

Awake!

THE BIBLE'S RESURRECTION HOPE

"If a man die, shall he live again?"

Austria Free at a Price

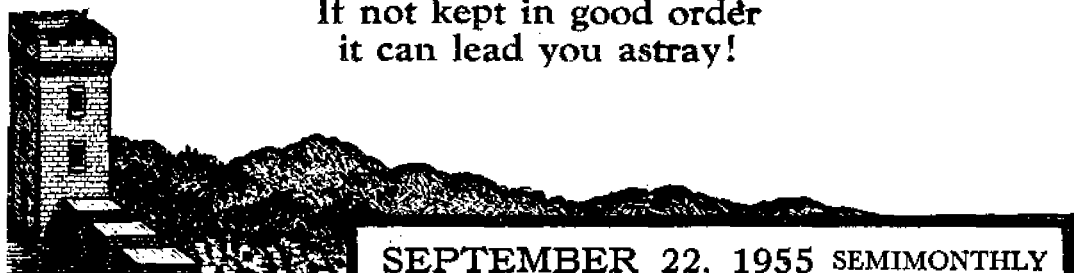
Ten years to reach a treaty
—four minutes to make it official.

Eisenhower Book Stirs a Controversy

Conceals fact that parents were Jehovah's witnesses

Caring for Your Conscience

If not kept in good order
it can lead you astray!



SEPTEMBER 22, 1955 SEMIMONTHLY

THE MISSION OF THIS JOURNAL

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

"Awake!" uses the regular news channels, but is not dependent on them. Its own correspondents are on all continents, in scores of nations. From the four corners of the earth their uncensored, on-the-scenes reports come to you through these columns. This journal's viewpoint is not narrow, but is international. It is read in many nations, in many languages, by persons of all ages. Through its pages many fields of knowledge pass in review—government, commerce, religion, history, geography, science, social conditions, natural wonders—why, its coverage is as broad as the earth and as high as the heavens.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of a righteous New World.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

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Awake!

"Now it is high time to awake."

—Romans 13:11

Volume XXXVI

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Number 18

Eisenhower Book Stirs a Controversy

MANY people who read the book *The Great American Heritage: The Story of the Five Eisenhower Brothers*, published in the United States last June, will find difficulty in understanding its somewhat vague approach to their parents' religion. Both *Newsweek* and the *New York Times* took the book to say that the parents' major church affiliation was with the River Brethren. The *New York Sunday News*, perhaps sensing the facts, said: "Both parents were genuinely religious. What church they belonged to is immaterial."

Especially will people who read the facts in *Jehovah's Witnesses—The New World Society* that was published at almost the same time wonder why *The Great American Heritage* mentions only the 'writings of Pastor Russell' and the meetings of the "Bible Students," but does not say that this was merely the pre-1931 name for Jehovah's witnesses, that for fifty years the mother of the five Eisenhower brothers had been one of Jehovah's witnesses, that for twenty years beginning in 1896 the group now known as Jehovah's witnesses met in the Eisenhower home, and that during most of that time their father, David Eisenhower, conducted the Bible study.

The *Chicago Daily News* wondered why this information was omitted from a book that made much of this being a religious family. Not only did it wonder, but it also

took the effort needed to find out why. In a four-column article that it published on June 23 it said: "The author of a forthcoming book about President Eisenhower and his four brothers says their mother's religious affiliation with the Jehovah's Witnesses sect was omitted at the request of Milton Eisenhower. . . . At Pennsylvania State University, where he is president, Milton Eisenhower sent word through his assistant, Larry Dennis, that he has 'no comment' on the statements by Kornitzer [the book's author] and Covington [Jehovah's witnesses' general counsel] regarding the Witness deletion. Dennis reported by telephone that the query 'upset Dr. Eisenhower a bit.'"

