

Awake!

MARCH 8, 1982

FEATURE ARTICLES

Many people see value, but the public abhors it because it is treasonous. Some say better pay off.

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- 4 The Christian Church's Past Attitude
- 5 The Good News of Bible Education
- 6 Toward Understanding Unorthodoxies
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LET THIS ISSUE



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The Bible Hated And Loved —Why?

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FEATURE ARTICLES

Many books are loved, but the Bible stands out because it is intensely loved by some and hated by others. Why? It is worth finding out

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The Bible's amazing influence —in ways that many overlook

MILLIONS have lived by it. Many have died for it. All of these loved it. Others, for religious or political reasons, have shown intense hatred for it and have hounded, tortured and killed those who believe in it. "It" is a book; for many, THE BOOK.

The very fact that the Bible has engendered such deep feelings is sufficient to show that it is no ordinary book. There must be something different about a book of well over a thousand closely printed pages that has been translated in its entirety into 275* languages, and parts of it into no less than 1,710 languages and dialects.

The Bible is the world's all-time best-seller, an estimated 2,500,000,000 copies having been printed. What is more, it is continually being translated into additional dialects, and retranslated into the world's principal languages in order to squeeze the very quintessence out of the original, written in Hebrew, Aramaic and Greek. Why all this effort if the Bible is "just another book"?

No other book on earth has inspired so many artists in their work. Many of the world's greatest masterpieces—oratorios, operas, sculptures, mosaics, paintings, stained-glass windows, poems, plays and other literature—were created on Bible themes. Entire encyclopedias,

volume dictionaries and commentaries, and exhaustive concordances have been written—all for the purpose of helping people to gain greater insight into the meaning of what is written in the Bible. What other book has engendered so vast a quantity of scholarly reference works and related literature?

Proof of the Bible's influence in people's lives throughout the centuries can also be seen in the field of linguistics. The English language is full of words and idiomatic expressions that come from the Bible. Modern German owes much to Luther's translation of the Holy Scriptures, and the same is true of Scandinavian languages. The oldest French dictionary (8th century C.E.) is a Latin-French glossary of Bible words, and a whole book has been written about the influence of the Bible on the French language. What other book has shaped men's speech and thinking patterns in so many languages?

The 1979 edition of the *Encyclopaedia Britannica* goes further, stating: "The Bible brought its view of God, the universe, and mankind into all the leading Western languages and thus into the intellectual processes of Western man. ... Millions of modern people who do not think of themselves as religious live nevertheless with basic presuppositions that underlie the biblical literature. It would be impossible to calculate

* Barely 160 languages are spoken by a million persons or more.

the effect of such presuppositions on the changing ideas and attitudes of Western people with regard to the nature and purpose of government, social institutions, and economic theories."

Napoleon Bonaparte once admitted that the Bible is a book "with a power that conquers all that oppose it." No

doubt it is because others, too, have come to realize the tremendous influence the Bible can have on people's attitudes that some powerful men have hated the Bible and have persecuted those who loved it and followed it. Surprisingly, this has also been true in the field of religion itself, as the following articles will show.

The Catholic Church's past attitude toward the Bible

THE book *A Guide to Catholic Reading* makes the following interesting statement: "Most lay Catholics of the older generation will agree that reading the Bible without proper supervision was frowned on by most Catholic priests and nuns. Happily the situation has changed radically and today Catholics are urged, exhorted, and entreated on every side to read the Book of Books."

Undeniably, the Catholic Church's attitude toward the Bible has "changed radically" over the past few decades. More popular Catholic translations of the Bible in modern tongues have appeared during the past 30 years than during the preceding centuries. But what is 30 years in the history of a church that claims to date from the time of the apostles? What has been the Catholic Church's record over the centuries? Has it shown love for the Bible, by making it available to Catholics and encouraging them to read it? Or has it shown hatred for Bible lovers?

Before and After Charlemagne

In all fairness, it must be stated that the Church of Rome first favored the translation of the Holy Scriptures into the vernacular. It must not be forgotten that the common language among the early Christians was Greek. This continued to be the case for several centuries after the apostasy set in with the death of the



Jerome was commissioned by Damasus, bishop of Rome, to translate the Bible into the Latin of the common people

apostles. Evidence of this can be seen in the fact that at the First Ecumenical Council, held in Nicaea in 325 C.E., the sessions were held, not in Latin, but in Greek, and the famous Nicene Creed, said to be the "unshakable basis" of the Catholic faith, was drawn up in Greek.

Rivalry between Rome and Byzantium (Constantinople), as to which would be the religious capital of the Church, developed during the fourth century C.E., and language entered into that rivalry. The eastern part of the Church, under the Patriarch of Constantinople, used Greek in its liturgy, and it possessed the entire Bible in Greek (the *Septuagint* translation of the Hebrew Scriptures and the Christian Greek Scriptures). However, the common language spoken in the west was not Greek, but Latin. Various "Old Latin" versions of the Scriptures existed, but none of these predominated as the standard translation. So toward the end of the fourth century Damasus, bishop of Rome, commissioned a scholar named Jerome to produce such a standard version of the Bible in Latin.

Jerome did not use classical Latin, but Vulgar Latin—the language of the common people. Eventually, his translation came to be known as the *Vulgata* (*editio vulgata*, common or popular edition). It became the standard Bible of the Catholic Church for over a thousand years, remaining such long after Latin became a dead language. But the important fact is that the Latin *Vulgata* was originally a common-language Bible.

With the breakup of the Roman Empire and of the secular school system that prevailed in Roman times, the upper clergy of the Catholic Church had the virtual monopoly in the field of education. They woefully neglected this opportunity, and this resulted in the widespread

ignorance that became characteristic of the Dark Ages.

Toward the end of the eighth century Emperor Charlemagne deplored the crass ignorance of the people and of the lower clergy of his realm. He has been called the "creator of medieval education." He summoned to his court such scholars as English theologian Alcuin, who revised the corrupted text of Jerome's *Vulgata*. Charlemagne ordered the creation of *scriptoria*, or writing rooms, in monasteries, for the copying of manuscripts. His efforts to promote education benefited mainly the clergy and the nobility, for these manuscripts were in Latin, which, by then, was being replaced by vernacular languages among the common people of Europe.

Crumbs for the Common People

True, under the influence of Charlemagne, the Council of Tours, France, held in 813, decreed that homilies, or sermons, for the common people should be translated into the local language. But no such decree was issued for translating the Bible itself for the people. By



Charlemagne's program of education benefited mainly the clergy and the nobility

way of excuse, the *Catholic Encyclopedia* states:

"Books only existed in manuscript form and, being costly, were beyond the means of most people. Besides, had it been possible for the multitude to come into the possession of books, they could not have read them, since in those rude times, education was the privilege of few. In fact, hardly anyone could read, outside the ranks of the clergy and the monks." But whose fault was it that the masses remained illiterate? And why did the Roman Catholic Church wait for King Charlemagne to promote education, even among the lower clergy?

Instead of favoring education among the masses and translations of the Bible in the local languages, the Catholic Church encouraged the production of 'books of the ignorant': picture Bibles (such as the *Biblia pauperum*, or Bible of the poor), Bible histories, miracle plays, statues and carvings, church wall paintings and stained-glass windows on Bible themes. Such were the crumbs that the Catholic clergy let drop from the rich spiritual table of Bible knowledge,

which they kept for themselves and for a few privileged kings and nobles.

Unforeseen Consequences

Charlemagne's education campaign had unforeseen consequences for the Roman Catholic Church. After Charlemagne's death—as education spread among the lower clergy and the nobility, and as manuscripts of the Bible circulated in Latin—priests, monks, kings, queens, medieval lords and noble ladies began asking questions about Catholic doctrine as compared with the Bible. They also clamored for the Bible in the vernacular, and at that time the Roman Church allowed portions of the Scriptures to be translated for the clergy and the nobility.

Some of those who read the Bible—even some of the clergy—became pre-Reformation dissenters. To name a few, Berenger of Tours (died 1088), Peter of Bruys (died 1140) and Henry of Lausanne or of Cluny (died in prison after 1148) were all French priests who placed the Bible above Catholic dogma and suffered for it.

Moreover, as the common people heard sermons in their native tongues and saw Bible themes illustrated in picture Bibles (written in Latin) and in various works of religious art, their appetite was whetted for Bible knowledge. "Unauthorized" translations of parts of the Bible began to circulate, and dissenting groups such as the Waldenses began preaching Bible truths in France, Italy, Spain and other European countries. This was something for which Rome had not bargained. Thus, from the 12th and 13th centuries onward, the attitude of the Catholic Church toward the Bible changed radically. For Rome, it became a dangerous book, as the following historical facts will show.



When dissenters began to preach the Bible, the Church's attitude toward it changed

A record of opposition to Bible education

1179 Pope Alexander III forbade the Waldenses to preach, which preaching they were doing with a common-language translation of parts of the Bible.

1184 At the Synod of Verona, Italy, Pope Lucius III, supported by Holy Roman Emperor Frederick I Barbarossa, decreed the excommunication and handing over to civil authorities for punishment (usually burning) of all Bible-loving "heretics" who persisted in preaching or even thinking contrary to Catholic dogma.

