistic," he observed. "They need to learn how to budget their money and appreciate simple things."

Modern Arena

◆ Crowds filled the ancient Roman arenas to see the blood of men and animals spilled there. Recently in Hartford, Connecticut, a modern crowd seemed to have similar blood lust. When a girl, apparently under the influence of drugs, slashed her arms with a razor and then held it to her throat to keep authorities at bay, a hooting crowd yelled, "Do it, sister! Do your thing, sister! Right on!" according to a police detective. Eyewitnesses said the crowd "were just like animals." "It was like they

were witnessing a spectacle at a football game."

Chimp Chum

◆ Japanese veterinarian Junki Uyama reportedly has a very unusual but highly effective medical assistant—a chimpanzee named Chosuke. The three-year-old simian understands words such as scissors, stethoscope and doctor's bag, "and if I ask for them he quickly brings them to me," says the vet. As to the chimp's other skills, Uyama notes that "dogs and cats usually go wild when being given injections or medical care, but they quickly calm down when Chosuke holds them. There must be some sort of psychological effect in having another calm animal on hand."

Bride Price

◆ Religious money-raising struck a new note in Pulheim, West Germany, when the Gnade Evangelical Church raised \$800 for a bride price. The money was for the pastor of a Lutheran church in Kabale, Uganda, who needed the traditional four cows to satisfy his future father-in-law. Before the donation he had only enough money for one cow, according to the report by United Press International.

Anticavity Sweetener?

◆ Finnish dentists report that a sweetener (xylitol) they have been testing actually seems to inhibit tooth decay. The sweetener is found naturally in many fruits, vegetables and other plants. Finland has been pioneering its use to sweeten gum and candy for over three years. A study by the University of Turku found that fifty dental students who chewed sugar-sweetened gum had an average of three new cavities in one year. But fifty other students who chewed xylitol-sweetened gum, though eating anything else they wanted, reportedly had an average decrease of one cavity! The price

of xylitol currently is eighteen times that of sugar, though experts believe that volume sales could reduce this greatly.

Get a Horse!

◆ Utah Congressman McKay has reportedly told the U.S. House of Representatives that the old Pony Express could deliver mail from Sacramento, California, to Salt Lake City, Utah, in 39 hours and 11 minutes. He claimed that now the U.S. Postal Service's best time for delivery takes 25 minutes longer.

Yogurt Advertising

◆ A certain advertising agency recently was looking for a new twist to push yogurt sales for a sponsor on TV. Looking through *National Geographic* magazine, they reportedly noted an article on the 125- and 130-year-olds of Soviet Georgia. Georgians of all ages, they

learned, love yogurt. A crew quickly was dispatched to Russia to film aging Georgians happily spooning the sponsor's yogurt for American TV watchers this fall.

What They Want

◆ When a theater owner in southern California recently decided to change his format from X-rated (pornographic) films, he got a rude awakening as to what the public wants. To promote the change, he dropped the admission from \$3.50 to \$1.50 and began projecting family-type films. He also wrote seventy letters to various community groups advising them of the change. The result?

"I had whole days when I took in \$6," he said. "It was impossible." After allegedly losing \$11,000 in six weeks, he returned to the previous format. "The first Wednesday that we went back to Xs we

did a land-office business," he noted.

Chancellor Answers

◆ In a lecture at the Hamburg Catholic Academy, West German Chancellor Helmut Schmidt responded to the prodigies of Catholic bishops for more government legislation involving basic values—abortion, marriage, and so on. He told them: "If the churches are forced to complain about the endangering of basic values, then this is manifestly a sign that the Church is no longer reaching a large part of its members with its arguments about basic values." The report in *Süddeutsche Zeitung* relates that Chancellor Schmidt said he 'was forced to ask himself if the cry raised against the government was not, rather, an expression of the Church's own inability to transmit its standards of basic values to the people.'