And well it might have done so, for the *Chicago Daily News*' article quoted attorney Hayden C. Covington as saying: "For several years now the Eisenhowers have in one way or another attempted to minimize their being raised by parents who were Jehovah's witnesses." It further stated: "Kornitzer said the Witnesses' affiliation is 'a very ticklish and irritating subject' with the Eisenhower brothers. He said he discussed it at length with them in preparing his book. He said his book was 'edited by Milton and the President. It's their record.'"

As Watch Tower director Milton G. Henschel explained to the *Chicago Daily*

News the following day, Mrs. Eisenhower's activity with Jehovah's witnesses is "not a big issue with us, and we're not trying to ride on Mrs. Eisenhower's coattails. We know what the truth is, however. Ida Eisenhower was one of the most energetic preachers in Abilene, Kans. At our national headquarters in Brooklyn, we have pictures of her preaching."

It is unfortunate that when a book speaks of the "religious atmosphere" that pervaded a home that "was a house of worship," the author must explain, as this one did in the *Chicago Daily News*' article: "I like very much the truth and the facts. . . . If I were writing an interpretive biography, perhaps it would be different. But the entire book is theirs, edited by them."

The Secret Of Billy Graham's Success

For six weeks Billy Graham crusaded in Glasgow, Scotland, attracting more than 670,000 Glaswegian listeners. When Graham's voice was piped out to 700 churches and town halls, many more, including thousands in Ireland, listened. An Irish newspaper remarked: "Billy Graham has taken Ireland by storm." But there was one Briton whom he did not take by storm. That was British novelist, critic and playwright J. B. Priestley, who forthrightly commented on the reason for Graham's success in Britain. Was it hunger for religion? Priestley said no; it was hunger for a show. Explained Priestley: "There is a vacuum that must be filled. Politics, to exist for them at all, must be a show. Patriotism is a show with an expensive regal cast. . . . And now, with the arrival of the streamlined Billy Graham organization . . . religion is a show. . . . The truth is that now the British crowd is more easily enticed and dominated by mass communications, showmanship, ballyhoo, than the American crowd is. The Americans have had a great deal more of it, and for years were far more responsive to it, but while there is in them still a strain of the gullible and hysterical, there is also the work of a powerful antibody, a strain of the skeptical, the cynical. . . . But the newly arrived British bring with them into this world of mass communications, shows and ballyhoo, a certain innocence, belonging to an earlier age. . . . Their minds are wide open as well as being empty."—*Time*, May 9, 1955.

RADIATION CAN BE DANGEROUS

It has long been taken for granted that, as a result of radiation, a poisonous substance is produced and carried by the blood. There was, however, only indirect evidence to prove this. Now for the first time there is direct evidence. In its issue of April, 1955, *Science* told of experiments at Brookhaven National Laboratory, Upton, New York, conducted by Dr. Abraham Edelmann. Dr. Edelmann exposed rats to X rays. Then he injected their serum into unexposed rats from which the adrenal glands had been removed. The rats, of course, would die with these glands gone, but the point is this: the rats injected with the serum from the irradiated animals died sooner than those injected with serum from unirradiated animals. Another discovery was that the effects of the toxin in the serum add up with the effects of direct radiation. Hence mice that received radiation plus serum from irradiated rats had a much higher death rate than mice receiving just the same dose of radiation. So evidently, as has long been suspected, the blood from irradiated animals does carry something poisonous.

The Bible's RESURRECTION HOPE



THAT the dead should rise has always seemed incredible to many. Thus the worldly-wise Greeks of the first century who gathered on Mars Hill to hear the apostle Paul listened with respect until he spoke of the resurrection of Jesus: "Well, when they heard of a resurrection of the dead, some began to mock, while others said: 'We will hear you about this even another time.'" Is the Bible's hope of a resurrection of the dead too incredible to be believed in? If not, then why and on what basis will there be a resurrection? Who and what will be resurrected? Where and when? —Acts 17:31, 32, *New World Trans.*