1199 Pope Innocent III condemned the translation into French of the Psalms, the Gospels and Paul's letters, and forbade meetings held in the bishopric of Metz, France, for the "reprehensible purpose" of studying the Scriptures. Any copies of these vernacular translations that could be found were burned by Cistercian monks.

1211 By order of Pope Innocent III, Bishop Bertram of Metz organized a crusade against all people reading the Bible in the vernacular, and any such Bibles found were duly burned.

1215 The Fourth Lateran Council was held, and the first three canons were directed against heretics who dared "take it upon themselves to preach." The *Dictionnaire de Théologie Catholique* recognizes that this measure was aimed mainly at the Waldenses, who were preaching with common-language Bibles.

1229 Canon 14 of the Council of Toulouse, France, states: "We forbid the laity to have in their possession any copy of the books of the Old and New Testament, except the Psalter, and such portions of them as are contained in the Breviary, or the Hours of the Blessed Virgin; and we most strictly forbid even these works in the vulgar tongue."

1246 Canon 36 of the Council of Béziers, France, stipulates: "You will see to it that all just and legal means are used to prevent the laity from possessing theological books, even in Latin, and the clergy from possessing them in the vulgar tongue."

1559 "[Pope] Paul IV put a whole series of Latin Bibles among the *Biblia prohibita* (prohibited books); he added that no Bible in the vernacular may be printed nor kept without the permission of the Holy Office. This amounted to prohibiting the reading of the Bible in any common language."—*Dictionnaire de Théologie Catholique*, Volume 15, column 2738.

1564 The fourth rule of the Index (of prohibited books) published by Pope Pius IV stated: "Experience has shown that if reading of the Bible in the vulgar tongue is permitted indiscriminately, due to the rashness of men, more harm than good arises therefrom."

1590 Pope Sixtus V stipulated that no one could read the Bible in a common language without "special permission from the Apostolic See."

1664 Pope Alexander VII put all vernacular Bibles on the Index of prohibited books.

1836 Pope Gregory XVI issued a warning to all Catholics that the fourth rule of the Index published in 1564 by Pius IV was still valid.

1897 In his Apostolic Constitution *Officiorum* Pope Leo XIII issued the following restrictions on the use of common-language Bibles: "All native-language versions, even those published by Catholics, are absolutely prohibited unless they have been approved by the Apostolic See or edited under the supervision of bishops, with explanatory notes taken from the Church Fathers and learned Catholic writers. . . . All versions of the Holy Books made by any non-Catholic writer whatsoever and in any common language are prohibited, especially those published by Bible societies, which have been condemned by the Pontiff of Rome on several occasions."

1955 Summing up the reasons for the Catholic Church's opposition to Bible education, French Catholic author Daniel-Rops wrote, with due "Nihil Obstat" and "Imprimatur" from ecclesiastical authorities: "By giving back to the Book [the Bible] its supremacy and its renown, Luther and the other reformers committed the inexplicable error of separating it from the Tradition that had safeguarded its text and had contributed so much to its understanding. Once it became the only source of faith and of spiritual life for man, the Bible afforded the means for doing without the Church . . . The Catholic Church . . . reacted through the protective measures taken by the Council of Trent [1545-1563], which, among other things, forbade the faithful from reading versions of the Holy Scriptures in common languages unless they had been approved by the Church and contained commentaries in line with Catholic Tradition. . . . It became commonplace to hear people repeat that 'a Catholic should not read the Bible.'"—*Qu'est-ce que la Bible?* (What Is the Bible?)

How Protestantism undermines respect for the Bible

THE centuries-old opposition of the Catholic Church to Bible reading by the common people in any vernacular language has caused many sincere Catholics to believe that the Bible is a "Protestant Book." And, of course, Protestants themselves consider their religion to be 100-percent Bible-based. One authority states: "It is no mistake to say that its [Protestantism's] very basis is still the Bible, which contains the Word of God, or that it is the book of the Church, the home and the individual, the book the Protestant goes to for practical counsel on his moral life, his social life and his thinking on man, his nature, his destiny and his relationship to God."^{*}

A learned article on the history of Protestantism carries a subtitle "The Role of the Bible," and states: "The common factor in Protestantism has been the acceptance of the supremacy of the Bible over the churches; the belief that ecclesiastical ministries or hierarchies were to be tested against the Bible as the word of God; the doctrine that all things necessary to salvation were to be found in Holy Scripture."—*Encyclopaedia Britannica*, 1979.

Thus, the average Protestant generally feels closer to the Bible than the average Catholic, who knows he is expected to give as much credence to Church tradition as to the Holy Scriptures. But is it

true that the Bible is the "very basis" of Protestantism's doctrines, and does the average Protestant (whether of the clergy or of the laity) still go to the Bible "for practical counsel on his moral life"?

Attachment to the Bible Overrated

The facts show that from the very earliest days of the Reformation, Protestantism's strict adherence to the Bible has been greatly overrated. Although Luther's name is indelibly connected with his translation of the Bible, in his theology he placed "individual insight" above what is written clearly in the Bible. In his efforts to prove "justification by grace through faith," Luther upgraded such Bible books as Romans and Galatians, and downgraded canonical books such as Hebrews, James, Jude and Revelation, thus creating what has been called "a canon within the canon."

Similarly, John Calvin paid lip service to the Bible, yet in his major work *Institutes of the Christian Religion* he expounded such unbiblical doctrines as the Trinity (Book I), man born with no free will (Book II), absolute predestination (Book III) and infant baptism (Book IV). He also shared responsibility for the arrest and subsequent death by burning of Michael Servetus, another reformer but one who did not share Calvin's view on the Trinity. Was this recognizing "the supremacy of the Bible," such as its giv-

* *Histoire du Protestantisme*, J. Boisset, page 6.

ing counsel against retaliation at Romans 12:17-21? Hardly!

Moreover, the reformers and the Protestant churches they fathered continued to accept the creeds issued by past ecumenical councils of the Catholic Church, such as the Nicene and Athanasian Creeds, which set forth unbiblical doctrines like the Trinity and hellfire. Protestantism has produced its own crop of creeds, among others the Lutheran Augsburg Confession, the Reformed Churches' Second Helvetic Confession and the Anglican and Episcopalian Thirty-nine Articles, all of which set forth required belief in such unscriptural doctrines as the Trinity. More recently, the Protestant World Council of Churches published as a "basis" for membership the necessity to confess Jesus "as God." Thus, from its very inception up until the present day, Protestantism's doctrinal attachment to the Bible has been greatly overrated.—See John 17:3, 1 Corinthians 8:6, Acts 3:23 and Psalm 146:4, where the Bible clearly shows that, not Jesus, but his Father is the "only true God" and that the soul does not survive when a human dies.

Protestantism and Higher Criticism

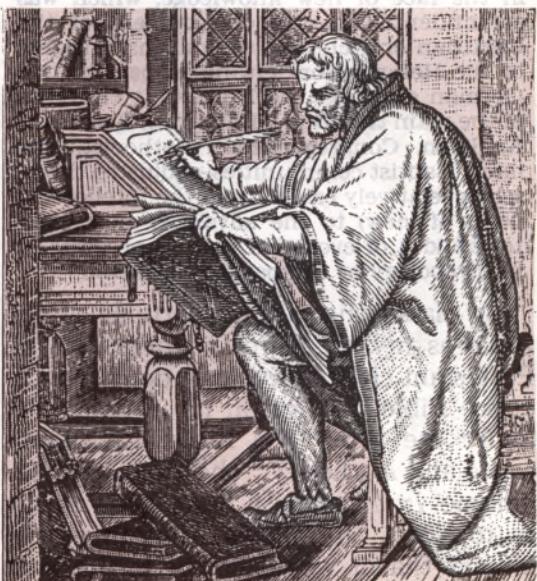
The very nature of Protestantism, born of rebellion against tradition and the authority of the pope of Rome, made it more vulnerable than the conservative Catholic Church to rationalism and to the negative aspects of Biblical criticism. It will doubtless be helpful to explain here what is meant by Biblical criticism. It is divided into two branches: Lower criticism is the scholarly investigation of Bible manuscripts, their origin, preservation and relative value in relationship to the originals, which are no longer available. This is sometimes called textual criticism. Higher criticism is the study

of the authorship, date of writing and historical accuracy of the Bible, in the light of archaeology and history.

Lower criticism has done much to further Bible scholarship, pruning out interpolations and producing reliable master texts that provide the basis for better translations of the Bible. On the other hand, higher criticism has opened the gates to a flood of pseudo-scholarly works whose effect has been to undermine people's confidence in the Bible.

Commenting on Protestantism's vulnerability to rationalism and destructive higher criticism, the *Encyclopaedia Britannica* (1979) writes:

"The question of biblical criticism was first posed in the German universities; i.e., whether a man might be a Christian and even a good Christian though he held some parts of the Bible to be not true. This became the great question for Protestantism, if not for all Christendom, in the 19th century. . . . German Protestantism showed



To support his ideas, Luther upgraded certain Bible books and downgraded others



at length an elasticity, or open-mindedness, in the face of new knowledge, which was as influential in the development of the Christian churches as the original insights of the Reformation. Owing in part to this German example, the Protestant churches of the main tradition—Lutheran, Reformed, Anglican, Congregational, Methodist, and many Baptist communities—adjusted themselves relatively easily (from the intellectual point of view) to the advances of science, to the idea of evolution, and to progress in anthropology or comparative religion."