From beginning to end the Bible clearly and emphatically presents the resurrection hope. Abraham had faith "that God was able to raise men even from the dead." Daniel was promised a resurrection: "Go your way till the end; and you shall rest, and shall stand in your allotted place at the end of the days." Representative of the faith the Jews of Jesus' day had in the resurrection are the words of Martha regarding her deceased brother Lazarus: "I know that he will rise again in the resurrection at the last day." —Hebrews 11:19; Daniel 12:13; John 11:24, *Rev. Stan. Ver.*

And Christ not only proved from the Bible "that the dead are raised up," but

raised at least three from the dead himself as well as foretelling his own resurrection from the dead. Recognizing the seeming incredibility of the dead's rising again Jesus stated: "Do not marvel at this, because the hour is coming in which all those in the memorial tombs will hear his voice and come out." The apostle Paul at 1 Corinthians, chapter 15, clearly establishes that Christ Jesus was raised from the dead, listing the various times he was seen and by whom, on one occasion by upward of 500, and shows

that Jesus' resurrection is a guarantee of the resurrection of others.—Luke 20:37; John 5:28, 29, *New World Trans.*

The Dead Actually Dead

Some religious organizations have little to say about the resurrection of the dead. No doubt this is because they teach that the dead are not dead, and so, if they are not dead, then why a resurrection? This problem is posed in 555 *Difficult Bible Questions Answered*, "a book of reference for all denominations," and published by the *Christian Herald*: "If the saved go directly to heaven after death, why a resurrection followed by a judgment day?" Unable to answer the question the book states that by seeking for "the why and wherefore, we are seeking a deeper revelation of God's purpose than he has been pleased to give us."

"If a mangle, shall he live again?" Some 3,500 years ago, Job, a suffering yet patient man of God, asked that question, and many, many have asked it since. What is the answer?

The Bible, however, presents us with no such baffling paradox. The term "resurrection" translates the Greek word *anastasis*, which means a standing up again from death. Death is the penalty God decreed for disobedience and means non-existence. "You are dust, and to dust you shall return," Adam was told. And so we read that "the fate of the sons of men and the fate of beasts is the same; as one dies, so dies the other." Also, that "the living know that they will die, but the dead know nothing." Because death is a state of unconsciousness it is poetically described as sleep.—Genesis 3:19; Ecclesiastes 3:19; 9:5, *Rev. Stan. Ver.*

Nor is this the opinion only of Solomon, as some would have us believe. Paul argues that if there is no resurrection of the dead then Christians "are of all men most to be pitied." But that would not be the case if at death they went to heaven, either directly or eventually by way of a purgatory. Also note that none that were raised from the dead ever had anything to say about either the joys of heaven or the pains of a purgatory or a burning hell. Can we imagine they would have kept silent had they had such an unusual experience?—1 Corinthians 15:19, *New World Trans.*

But what about man's immortal soul? someone may ask. God's Word plainly tells us that at creation "man became a living soul," that the lower animals are souls, and that "the soul that sinneth, it shall die." The teaching of an immortal soul was borrowed by apostate Christians from the Greek philosophers who based their theories on pagan religions. Yes, only because the dead are actually dead, asleep, unconscious, nonexistent, does the Bible's resurrection hope make sense.—Genesis 2:7; Ezekiel 18:4, 20.

The Why, What and How of Resurrection

Why has God made provision for a resurrection? So that in spite of our first parents' sin his purpose regarding earth and man might be realized, namely, to have the whole earth a paradise and populated with righteous creatures. Of course, God could have wiped out Adam and Eve and created another human pair, but then he would have violated his great sabbath or rest day, which the Bible shows to be 7,000 years long, or else he would have had to wait until its end.

Besides, from the book of Job it is apparent that the Devil had boasted that he could turn all creatures away from God and righteousness. By permitting Adam and Eve to continue to live and to rear children, God knowing that some of them would remain faithful to him, he could prove the Devil to be a liar. To reward these with everlasting life would require a resurrection, as they were dying due to Adam's transgression. And so that God could be consistent and yet free these from Adamic condemnation he provided a sin offering, namely, Jesus Christ, who is "the Lamb of God that takes away the sin of the world." —John 1:29, *New World Trans.*

Having noted why a resurrection and its basis, let us now consider just what is resurrected and how. Certainly it would not be the same substances of the physical body that has returned to the dust, for its atoms have become parts of other things, such as vegetation, which, upon being consumed by animals or humans, have become part of them. Rather, it is the individual, the "soul," with the same personality, that is brought back to life. It has the life pattern that is formed by the factors of heredity, environment, individual choice and the power of God's spirit, provided the individual has come in contact with it and submitted to it.