By classifying certain portions of the Bible as myths, many members of the Protestant clergy have cast doubt on the entire Bible. In fact, in its introduction, under the title "The Bible: Its Significance and Authority," the Protestant 12-volume *Interpreter's Bible* goes as far as to state: "It follows from this brief inquiry that it would not be in the least contrary to Scripture itself but rather in harmony with it, nor would it be contrary to anything essential in the Christian

faith, if we ceased altogether to speak of the Scriptures as the Word of God."

Such statements kill the influence of the Bible in the lives of people even more effectively than a papal bull prohibiting Bible reading.

Fundamentalists— Not True Friends of the Bible

One branch of Protestantism has, however, resisted the assault of higher criticism. It is called Fundamentalism. This has been defined as 'a militantly conservative movement originating around the beginning of the 20th century in opposition to modernist tendencies and emphasizing as fundamental to Christianity the literal interpretation and absolute inerrancy of the Scriptures.'

Fundamentalists are right in claiming that the Bible is inspired by God, and their fight against destructive higher criticism and such pseudoscientific theories

as evolution is commendable. But are they really enhancing the Bible in the minds of reasonable people when they claim that everything written in the Bible is to be taken literally? Are they furthering the interests of the Bible when they say that the earth was created in six twenty-four-hour days, whereas the Bible itself uses the word "day" to designate periods of time of varying lengths?—Compare Genesis chapter 1 with Genesis 2:4 and 5:1; also 2 Peter 3:8.

Moreover, are fundamentalists true friends of the Bible when, while claiming to stick strictly to the Scriptures, they teach such unbiblical doctrines as the Trinity (compare Deuteronomy 6:4; John 14:28), the immortality of the soul (Ezekiel 18:4) and hellfire (Jeremiah 7:31; Romans 6:23)? By their literalistic interpretations of the Bible and their teaching such God-dishonoring doctrines, Protestant fundamentalists undermine the power of the Bible in the minds of many people.

Protestantism and Worldliness

Jesus stated to his disciples: "If you belonged to the world, then the world would love you as its own. But I chose you from this world, and you do not belong to it; that is why the world hates you." (John 15:19, *Today's English Version*) Yet it is a patent fact that the major Protestant churches take an active part in the political systems of this world, some of them even being "state religions." One reference work states: "It is possible to speak of Protestantism's contribution to modern nationalism. . . . All but the radicals tended to make much of loyalty to the existing state, and Protestants often provided an ideological base for each new state as it rose to self-consciousness—as was the case in Prussia or in the United States."—*Encyclopaedia Britannica*.

At the beginning of this article, a Protestant writer was quoted as saying that the Bible is "the book the Protestant goes to for practical counsel on his moral life." Can this still be said to be true when clergyman after clergyman from the main Protestant churches make statements condoning premarital sex, adultery, homosexuality and abortion? An article in the French daily *Le Monde* entitled "Many Churches Open the Homosexuality File" and based on a report published in Geneva, Switzerland, by the World Council of Churches, revealed that several large Protestant churches even tolerate homosexual ministers. Yet the Bible states: "Do not be deceived: Neither the sexually immoral nor idolaters nor adulterers nor male prostitutes nor homosexual offenders . . . will inherit the kingdom of God."—1 Corinthians 6:9, 10, *New International Version*.

Thus, while Protestantism has not built up a record of hatred for the Bible and for those who read it in the common languages, such as the Catholic Church built up for itself over the centuries, nevertheless, by its belief in unbiblical doctrines, its acceptance of higher criticism and pseudoscientific theories, its worldliness and acceptance of permissive morals, Protestantism bears heavy responsibility for undermining the influence of the Bible in the lives of millions of people.

Yet, in spite of Catholicism's centuries-long opposition to Bible reading by the common people and Protestantism's more subtle but nevertheless devastating undermining of God's Word, the Bible is still a book to which people are rarely indifferent. They either love it or hate it. Just why this is so and how it affects you will be examined in the concluding article of this series.

Why the Bible is loved or hated

ANY book that has had such a profound impact on history, art, language and ideas cannot fail to command respect. A book people have been willing to die for because they persisted in translating and distributing it is certainly worth looking into.

The very fact that the Bible is not only loved but also hated recommends it as a book that is different. Many English-speaking people love Shakespeare, many Germans love Goethe, and many Spanish-speaking people enjoy reading Cervantes. But the literary works of these authors do not arouse hatred; people do not die for reading Shakespeare, Goethe or Cervantes. Governments do not pass laws, and religious authorities do not publish bulls or decrees, against the books written by such authors, nor, for that matter, against such religious books as the Vedas or the Koran. So why has the Bible aroused such strong feelings—for and against—over a period of centuries?

Why a Hated Book

Napoleon was right when he stated that the Bible has "power that conquers all that oppose it." Its very existence today, in spite of all the efforts put forth to destroy it, is a miracle.

The Bible itself says: "The Word that God speaks is alive and active; it cuts more keenly than any two-edged sword: it strikes through . . . to the innermost intimacies of a man's being: it examines the very thoughts and motives of a man's heart." (Hebrews 4:12, Phillips) Yes, "the Word that God speaks," and that is re-

corded in the Bible, is alive. It irresistibly moves toward fulfillment of all that God has foretold. As it does so, it deeply affects the lives of men and women, moving many to put loyalty to God above all else. That is why so many political dictators and totalitarian regimes hate it, ban it and persecute those who live by it.

Religious leaders of the Catholic and some Orthodox Churches have also strongly opposed distribution of the Bible, endeavoring to suppress the reading of it in the common languages. Why? Because people who have read the Word of God have been set free from God-dishonoring traditions and dogmas that are nowhere to be found in the Bible and that are contrary to its teachings.

Do Not Misjudge the Bible

Do not make the mistake of judging the Bible according to those who quote it. Speaking to the faithless religious leaders of his day, Jesus stated: "You have made God's word null and void by means of your tradition. Hypocrites! It was you Isaiah meant when he so rightly prophesied: This people honours me only with lip-service, while their hearts are far from me. The worship they offer me is worthless; the doctrines they teach are only human regulations."—Matthew 15:6-9, *Jerusalem Bible*.

Today the ecclesiastics of Christendom still pay lip service to the Bible, such as the Catholic Church's newfound enthusiasm for fresh Bible translations and its relatively recent authorization granted to Catholics to read the Bible. But

the Church still teaches doctrines based on traditions that make "God's word null and void." Protestants still like to claim that the Bible is the "very basis" of their religion, but they also believe many doctrines that are not found in the Bible. Moreover, a great number of their ministers consider large portions of the Bible to be mythical, and millions of Protestants—including some clergymen—have thrown overboard the high moral standards of the Bible.

Similarly, it is impossible to judge the Bible by the way Catholics and Protestants have acted over the centuries. They have both, at times, used inquisi-

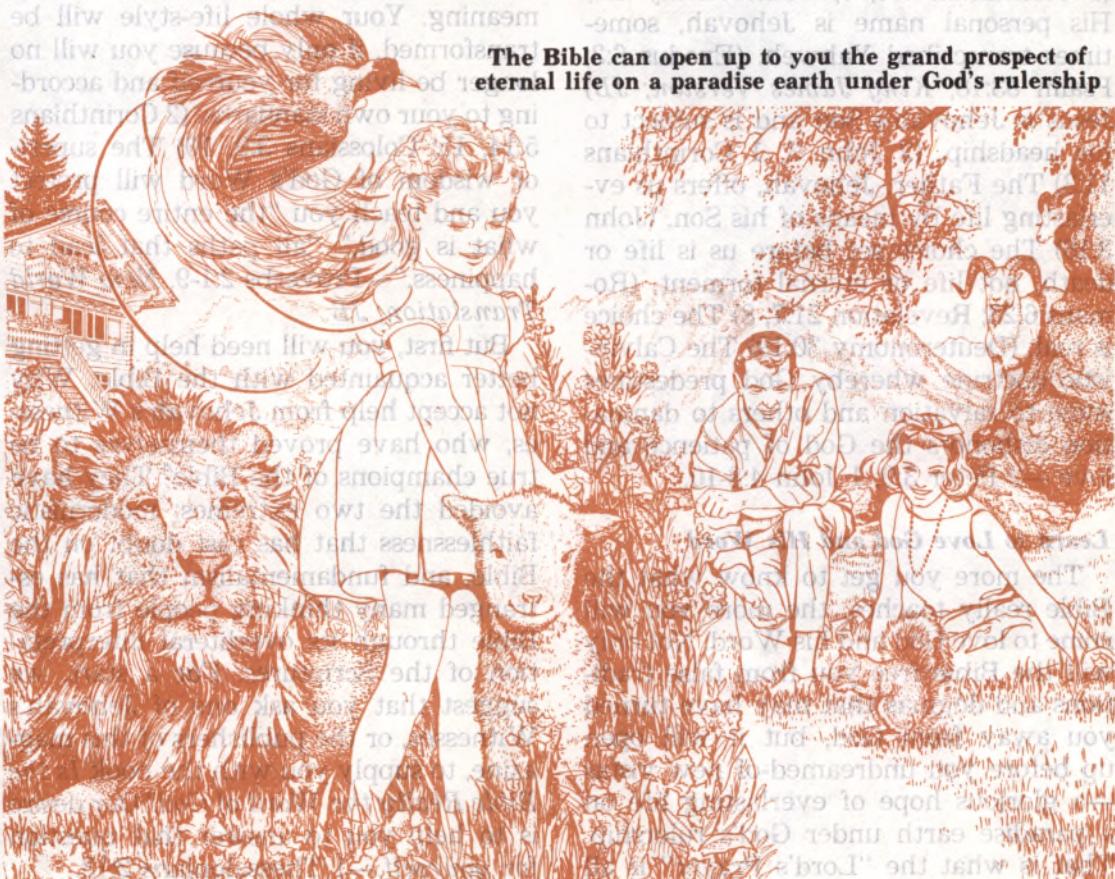
atorial methods against each other, and they have shed each other's blood in religious wars. The violence in Ireland today shows that such religions are not really Bible-based.—Compare Isaiah 2:4.