This personality is dependent upon the body and therefore it ceases to exist when the body dies. That is why the Bible speaks of souls, whether good or bad, going to Hades, the abode of the dead, gravedom. Having a hope of being resurrected Jesus could confidently say to God: "You will not forsake my soul in Hades."—Acts 2:27, *New World Trans.*

How is the individual, the "soul," with the personality, the life pattern, resurrected? We might best answer that question by means of an illustration, that of a phonograph recording. The factors combining to make the life pattern are like the sounds recorded on a blank phonograph record that stands for the brain, primarily. At the same time God is having a master disc made of the same life pattern on his marvelous memory. At death the phonograph record is broken as it were, and what was recorded thereon would be forever lost were it not for the duplicate recording made by God. In the resurrection God makes a blank record, a human body, and then stamps on its brain the life pattern he has recorded. Upon giving life to that body the result is an individual that will recognize himself and be recognized by others as having previously existed.

While it requires faith to believe that God can do this, it should not overtax our faith in view of man's ability to record mechanically the appearance, voices and actions of men by means of the motion-picture machine and the sound recorder. Of course the body that God gives each one in the resurrection would be a reasonable facsimile of what he was in the first place, barring deformities.

Who? Where? When?

Whom will God resurrect? All that have ever lived? No, for we are told that "all the wicked will he destroy," and that the wicked "shall sleep a perpetual sleep, and

not wake." God will resurrect only those who have shown themselves worthy of everlasting life or who have not forfeited their opportunity to demonstrate themselves worthy of life. Jesus made this distinction, saying: "Do not become fearful of those who kill the body but can not kill the soul; but rather be in fear of him that can destroy both soul and body." Yes, while man can kill the body, the phonograph record of our illustration, there is still the hope of a resurrection from the dead. But when God destroys both soul and body, he also wipes out the record of the life pattern from his memory, he destroys the master disc, and then there is no hope of a resurrection.—Psalm 145:20; Jeremiah 51:57; Matthew 10:28, *New World Trans.*

Of those resurrected some will receive a heavenly and spiritual resurrection and others an earthly, a human resurrection. The heavenly resurrection is termed "the first resurrection," first in time, in importance and in glory. Christ Jesus was the first to experience it, "being put to death in the flesh, but being made alive in the spirit," on the third day. He promised his followers that they would share heavenly glory with him, a reward, however, that will be realized by just "the hundred and forty-four thousand, who have been purchased from the earth." These will be associated with Christ Jesus in judging, ruling and blessing all the families of the earth as the spiritual seed of Abraham. All others resurrected will come forth to life on earth.—Revelation 20:5, 6; 1 Peter 3:18; Revelation 14:3, *New World Trans.*

There remains but one more question: When will the resurrection of all these take place? From Bible chronology and such prophecies as that of Matthew, chapters 24 and 25, and Revelation, chapters 11 and 12, it appears that those of the body of Christ who were sleeping in death experienced the first resurrection in 1918. Since

then those of that body still on earth will at death experience an instantaneous resurrection, to them the words applying: "We shall not all fall asleep in death, but we shall all be changed, in a moment, in the twinkling of an eye." This will continue until the last of the 144,000 has received his heavenly reward.—1 Corinthians 15:51, 52, *New World Trans.*

As for the rest of mankind, their resurrection will have to wait until Armageddon, "the war of the great day of God the Almighty," makes an end of this wicked old system of things and a "new heavens and a new earth" in which "righteousness is to dwell" are established. First to return to earth will be those who proved their integrity toward God before Christ's coming, such as Abel, Noah and Daniel. They will be among those whom Christ will "make princes in all the earth." And it is reasonable to conclude that those not of the 144,000 who keep integrity at the present time and who go into death will likewise receive an early resurrection.—Revelation 16:14, 16; 2 Peter 3:13, *New World Trans.*; Psalm 45:16.

These, together with those who will survive Armageddon because of 'seeking Jehovah, righteousness and meekness,' will make this earth a paradise, preparing it

for the gradual return of all those still dead but in the memory of God. All these, upon coming forth, will be given an opportunity to prove themselves worthy of everlasting life on earth and those who pass the final test at the end of the 1,000-year reign of Christ will enjoy everlasting life in that new world.—Zephaniah 2:1-3.

To sum up: The Bible's resurrection hope is not too incredible for belief by reasoning persons. It makes sense because the dead are actually dead. It is possible because God's power is unlimited. It is based upon the sacrifice of Jesus Christ, which relieves mankind from the condemnation brought upon them by Adam's transgression. Its purpose is the realizing of God's destinies for earth and man, namely, a paradise filled with righteous humans. Not the willfully wicked but only those in the memory of God will be resurrected, a comparative few to life in heaven, the rest to life on earth. What will be resurrected is new physical bodies but with their former personality, the life pattern they formed of which God has the record or "master disc." And finally, Bible prophecy shows that the "first resurrection" to life in heaven is nearing its completion and that shortly now, after Armageddon, the resurrection to life on earth will begin.

Ignorance Among The Educated

It is a paradox of this modern world that children can graduate from school woefully deficient in knowledge. But the grim fact remains that along with crime and juvenile delinquency, ignorance among the educated is on the increase. At a recent meeting of the heads of 400 private schools, Dr. John F. Gummere, headmaster of the William Penn Charter School of Philadelphia, warned that evidence of an appalling lack of knowledge among many students was increasing. Unless more emphasis was put on liberal arts, he said, education in general would suffer. As an example of the ignorance prevailing, he cited the case of one American school where all the ninth-grade students were asked to name just ten of the forty-eight states. Only one third of the students could do so. Declared Dr. Gummere: "If the specialist is one who knows more and more about less and less until he gets to know almost everything about practically nothing, some modern students are getting to know less and less about more and more until they know practically nothing about almost everything."—*New York Times*, March 6, 1955.

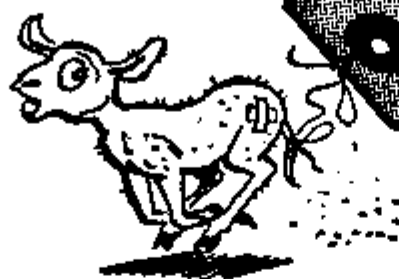
Austria

By "Awake!" correspondent in Austria

ON May 15, 1955, in the Belvedere Palace the Austrian treaty was being signed. Outside were large but not vast crowds, and their pleasure was restrained rather than exuberant. The Bible proverb, "Hope deferred maketh the heart sick," was well illustrated in Austria. They had waited long, much too long for the freedom promised them as far back as 1943; and their disappointments have been many during the past ten years of negotiations. So, when news was finally released of their independence, said a diplomatic correspondent, "they were happy—but not boisterously so." There were shouts: "We are free!"—free primarily of seventeen years of occupation by foreign troops, first by the Nazis and then by the conquerors of World War II. Austrians were glad to see this iron yoke of servitude come to an end, even if it did cost an enormous price. She was ready and willing to pay more for her freedom.—Proverbs 13:12.

No other peace treaty in all history took so many years to develop and to come to its final culmination—some ten years. And perhaps no other treaty was rushed through more critical stages in four days and became official in less time—in four minutes, the exact time of the signing of the document by the foreign ministers.

It has been a long, tiresome, trying journey from the Moscow Declaration, November 1, 1943, to these meaningful signatures at the marble hall of the Belvedere. Nearly 400 separate sessions were necessary to complete the agreement. And besides these,



there were other skirmishes that caused no end of apprehension.