Discover What the Bible Really Teaches

Both by their teachings and by their acts Catholicism and Protestantism have misrepresented the Bible. So an honest person needs to chase away any prejudices he may have and discover for himself what the Bible is all about and why it is such a remarkable book.

The Bible does not teach the Trinity doctrine. The Creator is not three persons in one god, but one Almighty God.

The Bible can open up to you the grand prospect of eternal life on a paradise earth under God's rulership





Applying Bible principles can give new meaning to your life now

(1 Corinthians 8:4, 6; Deuteronomy 6:4) His personal name is Jehovah, sometimes transcribed Yahweh. (Exodus 6:3; Psalm 83:18, King James Version; JB) Jesus is Jehovah's Son and is subject to his headship. (2 John 3; 1 Corinthians 11:3) The Father, Jehovah, offers us everlasting life by means of his Son. (John 3:16) The choice set before us is life or death, not life or eternal torment. (Romans 6:23; Revelation 21:7, 8) The choice is real. (Deuteronomy 30:19) The Calvinistic doctrine whereby God predestines some to salvation and others to damnation dishonors the God of patience and love.—2 Peter 3:9; 1 John 4:8-10.

Learn to Love God and His Word

The more you get to know what the Bible really teaches, the more you will come to love God and his Word. Not only will the Bible free you from false traditions and dogmas that may have turned you away from God, but it will open up before you undreamed-of new vistas—a glorious hope of everlasting life on a paradise earth under God's rulership. That is what the "Lord's Prayer" is all

about, when it says: "May your Kingdom come; may your will be done on earth as it is in heaven." (Matthew 6:10, *Today's English Version*) When you learn what God has purposed for this earth and what generous arrangements he has made through his Son to enable you to share in his just new order, you will assuredly come to love God, rather than having a morbid fear of him.—Revelation 21:3-5; 1 John 4:16-19.

Likewise, your love for God's Word will increase as you get to know the fine principles for a happy and purposeful life that are outlined in the Bible and that you can apply immediately. Your present existence will take on new meaning. Your whole life-style will be transformed, if only because you will no longer be living for yourself and according to your own standards. (2 Corinthians 5:14, 15; Colossians 3:9, 10) The superior wisdom of God's Word will protect you and teach you "the entire course of what is good," "all paths that lead to happiness."—Proverbs 2:1-9, *New World Translation*; JB.

But first, you will need help in getting better acquainted with the Bible. Why not accept help from Jehovah's Witnesses, who have proved themselves to be true champions of the Bible? They have avoided the two extremes: modernistic faithlessness that has cast doubt on the Bible, and fundamentalism that has estranged many thinking people from the Bible through its overliteral interpretation of the Scriptures. For a start, we suggest that you ask one of Jehovah's Witnesses, or the publishers of this magazine, to supply you with the book *Is the Bible Really the Word of God?* Our desire is to help you to answer that question for yourself.—1 Thessalonians 2:13.

DO NOT WAIT UNTIL SCHOOL

Is there some way you can help your children to learn more in school and have fewer problems while there? A 20-year study of children from poorly educated or disadvantaged families shows that some type of preschool training may be the answer.

The study, started in 1962, followed the development of 123 children from the time they were three or four years of age. By the time they were 15, it was found that those who had preschool education were more than one full grade ahead of the others in reading, math and language skills. More importantly, perhaps, they were less antisocial and less prone to manifest delinquent behavior. By

then, 51 percent of their parents felt satisfied with their achievement in school, while only 28 percent of the other children's parents felt that way.

Many parents who are Jehovah's Witnesses have taken the time and interest to teach their preschool children by the use of simple Bible publications, and this has had good results. In doing so, they are following the Bible's recommendation that parents teach and train their children at home, and "from infancy." (Deuteronomy 6:6, 7; 2 Timothy 3:14, 15) In this way, parents may be able to compensate for some of the apparent lack in today's educational system.

TV NOT TEACHING COURTESY

The Royal Bank Letter, published in Canada, recently discussed the subject of courtesy and the need for it. However, it pointed out that television is not teaching people courtesy: "Even children whose parents remain old-fashioned enough not to savage each other in front of the children stand to be influenced the wrong way by the bad form they witness on television. The tart-tongued anti-heroes and insult-slinging comedians on the tube offer no guidance in the prime purpose of courtesy, which is to make people feel at ease. Sports celebrities reveal themselves to be egotistical boors, while TV commentators in that field spread the message that winning by fair means or foul is all that matters. Interviewers on public affairs programs grill their

subjects—or their victims—with a maximum of pugnacity and a minimum of grace. It is all part of a peculiarly aggressive and argumentative age, and aggressiveness and argumentativeness are the enemies of courtesy."

The Bible foretold this "aggressive and argumentative age," saying that in the "last days" of this system of things men would be 'self-assuming, haughty, not open to agreement, without self-control, fierce, headstrong, puffed up with pride.' (2 Timothy 3:1-5) On the other hand, it is refreshing to be with those who follow the Bible's counsel to "become kind to one another, tenderly compassionate," and thus always act in a courteous way.—Ephesians 4:32.

Would you have an abortion?

By "Awake!" correspondent in Japan



● Elsewhere in Japan a husband tried emotionally to convince his wife: "In your present state of health you surely cannot bear a child. You must go to the doctor tomorrow and have an abortion. If you do not accede to my wishes, I will divorce you and you can raise the child yourself! Should she have an abortion?"

● She knew that she had serious health problems. When her second child was born, she had almost died. Now the doctor sincerely appealed to her to consent to an abortion: "You have two fine, healthy children. It would be a shame for them to grow up without their mother. It is just too dangerous for you to consider bearing the child you have conceived." The argument had persuasive appeal. Should she have the abortion?



The above are not isolated cases. In 1978, with 1,708,643 live births in Japan, 618,044 abortions were reported, and it is believed that perhaps twice that number were actually performed. Worldwide, it has been estimated, upward of 40 million abortions take place each year.

MORE than a decade ago many abortions were being performed by persons who lacked medical training and who were interested only in making money. The fatalities were appalling.

In time a number of countries passed laws to allow abortions if one of the following conditions applied: (1) Risk

to mother's physical health. (2) Risk to mother's mental health. (3) Impaired health of fetus. (4) Unwanted pregnancy due to rape or incest. (5) For social or sociomedical reasons. If any of the above conditions are met, neither the doctor nor the patient is said to be guilty of a crime.

Japan, along with a number of other



The pope has said: 'No one ever has the authority to destroy unborn life.' But, of 66 countries that have legalized abortion, 15 are strongly Catholic. In Italy, there are 200,000 abortions each year. Some 180,000 illegal abortions take place yearly in Portugal, and about 250,000 in Colombia

countries, allows "abortions on request." Technically, they should be requested in harmony with one of the above conditions. However, the request is often made simply because the woman does not want any more children.

The average number of children in Japan is now under two per family. So there is social pressure to maintain the *status quo*. As a result, many married women have had two or three abortions; others, ten or more. In relatively few cases is economic hardship the real reason.

Though limiting one's family by abortion is not supported by the law, this is circumvented by the claim that the mother's health is involved. It is reported that 99.7 percent of the abortions in Japan fall into this category. So abortion is relied upon as a form of birth control. As a result, a Japanese doctor reported that in one month he had delivered 40 babies but also performed 80 abortions!

In Japan there is now growing concern for the following reasons: (1) Easy abortion has lowered the value of human life. (2) Reliance on abortion demonstrates that there is general ignorance of modern contraceptive methods. (3) Since abortions keep the population down, it is said that Japan may become a country of elderly people with comparatively few young ones to care for them.

Religion—How Strong a Deterrent?

Japan is basically a Buddhist country. Buddhist teaching includes respect for life, even of the unborn. How is it, then, that abortion is so easily obtainable?

When the priests at 10 Buddhist temples were interviewed, they generally expressed themselves like this: Abortion is considered wrong, a sin. It is taking life and destroying it. But since abortion is legal in Japan, it is felt that open or firm opposition to the practice would stir up "unnecessary trouble." So silence is observed.

One priest mimeographed a tract and circulated it among members of the temple. The tract opposed abortion. However, when asked what would be done if a member had an abortion anyway, the answer was: 'The person would be lectured on the wrong that was committed and sternly told to refrain from such in the future.' And what if the offense was repeated? Would excommunication follow? 'No, such drastic action would not be taken,' was the answer. The offender would be asked to take certain steps to amend or seek forgiveness by rituals.

As an example of the kind of action suggested in order to be absolved, some months ago 21 Buddhist temples in Numazu City sponsored an advertisement for an "Aborted Child Memorial Jizo." ("Jizo" is the patron saint of children.) It offered a stone image for \$354 (U.S.) or a smaller version of it for \$77, be-



Buddhist teaching includes respect for life of the unborn. Priests in Japan agree that abortion is wrong. But they are generally quiet about it so as not to stir up "unnecessary trouble." And if anyone gets an abortion—well, it can be overlooked

fore which prayers were to be offered for having had an abortion. Does that really encourage one to avoid the sin?

What about Christendom? The stand of some churches, though not all, is that abortion is wrong. But is it enforced? Clearly, No. Of 66 countries that have legalized abortion, nearly half are recognized as "Christian" countries, and about half of these are strongly Catholic! Although the pope has made appeals to uphold the Church's opposition to abortion, those appeals, for the most part, have fallen on deaf ears.

Of course, this does not mean that all who are Buddhist or who belong to one of Christendom's churches accept abortion. But these religions definitely offer no strong deterrent to it.

What About the Bible?

The Bible does not directly mention medically induced abortions. Although the term "abortion" is found in some Bible translations, it is used with reference to a miscarriage that might result from natural causes. Nevertheless, the Scriptures do not leave a person in any doubt as to God's viewpoint regarding the life of an unborn child.

Properly viewed, the fruitage of the womb is a blessing from Jehovah God, (Psalm 127:3) The Bible shows that the Creator himself is lovingly aware of the developing human embryo or fetus. (Psalm 139:13-16) And for the protec-

tion of both the mother and her unborn child, he stated in his law to ancient Israel: "In case men should struggle with each other and they really hurt a pregnant woman and her children do come out but no fatal accident occurs, he is to have damages imposed upon him without fail according to what the owner of the woman may lay upon him; and he must give it through the justices. But if a fatal accident should occur, then you must give soul for soul."—Exodus 21:22, 23.

Some Bible translations express the matter somewhat differently. But the original Hebrew text makes clear that in Israel a fine was to be imposed if a child was born prematurely due to injury done to the mother. And if the accident was fatal to either the mother or the child in her womb, then the penalty was "soul for soul."

Has God's viewpoint toward human life changed? After the Mosaic Law covenant was terminated, Jehovah caused this forceful reminder to be written to the Christian congregation: "You know that no manslayer has everlasting life remaining in him."—1 John 3:15.

If anyone who has been responsible for the death of a fellow human wants God's approval, it is vitally important for him to cease doing anything that would identify him as a manslayer. He must earnestly seek God's forgiveness and then put on the "new personality," one that upholds God's righteousness and reflects

loyalty to his commands concerning the sanctity of life. A genuine change is required.—Ephesians 4:24.

The Morality of It

Why would any woman want to terminate the life of a human that is developing within herself? The answer may not please those who favor abortion. But the fact remains that *selfishness* is often at the root of the problem. It is usually an evasion of responsibility.

Andrew Hacker, writing in *Harper's* magazine, made this point: "In fact, abortion conceals a basic social conflict, but one we are not prepared to discuss. The subject is sexual intercourse." For many people *sex* is a very important pastime. They want to enjoy it fully, but they do not want the responsibility of taking care of a natural consequence of sex—a baby! Abortion is a method of birth control—a very sick method—used not only in Japan but in many parts of the world.

Many people are addicted to the pursuit of pleasure. Their respect for life is overshadowed by their selfish pursuit of sexual pleasure. The Bible says: "In the last days critical times hard to deal with will be here. For men will be lovers of themselves" and "lovers of pleasures rather than lovers of God." Is it not obvious that this condition prevails in our day?—2 Timothy 3:1-4.

Proponents of abortion use expressions to cover the real atrocity that is committed. They refer to "the products of conception" and the "contents of the uterus." The actual act of abortion is called the "termination of pregnancy." They try to avoid the moral issue. But the honest truth, simply put, is this: Abortion is *the killing of a human*. It makes no difference whether the life is snuffed out in the uterus within 12 weeks of conception or

Is the Fetus a Human Entity?

Those who argue for abortion contend that the fetus is not a human entity because it cannot live by itself. If that is the case, what is to be said of adults whose survival depends on the use of an artificial kidney machine or the aid of a battery-powered heart pacemaker? Certainly those people cannot be said to be less than human entities just because they cannot exist independently of these aids.

The medical profession generally agrees that life begins at the moment of conception. *The World Book Encyclopedia*, 1978, Volume 16, page 228b, has a photograph of an egg and sperm taken through a microscope. The caption over the photo says: "A Human Life Begins when the sperm gets through the outer covering of an egg and fertilizes it." Yes, at conception! Therefore, can it be said that the aborted fetus is not a life that has been snuffed out? How do you answer?

Let those who favor abortion think about this fact: If their parents, especially their mothers, had held such a passionate desire for legal abortion, they themselves might well have ended up in a garbage can! Do they regret that their mothers were more concerned with the "right to life"?

whether it is choked to death 12 minutes after it is born! It has been killed.

In Britain, after a 24-week-old aborted fetus lived for 10 minutes, it is reported that two of the nurses had "horrific nightmares." Some have quit their profession after such abortion incidents. Seeing the helpless aborted fetus struggling to live is not a pleasant experience!

Did They Have an Abortion?

We introduced this article with two actual cases in which abortion was suggested as a way to overcome a problem. In the first case, the 27-year-old mother knew that she had a life-endangering sickness. The doctor's argument was very forceful and sincere. But this woman is one of Jehovah's Witnesses and so is her husband. They knew God's law regarding the sanctity of life. They had firm faith in the resurrection. So they rejected the doctor's suggestion.

What was the result? Contrary to the doctor's sincere warning, the wife gave birth to, not one, but two healthy babies—twins! Her health has not improved, but she has not got worse either. Because of putting Jehovah God's laws first and trusting him she has four healthy children and a clean conscience.

Realizing that even the doctor cannot be 100 percent sure, many women have chosen to have their babies in spite of warnings that these could be born retarded or malformed. Parents have come to love such children as something special. They have received warm love from these children in return for the love and compassion they have shown. Those with a Bible-based hope know that in God's new order in the near future their children will be able to enjoy a completely normal human life, free from any taint of imperfection.—Revelation 21:3, 4.

And what about the other case? The wife was one of Jehovah's Witnesses but her husband was not. She could not agree to an abortion. As he had threatened, the husband arranged to get a divorce and started to live with another woman. His wife had to find a way to provide her own living and care for the new baby when it arrived. A boy was born and the wife was happy with him.

After some months the husband found that his new circumstances were not as good as those with his former wife. He went to see her and he also saw the beautiful boy he had fathered. Now he became determined to end his second relationship and return to his former wife. But she said she would not remarry him because, as a Christian, she would marry only a man who was a genuine follower of Jesus Christ.

This was a challenge to him. He humbled himself and started to study the Bible with Jehovah's Witnesses. After several months he was baptized. Following this he was reunited with his family and, during the years since then, he has become a mature Christian, an example to others in the Christian congregation.

These two cases well illustrate that Jehovah does not abandon those who show that they are firmly determined to uphold the sanctity of life.

Perhaps some who read this article will feel that, because they have had an abortion, they have committed a grave sin. But there is reason for them to take courage if they really, from the heart, regret their past course, refrain from repeating the wrong, and seek forgiveness from Jehovah, the Giver of life.—See Isaiah 1:18, also 55:6, 7.

So, would you have an abortion? The answer rests with you. You must live with the decision you make.

Young People Ask...

I'VE been going to school in this district for eight years, but in all that time I've never managed to make one single friend! Not one," sobbed Ronnie. "I don't get along with my dad, and my mother doesn't understand me, and I fight with my sister. And I have nobody! My phone never rings. I have no one to talk to. Nobody knows what I feel and nobody cares. Sometimes I think I just can't stand it anymore!"

Ronnie painfully describes the misery of life without a friend. Perhaps you've had similar feelings at times. Many young persons have. Not all succeed in finding true friends. Researchers at the University of Nebraska (U.S.A.) found that "high-school students are the most troubled by loneliness, with college students next in line." Communication gaps may build "walls" of isolation. Under these circumstances a real friend is vital.

What Is a Real Friend?

A genuine friend is someone that does more than the scores of acquaintances we greet every day do. One African tribe reportedly described some individuals as "friends of the road" and others as "friends of the heart." What is a "friend of the heart"? Several young persons explained:

"A real friend," said 18-year-old

Who really is my friend?

Semone, "is one who sticks with you through thick and thin. He is one who shares not only good times but also bad times. When you have problems, you can always talk to your friend and find a shoulder to cry on." That description is similar to the Bible's, which reads: "A friend is loving all the time and becomes a brother in times of trouble."—Proverbs 17:17, *The Bible in Basic English*.

Yes, in the language of the Bible, a friend is one who loves us. We may be inclined to think that our friends are those who tell us how great we are. On the other hand, if a companion were to tell us we were wrong, perhaps our feelings



"A real friend to me is a person who tells you when you do something wrong and tries to help you stop." Would your friends do that for you? •

would be 'bruised.' But at Proverbs 27:6 the *Bible in Living English* cautions: "There is more trust to be put in bruises from one who loves than in effusive kisses from one who hates." So we need to be careful that our ego doesn't cause us to choose the wrong kind of friends.