So that you might better appreciate the Austrian viewpoint and their restrained emotions when the treaty was finally realized, it is necessary to consider briefly some of the history and political developments that led to their independence:

Austria was once the heart or key to all central Europe. Some fifty-six million people were embraced in her empire. She was rich, mighty and flourishing. The change came after World War I. The conquerors carved the world according to their liking. Austria was left with only 32,365 square miles of land and a little more than 6,933,000 inhabitants. The treaty of Saint Germain in 1919 fixed these boundaries and placed Austria on the road to ruin. It was considered the "Sunday punch," the knockout blow that rendered Austria permanently ineffective, obsolete, defunct as a world power and as a competitor in the commercial and political world.

Unexpectedly and quite surprisingly, the Austrian people weathered the storm, licked their wounds to a healing point, and quite miraculously triumphed over the political and economic crisis into which they were plunged. They more than triumphed. They excelled their own expectations to a point where the Austrian schilling was called the "dollar of the Alps!"

With this magnificent resurgence of life and power, Austria won sympathy and friends. Her culture and art, relegated to extinction, once again emerged into prominence.

The Pall of Hitlerism Devours Austria

In 1938, Adolf Hitler, would-be world conqueror, by force annexed Austria as his first victim in his quest for world domination. The name of Austria was blotted off the map. However, in the hearts of millions, Austria lived, if only in symbol. It was not until the Moscow Declaration of November 1, 1943, that there was any reason to hope for a revival. It was on this day that both the Russian and Allied powers declared the annexation of Austria by Germany null and void and expressed their wish to see Austria restored free and independent as a nation. Austria was hopeful, even though in bondage to Hitlerism. She waited patiently for her day of liberation. Western powers encouraged her to endure—for said they, "Austria will be free again!"

At last, Hitler was defeated! The war was over! Austria was jubilant! Her liberation was nigh. Dr. Karl Renner, the first man of the improvised Austrian government, published on May 15, 1945, the "provisional constitutional laws" in order to guarantee legal safety and the continuation of justice.

But Austria's future was still shrouded in uncertainty. She was occupied by the Russians and the Allied forces. The promised liberation appeared to lag. The "liberators" were not willing to liberate. They wanted booty, reparations for war, etc. It became apparent that Russia was not eager for any peace treaty. She sabotaged all efforts toward that end. Every now and then the Moscow delegation would make a spurious move toward agreement, but refused to provide the other occupying

governments with an "exact text" of a treaty they would be willing to sign.

In fact Russia's foreign minister Molotov at Berlin last year bluntly said "no" even when Austria and the three Western occupying powers agreed to accept all Soviet conditions. Soviet forces must remain in Austria, shouted Molotov; as an afterthought, he said, until a German peace treaty was signed. Such reluctance to negotiate a treaty gave rise to disappointment, cynicism, and finally to bitterness. Hope deferred made Austrians sick.

Oh, there were tentative gestures of reconciliation with the Austrian people. Not only were the Russians willing to exchange ambassadors, but also to give up their share of the costs of occupation. The United States had given up her share some six years prior thereto, without any fanfare. In fact no occupying force would have been necessary in Austria had Russia accepted the treaty already negotiated.

But there were other reasons for the continued occupation. Moscow controlled 551 properties in the Soviet zone—properties that were seized as "German assets" after World War II. Russians operated 200 retail shops, 240 industrial establishments and 111 farm enterprises. About 10 per cent of all production in the Soviet zone went to Russia. Austria has become a major oil producer of Europe since the war, but the most of this was being shipped to Russia. The oil booty alone that Russia bled from Austria since the war is reliably estimated at some 17 million tons or about \$290,000,000 worth! These were some of the hidden reasons behind Russia's reluctance to negotiate a treaty.