One who appreciated the importance of this was 18-year-old James. He said: "A real friend to me is a person who tells you when you do something wrong and tries to help you stop." Agreeing, 26-year-old Marvia said: "Sometimes a so-called friend will see you get into trouble and then say, 'I saw you leading up to that, but I was afraid to tell you.' But when a real friend sees you going the wrong way, she will try to warn you before it's too late—even if she knows you may not like what she says."

But who is going to decide what's right and what's wrong? There is someone who has seen much more of life than any of us have. That is mankind's Creator, Jehovah God. In the Bible he tells us how to use our lives so as to find satisfaction, instead of suffering needless regrets. Proverbs 2:6-9 informs us that, if we listen to God and do what he

counsels, we will understand "the entire course of what is good."

If you have a friend who relies on that source of counsel, one who thinks straight and talks straight, he can provide you with valuable input and thereby aid you in making wise decisions. For good reasons the Bible speaks of "the sweetness of a friend's counsel that comes from the heart."—Proverbs 27:9, *The Amplified Bible*.

Does It Matter Whom You Choose?

The late Henry Ford reportedly was asked, "Who is your best friend?" After thinking for a moment, he replied, "He is your best friend who brings out of you the best that is in you." Therefore, many young persons have seen the need to be selective in choosing friends.

"My life is proof that not all 'friends' bring out your best," stated 23-year-old Peggy. This young woman disclosed that as a teenager she was forced to leave home and was befriended by a married couple, Bill and Lloy, for over a year. While living with this family she was taught many things about God and the Bible. "The months I spent with them were filled with real joy, contentment and peace," said Peggy. "But it didn't last because, despite their pleas for me to stay, I left to be with some other 'friends.'

"In time I learned many things from my new 'friends'—stealing stereos, cashing bad checks, smoking marijuana and, finally, how to support a \$200-a-day drug habit," Peggy stated. "At the time I would think that these persons really cared for me, only to realize later that they only wanted money, drugs or whatever they could get from me."

Then, at 18, she met a young man, Ray, who befriended her and offered her all the drugs she could use—free. "I

In Future Issues

- Religion—A Force for Peace or for War?
 - How Dangerous Is Atomic Radiation?
 - Love or Infatuation
—How Do I Know?
-

thought all my troubles were over. Never again would I have to steal and cheat," reported Peggy. "But he introduced me to prostitution. Yet I knew at the end of the day Ray would always be there."

However, Ray became more demanding and it was apparent that he, too, was interested in the money that Peggy brought to him. In an attempt to stop her dependence, Peggy broke free of her drug habit. "But Ray would come around and treat me real nice, offering me dope," confessed Peggy. "And before I realized it I was 'hooked' again." So, finally, she fled the city to escape from this 'friend.' But would she ever find a genuine friend?

Recalling the genuine warmth of the family she stayed with, Bill and Lloy, who were Jehovah's Witnesses, she sought out some more Witnesses in her new location. Soon two Witnesses called at her door. "Tears of joy flooded my eyes as I embraced the two startled women," related Peggy. "I had grown to despise the hypocrisy of my former 'friends,' but here were people who were for real."

What about Peggy's bad habits? "I had no problem overcoming them all—except smoking. Time and again I would fail and beg God's forgiveness," explained Peggy. "Then one of my friends said, 'Instead of praying and asking for forgiveness after you fail, why not pray beforehand and ask for strength when you feel the urge to smoke?' This kind and practical suggestion did it. So with the help of my friends I managed to overcome this problem fully. For the first time in years I felt clean inside and knew what it meant to have self-respect."

Is it not obvious who were Peggy's real friends? What a contrast! While some "friends" led her to many bad habits, other genuine friends gave her the

incentive to overcome these. Which of these effects do your friends have on you? What really are their moral standards? True, not all young persons are religiously inclined, but perhaps you are. If so, then you want friends who also care about God. How can you find out whether yours do? Start talking to them about God and you will quickly find out.

How grateful Peggy was to find real friends who 'brought out her best' rather than her worst! Looking back, she said: "When the Bible says, 'He that is walking with wise persons will become wise, but he that is having dealings with the stupid ones will fare badly,' it is absolutely right. I know! If I had just kept my friendship with those persons who loved God, I would have avoided all those things that are now an ugly memory. I found out the hard way who really is my friend."—Proverbs 13:20.

IS THE PERSON A REAL FRIEND?

- Is the person honest with you, even if what is said hurts?
- When you have problems, does that one "walk out"?
- Would that person's habits enrich or ruin your life?
- How sound or consistent are that one's standards on sexual morality?
- Does the person lie, steal or cheat in your presence?
- What kind of reputation does that person have?
- In what direction is that one's life headed? Is it the same way you are going or want to go?
- Why does the person want to be your friend? Do you have something he wants?
- What do your parents think about the choice?
- Is there evidence that the person feels a responsibility toward God?

WORD-SEARCH GAME

The names of 20 women mentioned in the Bible are hidden in this letter maze. The names read forward, backward, up, down or diagonally, are always in a straight line and never skip letters. How many can you

1. Genesis 3:20.
12. Acts 18:1-3,
24-26.
2. Genesis 18:9-15.
- 3, 4. Philippians
4:2, 3.
5. Joshua 17:3, 4.
6. 2 Kings 9:30-37.
7. Genesis 35:23.
8. Ruth 4:14-17.
9. Genesis 24:37-46.
10. Job 42:12-15.
11. Luke 1:5-25.
12. Acts 18:1-3,
24-26.
13. 2 Kings 11:1,
13-16.
14. Luke 10:40, 41.
15. 1 Samuel 1:9-20.
16. Acts 9:36-43.
17. Luke 8:1, 2.
18. Esther 8:1-8.
19. Hosea 1:2, 3.
20. Exodus 6:20.

The hidden names in the word-search game are listed on page 27.

find? In the scriptures cited below you will find the names of each of these women, as well as interesting facts about their lives. As an example, we have started you out with the first name, Eve.

T	S	W	G	O	M	E	R	T	S	E	M	D	M	N
E	U	O	D	I	A	E	A	Y	U	B	V	A	L	A
Y	K	Z	S	H	A	N	N	A	H	B	G	E	E	O
L	H	I	P	C	W	T	O	H	C	D	H	C	B	M
L	A	F	P	R	Y	H	A	E	A	V	C	L	E	I
P	I	F	I	C	I	M	A	L	F	G	K	C	Z	M
L	L	Z	H	T	I	S	E	K	H	O	T	E	E	Z
D	A	E	F	M	D	N	C	A	E	K	Q	G	J	R
O	H	L	E	U	E	P	R	I	V	B	N	O	S	E
R	T	J	D	N	M	A	T	Z	L	O	E	M	G	H
C	A	H	H	Z	S	O	K	B	Y	L	W	R	O	T
A	C	A	O	P	Z	L	P	P	I	H	A	M	Y	S
S	E	O	B	P	H	T	E	B	A	Z	I	L	E	E
L	E	N	Q	O	O	J	O	C	H	E	B	E	D	I
D	M	O	F	H	M	A	R	T	H	A	W	F	C	B

A WORTHY INVESTIGATION

A chief justice of the United States Supreme Court, Salmon Portland Chase, once made an impartial investigation of the Bible. What decision did he reach?

"There came a time in my life when I doubted the divinity of the Scriptures, and I resolved as a lawyer and a judge I would try the book as I would try anything in the courtroom, taking evidence for and against. It was a long, serious, and profound study; and using the same principles of evidence

in this religious matter as I always do in secular matters, I have come to the decision that the Bible is a supernatural book, that it has come from God, and that the only safety for the human race is to follow its teachings."—*The Book of Books: An Introduction*, p. 194.

But why take somebody else's word one way or the other? If you have not already done so, why not examine the facts for yourself?

"I wish I'd kept a diary!"

HOW many times I've said that to myself in the 14 years I've been a missionary in Peru.

I well remember my first year here—a rat in the toilet bowl, a scorpion in the bathtub, fleas in my bed. Happily, most of the animals knew their proper place, and we shortly became adjusted to what has proved to be a very interesting life.

LEARNING A LANGUAGE. I remember hearing little children incorrectly saying their irregular Spanish verbs, and thinking, to my own satisfaction, "Well, then, we're not the only ones!"

WHEN THE EARTH QUAKEs. A new experience for me was an earthquake. The one I remember most vividly occurred in 1974. My partner and I were in an old adobe house at the end of a narrow passageway. When the shaking started, all three of us chose what refuge the doorway might offer. It was two and a half feet wide, but, unfortunately, so was the lady of the house! Since she filled the doorway, we were able only to poke our heads under the door frame. We were glad nothing fell down on us.

PERSONAL APPEARANCE. I was impressed with the interest Latin people took in their appearance in public—no hair rollers and shorts for them. Of course, looking your very best costs money; not all have the means. I'll never forget a middle-aged man I saw on the bus one day. I kept thinking to myself, 'There is something strange about that man's hair.' Apparently it was not strange to him, because he had a most satisfied expression on his face. Finally I was maneuvered by the flow of passengers to his side, el-

bow to elbow, and could see that his dull hair was really black shoe polish painted all over the top of his bald head!

THEIR ANIMALS. Who is not fond of animals? Since many Peruvians have rural backgrounds, you can find a rabbit hutch, chicken coop or guinea-pig pen on top of almost any roof or in the back patio of the homes in the city. One day when I was conversing with a heavy-set woman in a small grocery store I commented that I kept hearing baby chicks but I couldn't see them. Where did she keep them? Very proudly she dipped her hand into her ample bosom and pulled out two chicks. She explained with a smile that she was keeping them warm.

BEING OPEN-MINDED ABOUT FOOD. It is important to get to know new customs, foods and habits and be open-minded about them. Raw sea urchin anybody? Or perhaps sheep's teeth soup, or



sheep's testicles in onions and lemon. Actually most of the food is not that exotic. But Peru stands out in all of Latin America in the taste and variety of its dishes. One popular dish is called *ocopa*—boiled potatoes with a cream sauce made of ground, toasted nuts, hot peppers, fresh cheese and spices. Delicious!

Some North Americans come to Latin America and start longing for their plums, apricots, raspberries, cherries and other temperate-climate produce. But once they return to their original country they remember with the same longing the fresh sweet pineapples, the abundant pink and orange papayas, juicy mangoes, buttery avocados, and a variety of fresh vegetables the year around. No need for canning and freezing here!

DANCING STYLE FOR EVERY TASTE. Peruvians love to dance. I almost wonder if one of their many genes isn't called rhythm. From the time that children start to toddle they start jiggling out their musical feelings, and advanced years don't slow them down. At any get-together the oldsters are having as good a time as the young. And there is a dancing style for any taste: the fast-paced *paso-doble*, the sociable Peruvian waltz, a *salsa* or *cumbia*, or the foot-stomping *huayno*, or mountain music. And it makes people happy to see you have learned something of their music, to dance to or sing.

On one occasion I was visiting a hum-

ble family at their little farm house, and after our Bible study they decided they wanted me to dance a *huayno*, accompanied by their portable record player. But it was to be authentic. So they brought out a long Indian skirt, then a cloak for my shoulders and a big hat. Not content with my appearance, they poked two black braids made of horse hair under the brim of my hat and then I proceeded to dance and stomp away. The effect was uncontrolled laughter; they laughed until their legs gave way and they had to sit down. When I first met them they had been so shy, and it made me happy that by my enjoying their customs we were drawn closer. How much more so when a good number of this family became baptized witnesses of Jehovah!

A LESSON FROM THE POOR. After living in a country where everyone buys things in large quantities, I was very surprised to observe the buying habits of the very poor, and appreciated their thrift. Buying six bobby pins at a time, 100 grams of flour or salt or coffee, one egg, one cup of oil. No throwing away of paper bags and old newspapers; they have a thousand uses before they wear out. Riding your own bicycle or tricycle, roller-skating, taking music or swimming lessons, checking a book out of the library—these are simple pleasures that millions of children never enjoy.

How many children never go to school because their parents can't afford to send them, or they go with empty stomachs, which makes learning very hard! Others have to learn standing up as there are not enough desks to go around. I recall one family where the daughter wore her black leather shoes to school in the morning, and her brother put them on in the afternoon when he went to class. Of course, some don't even possess a pair of shoes.



People are not concerned with having the latest model; they are just happy to possess something of value to them, and through ingenuity it is repaired over and over again. How much I took for granted as a child!

THE THRILLS OF TRAVEL. Travel was sometimes a hair-raising affair. Our most memorable trip took place nine years ago. It began at 5 p.m. After the bus was filled, we went to a service station to get gas. (Such a stop also afforded the latecomers the opportunity to catch up with the bus before it left town.) As we proceeded out of town the driver stopped from time to time to add more passengers, who would sit in the aisle. The woman who plopped down beside me on a wooden stool happened to be insane; she was being escorted to her village by a policeman. She made an unnerving traveling companion. A couple of hours later she was escorted off the bus, and we arrived at the police control station. Here all southbound traffic waits until midnight for the northbound traffic to arrive. The road is so narrow that it cannot handle two-way traffic.

At midnight we were off, winding around the Andean mountains, but shortly came upon a slow-moving northbound truck. Both vehicles tried to take a curve at the same time. The truck scraped our bus and started to tilt us off the edge of the road, over the precipice. Somewhere in the dark below us, we could hear the roar of the Mantaro River. The copilot was outside assuring the driver that the edge of the road would hold the weight of the bus. Some of the passengers pleaded to get off the bus, but the driver told everybody to stay seated. Evidently he wanted us to serve as ballast. Somehow both vehicles managed to negotiate the curve, and we were on our way again.

A couple of hours later we came upon a line of trucks and cars held up by a landslide. We got in line behind them for a long wait—six hours to be exact. When the roadblock was finally cleared, it was every driver for himself, each wanting to regain lost time and be first on the highway, so we were in for several more hours of frantic driving and braking. The distance between our home, Huancayo, and our destination, Ayacucho, is only 350 km (220 miles) but it took us 16 hours.

We were so relieved to arrive safely that we never dreamed our return would be even worse. But I'll spare you that experience.

Yes, I have vivid memories of life in the mountains, the smell of eucalyptus trees in the crisp mountain air, petting baby alpacas, the sound of haunting Indian melodies, cultivated slopes of brown and green and gold on the tops of the mountains. And along the way, street riots, curfews and gunshots in the night, tropical illnesses, laughing at our mistakes in Spanish, dearest of friends and sad farewells, and, most importantly, so many faith-strengthening blessings from Jehovah as we shared with others the good news of his Kingdom. These memories ebb and flow in my mind like the ceaseless tide. But other events and impressions have vanished in the recesses of my mind. That's why I say, a little sadly, "I wish I'd kept a diary!"—*Contributed.*

ANSWERS TO WORD-SEARCH GAME

- (1) Eve. (2) Sarah. (3) Euodia. (4) Syntyche.
- (5) Noah. (6) Jezebel. (7) Leah. (8) Naomi.
- (9) Rebekah. (10) Jemimah. (11) Elizabeth.
- (12) Priscilla. (13) Athaliah. (14) Martha.
- (15) Hannah. (16) Dorcas. (17) Magdalene.
- (18) Esther. (19) Gomer. (20) Jochebed.

From Our Readers

Evolution or Creation

I truly enjoy reading "Awake!" But some of the information you recently printed about evolution is quite wrong! They no longer use the methods of determining age that you claim they do. They are now using an almost foolproof and close to 100 percent accurate method called racemization on bones and shifting atom dating for stone, which depends on thermoluminescence. The earliest bones of man have been correctly dated to around 10 million years ago. This was a human and not an ape.

C. A., Tennessee

On thermoluminescence dating "The Encyclopaedia Britannica" (1976 edition) says, Volume 5, page 509: "Hope rather than accomplishment mainly characterizes the status of thermoluminescence dating at the present time." It does not even mention racemization. The official magazine of the American Association for the Advancement of Science did, however. An article in the August 28, 1981, issue of "Science" discussed a skull shown to be 48,000 years old by the amino-acid method (racemization), but only 11,000 by the scientifically accepted radioactive dating. "The rate of amino acid racemization is strongly dependent on temperature," the article explained. But even temperature change could not account for the following, the article said: A skeleton showing an age of 70,000 years by amino acid racemization gave only 8,000 or 9,000 years by radioactive dating. Racemization is not considered reliable.—ED.

I have enjoyed reading "Awake!" for many years, but this issue on evolution is so misleading as not to warrant any serious discussion by anyone with a broad outlook. For example, you say

on page 9: "There is no fossil evidence of the stages through which the remarkable change from reptile to bird was achieved." This statement is quite untrue. In the 1930's a fossil was discovered, which has become known as "Archaeopteryx" and which represents the exact halfway stage between reptile and bird.

P. E. R., England

Archaeopteryx was not any "halfway" stage. It had fully developed wings perfectly feathered (not scales half developed into feathers), and had special feet equipped for perching. The relative proportions of the head and brain case are those of a bird and quite different from those of reptiles.—ED.

I have just finished devouring the special issue on the subject of Evolution or Creation. Those 25 pages covered the topic more effectively than a shelf full of the woolly books that debate or address it. And "Awake!" steered away from elusive talk. Thank you for your conciseness and clarity. Though representing a particular side, you never fail to report facts and viewpoints fully and accurately. "Awake!" doesn't resort to sneering; it rests on truths.

S. E., Illinois

I have just read your interesting issue on the Evolution-Creation controversy. I think your articles explain very well the creationist position and would like to request additional copies for my use in a class where my students and I are examining this issue.

R. H., Professor of Biology, California

Watching the World



A Million Species Doomed

● At a three-day Conference on Biological Diversity held in Washington, D.C., scientists and officials warned that one million living species now in existence will disappear by the end of the century due to man's careless destruction of natural habitats. Threatened are not only whales and pandas but also primitive strains of wheat, rice and corn and even species that have not yet been identified or named. According to the scientists, the resultant loss of genetic diversity can be critical to mankind's food supply, health and survival. One scientist compared it to book burning, and added: "But it is even worse because many of the books have not yet been deciphered."

Red Tape at the U.N.