Vienna unwittingly found herself a four-power island in the Russian zone, patrolled by four-men-in-a-jeep units. All her civil affairs and her bills had to be presented to and approved by the Allied Counsel. This proved both costly and terribly unproduc-

tive. A victim of world tension, Austria continued as a bridge between East and West. The unpleasant treatment received, the attendant poverty and unemployment, made no friends for the Soviet Union, nor for the West in Austria. Having no reason to be occupied, the Austrians resented occupation.

The Silver Lining

Suddenly the scene changed. Russia abruptly changed tunes. In a surprise move Chancellor Julius Raab of Austria was called to Moscow to talk over the "undecided" questions. A few days later a telephone rang at the People's party headquarters in Vienna. Raab was calling from Moscow. His voice was triumphant. "Austria will be free!" he said. "We will get back our homeland in its entirety. The war prisoners and other prisoners will see their fatherland again." The news spread. All Austria burst into Strauss waltzes and victory marches!

With the greatest hurry the Belvedere Palace and the castle Schoenbrunn were prepared for the historic moment—May 15, 1955, the day when the signing of the treaty was to take place. Five days before, however, Russia would not agree with the West on paragraph 35, that had to do with German property. United States foreign minister John Foster Dulles refused to come to Vienna unless there was full accord on all points of the treaty. The atmosphere was charged; conferences, tense. Neither side would budge from its position. Precious time was being wasted. Would this occasion, too, end in a stalemate like so many others? The final moments were exciting and dramatic. The Russian minister bowed. He nodded that he would yield and allow the disputed text to be taken into the treaty.

Vienna broke into an uproar. It became the converging point of foreign ministers

of the occupying nations. Secretary of State Dulles stated with an air of satisfaction: We have attained full harmony on all points. Austria's foreign minister Figl's remarks were full of excitement: "We made it! Tomorrow the signing takes place!" Lord Chancellor Raab of Austria with a voice of grateful appreciation merely said: "All is well that ends well."

The last four hectic days Russians made real concessions. They conveniently disposed of all obstacles they themselves had raised in ten years. They agreed on the withdrawal of all occupational troops immediately after the signing of the state treaty, "and in any case not later than December 31, 1955." They agreed to return the oil fields and refineries of eastern Austria, in exchange, however, for 1,000,000 tons of oil annually for the next ten years. They also agreed to accept \$150 million in goods as the price for returning the 300 factories they seized as former "Nazi properties." Also for a "slight recompense" they agreed to turn over the Danube Shipping Company, its shipyards, docks, vessels and port installations; and to return about 450 Austrian civilians serving sentences in Russia and some 350 prisoners of war. The report promised: "After the withdrawal of the Soviet occupation troops from Austria, not a single military prisoner or detained civilian person of Austrian citizenship will remain in the territory of the Soviet Union."

Translated into dollars and cents, what does all this mean? According to Brendan M. Jones, it means that "the state treaty gives Russia a lien on the Austrian economy amounting to \$320,000,000. Adding the minimum estimate of \$200,000,000 for industrial equipment removed by the Russians, their total loot from Austria will amount to at least \$810,000,000. Thus," says Jones, "despite the declaration in the state treaty that no reparations shall be

exacted of Austria, she is faring far worse at the hands of the Russians than did Finland, an active ally of Nazi Germany. Finland, in a 1948 reparations agreement with Russia, had to pay the Soviet \$226,500,000 in goods at 1938 prices, and managed to liquidate the claim in four years." —*The New York Times*, May 22, 1955.

Perhaps what Russia coveted more than Austria's oil and material resources was her pledged neutrality, "not to join any

military alliance or permit military bases on her territory, and [a promise that she] will pursue a policy of independence in regard to all states." With this bait Russia intends to isolate smaller nations from the "free world," and if possible create a "neutral belt" or block across Europe dividing East from the West. The success of this venture is still unpredictable. The main and decisive battles are yet to be fought—let us hope—at the conference tables of the world.