● It has often been said that, if nothing else, the United Nations is at least a place where its members can come together and talk about their disagreements. But it seems even that is getting to be harder to do. To begin with, the agenda of the General Assembly is getting longer each year. For the last session there were 135 items—a record. Then, "There is a

generally lackadaisical attitude about time in this place," said a U.N. staff member. "Nothing begins on time, nothing ends on time." It is, of course, the duty of the Assembly president to keep things moving, but, in his departing speech, last year's president said that the U.N. "is about to slowly suffocate from too many resolutions, too many meetings, too many subsidiary organs, far too much documentation." Some 236,000,000 pages of documentation were produced during the last session alone—enough to go nearly once around the earth if put end to end.

Threat of Cancer

● Based on evidence from a five-year study, the National Cancer Institute warns that one in three Americans will get cancer before the age of 74 and one in six will die from the disease. The study examines cancer occurrence among Americans by race, age, sex and location, and shows that Hawaiians have the highest cancer risk, followed by black men, white men, white women and black women. Those of Oriental descent have a lower risk, and American Indians and His-

panics have the lowest risk of all. Lung cancer is reported to be the leading killer, accounting for 21.7 percent of all cancer deaths. Breast cancer and cancer of the colon account for another 20 percent.

Spanish "Olive Oil"

● What was peddled from door to door as "bargain" olive oil in poorer sections of Madrid and other Spanish cities last May killed over 200 people and poisoned 16,000 by the end of the year, according to the BBC. Unscrupulous merchants imported some 1,000 tons of industrial rapeseed oil from France, reprocessed it to remove its nonfood color-code additive and marketed it as olive oil. Evidently, the reprocessing triggered some chemical reaction in the oil and rendered it toxic to humans. No one knows how many people have been affected by the oil, and the death toll continues to mount at the rate of four or more a week because no antidote has been found for it. Losses in Spanish food export business due to the incident have amounted to \$42 million (U.S.) thus far.

Cost of Child Rearing

● In 1960 it cost \$37,274 (U.S.) to raise a child to the age of 18, according to the Agriculture Department, but it will take all of \$134,414 to do the same for a child born in 1979. Thus, in just 20 years, the cost of rearing a child to the age of 18 has increased about \$100,000, or nearly 300 percent. Government statistics show that 3,473,000 babies were born in 1979. That means that by 1997 the total bill paid to raise the nation's new generation would come to \$467,000,000,000. Will the high-priced generation be worth it? The New York Times describes the situation as "a long-term

investment with no guaranteed rate of return."

Power from Volcanoes

● Can the awesome power of volcanoes be put to constructive use? The Philippine National Power Corporation has been generating hundreds of megawatts of electric power by tapping the underground reservoirs of volcanic steam. At the Mak-Ban geothermal station, named after volcanoes Makiling and Banahao, just south of Manila, a 220-megawatt power plant has been operating for well over a year, with a 110-megawatt plant being scheduled for 1983. Near the town of Tiwi on Luzon Island, a similar setup is in operation. Other sites are being investigated, and the Power Corporation anticipates producing 1,726 megawatts by 1985, covering 18 percent of the country's power needs. "By 1985," said the president of the Power Corporation, "we aspire to be the world's top producer of this type of energy."

Hazard for Third World

● Cigarette companies are doing their utmost to encourage smoking among people of the Third World. They have resorted to large-scale advertising, and cigarette sales have increased 13.8 percent in seven years, according to the Arab-oriented *Middle East* of London. It reports that smoking is a growing health hazard in the Middle East and adds: "In Syria, a traditional tobacco-growing region, there has been a sharp increase in . . . bronchitis and emphysema. In Egypt doctors chart a close relationship between smoking and lung cancer."

What's at the Movies?

● Just what kind of fare is being offered at the movies these days? Out of 234 films reviewed

by the American motion-picture industry's own Rating Board in the first eight months of 1981, only six, or a mere 2.6 percent, were given the "G" rating, meaning acceptable for general audiences of all ages. Because of their sex and/or violence content, an overwhelming 57.3 percent of the films were rated "R," so anyone under 17 attending must be accompanied by a parent or an adult guardian. Another 28.6 percent were rated "PG," for parental guidance suggested, and 11.5 percent were rated "X," considered unsuitable for anyone under the age of 17. Even so, some experts feel that the Rating Board is too lenient, particularly regarding violence, and point out that there is virtually no enforcement of the ratings at the theaters.

Restricting Baby Bottles

● In 1977 Papua New Guinea passed a law requiring that the purchase of baby bottles and rubber nipples "be authorized by health workers, who are charged with the responsibility of instructing mothers how to correctly clean the bottle and to mix the formula." A survey carried out before and after the law reveals that the number of breast-fed babies increased from 50 percent to 88 percent. Formula-fed babies decreased from 45 percent to 17 percent. From 1978 through 1980 there have been no deaths of babies under six months from inflammation of the stomach and the intestines.

French Drinking Less

● It may come as a surprise to some, but the annual per capita consumption of wine in France has dropped from 120 liters (32 gallons) in 1964 to about 90 liters (24 gallons), according to the French National Institute

of Agricultural Research and National Office of Table Wines. Their extensive study found that people under 35 drink only a sixth as much as those a generation earlier. The reason? Television and automation, says the report. The average workingman now spends his evenings at home watching American movies on TV rather than at the bistros with his friends and the wine bottle. Automation has made their work less physically demanding, but it requires more alertness and sobriety. So, much of the drinking is done on weekends (85 percent), and most drinkers (66 percent) go in for cheaper and stronger wines, according to the study.

Medical Advances?

● In many respects medicine appears to be moving forward, and not the least is the cost. In 1980 Americans paid a staggering \$240 billion for health care—more than \$1,000 for every man, woman and child—and it is expected to go up to \$300 billion in 1982. The chief culprit appears to be hospital bills. In 1980 an average stay cost \$3,000. Just 12 years ago it cost less than \$300. This is 1,000-percent inflation, eight times the rise in the Consumer Price Index for the same period. Also adding to the high cost were things such as the two million surgical operations that a government investigation found unnecessary but that cost \$4 billion and 10,000 lives in 1977. Or the number of cesarean sections now being performed—three times as many as 10 years ago. In spite of all of this, the Department of Labor reports that 44 percent of Americans receive "inadequate or marginal" medical service.

Staple Food Turns Poison

● Reports from northern Mozambique show that cassava, the staple food of the area, has become a source of cyanide poisoning. This has partially paralyzed over 1,000 people, mostly women and children, some of whom now have difficulty in speaking and seeing. Health authorities blame it on the severe two-year drought in the region, which has wiped out all other crops except the hardy cassava. Normally, cassava is dried for about three months, then washed and eaten along with beans, fish or meat. The drying and washing remove most of the cyanide, and the body detoxifies what remains. With the drought, however, people had

nothing but cassava to eat, and as the supply became scarce, they ate it without letting it dry properly. "People know the cassava is toxic," said one health official, "but they have to eat it. They have no choice, otherwise, they will die of hunger."

Preview Machine

● Wouldn't it be nice to know how you might look in a new hairdo before taking the plunge? Now there is a way to know for sure—and save all the embarrassment later. Japan's Matsushita Electric Company has developed a video machine called Stylesetter that allows customers to see themselves in a color TV picture with a new hairdo, or mustache, or beard, or even a new nose, by

simply playing with the controls. The machine was introduced in Japan about a year ago and will soon be marketed overseas. Beauty salons, plastic surgeons and opticians are first in the line of customers. But Matsushita feels the machine eventually will be useful to the police, highway and city planners, architects and others.

Trolley to Tijuana

● The first trolley line to be built in the U.S. since before World War II has begun operating. It runs from downtown San Diego to the Mexican border town of Tijuana—a distance of 14 miles (22.5 km). The cost of a trolley trip ranges from 25 cents to \$1.

symbolic beginning with the con-
trols. The message was intro-
duced in Israel about a year
ago and will soon be marketed
overseas. Besides solving the first
two issues and options the first
time, it is to cut losses. But
Westemedia feels the magazine
eventually will be ready to go
public privately and city busi-
ness, according to others.

Toll of Tiffins

- The toll toll may fine to be
paid in the U.S. since people
want War II has begun over
there. It runs from downtown
San Diego to the Mexican bor-
der town of Tijuana—a distance
of 14 miles (22.5 km). The car
has been held a long time now
to cover its trip because four
of the drivers to \$1.

longing put cessation to all sug-
gestions from the public because
they are it without telling it at
blockby. "People know the es-
says are toxic," said one journalist
recently, "but they have to see it
first before anyone can do anything."

Perils of Magazines

- Worldwide, it is the job of power
men to look in a
newspaper to see if it
is worth the trouble—say, for ex-
ample, that certain TV pictures with
titles or descriptions to see if they
cause harm to users. The driving
force behind the book is to remove
the causes, and the body of
toxicologists. Many of the
people, or even a few more, by

stable food turns poison.
• Reports from Northern Mo-
raine show that cases
have tripled to the rate, per
square foot over 1,000 square miles
now have doubled. Heavy in-
spections prove it is the reason
two-hundred people are ill after
eating salmonella. Some of the
cases report the third case
as Norovirus, cases in other
parts of the world, says
the International Electric Com-
pany's spokesman. Busi-
nesses have developed a video
bus to pass through with
messages calling players to their
stalls or to see if there is
any measurable power to
the causes, and the body of
toxicologists. Many of the
people, or even a few more, by