Honor For Parents Checks Delinquency

Commenting on the absence of juvenile delinquency among teen-age Chinese-Americans, *The Saturday Evening Post* of April 30, 1955, wrote editorially: "Not long ago, a New York city judge wrote to the *New York Times* saying that not in the seventeen years he had been on the bench had a Chinese-American teen-ager been brought before him on a juvenile-delinquency charge. The judge said that he queried his colleagues on the matter and they, too, expressed their astonishment. They said that not one of the estimated 10,000 Chinese-American teen-agers, to their knowledge, had ever been haled into court on a depredation, narcotics, speeding, burglary, vandalism, stickup, purse-snatching or mugging accusation. A check with San Francisco, where there is a large colony of Chinese-Americans, tells the same story. The same holds true of Chicago, where the police report 'excellent' behavior on the part of Chinese-American youngsters.

"P. H. Chang, Chinese consul general in New York city, was asked to comment on this warm and amazing return. He said simply, 'I have heard this story many times from many judges. They tell me that none of our people are ever brought before them for juvenile delinquency. They were surprised, but I was not. Why? I will tell you why I think this is so. Filial piety, the love for parents, is a cardinal virtue my people have brought over from the China that was once free. A Chinese child, no matter where he lives, is brought up to recognize that he cannot shame his parents. To do so would relegate him to worse than oblivion, for his parents would disown him. . . . Before a Chinese child makes a move, he stops to think what the reaction on his parents will be. Will they be proud or will they be ashamed? That is the sole question he asks himself. The answer comes readily, and thus he knows what is right and wrong.'"



Holding Up the Line

A cashier at a New York city theater recently tried a novel way to deal with robbers. When a gunman appeared at the box office window and demanded the money in the cash drawer, cashier Margaret Schiess asked him: "How many, please?" The bandit shouted loudly: "Hand it over!" "Orchestra or balcony?" asked Miss Schiess. The gunman shouted: "I'm not kidding," as a customer approached. "One side, please," said the cashier, "you're holding up the line." That, evidently, was more than he intended to hold up. The bandit fled.

MEN WORE Rings *first*



MEN, not women, were the first to wear rings, according to authorities. Men wore rings on various fingers for various reasons. In fact, they wore rings on all fingers, on both hands and on almost every joint. And they wore as many as sixteen at a single time on a single hand! Some of their rings were feather-light, while others were of great weight. A ring is described by Sir Gardner Wilkinson that contained twenty pounds' worth of gold! Fashion called for lightweight rings in the summer and heavy rings for the winter and a specific ring for every day of the week, of every month, of every year. Men vainly and proudly wore their finger jewelry according to style.

The ring, however, has a history about as endless as the circle itself. From bygone years the ring's circular form became a symbol of eternity. The Pharaohs of Egypt contended that the ring was a "heavenly sign that life and happiness and love had no beginning and no ending." To the ancients the ring's various shapes, sizes and symbols were filled with awesome mystery, magic and superstition. Rings were emblematic of power and authority, of love and envy, of life and death. Almost every occasion called for a specific ring. There were betrothal rings, mourning

rings, friendship and fellowship rings, magic rings, love rings, wedding rings, cure rings and mortuary rings—just to mention a few. "A ring more than any other form of jewelry," said an authority, "is designed to support the total weight of human emotions and stand by as emblem of joy, woe, and all the intervening shades of feeling that make up the sum of personal relations."

Perhaps no ring is as popular as the engagement or wedding ring. It says those "three little words, 'I love you,'" better than a man can ever say them—at least, so say advertisers. The wedding-ring business has blossomed today into a billion-dollar'sentiment. So great has been the demand for wedding rings in recent years that in 1944 jewelers knew a shortage of over a million wedding rings. Strangely enough, estimates say there are more than five times as many wedding rings sold as there are weddings!

The wedding-ring ceremony came into use in Christendom about the year 870. However, authorities do state that it was in use by the Hebrews many centuries prior to Christianity. The Israelites wore rings not only on their fingers, but also in their nostrils and ears. In his third book of *Antiquities*, Josephus (A.D. 37-95) mentions the use of gold rings by the Israelites after they had passed through the Red Sea. The men had made the golden calf from their own and their wives' rings and other ornaments. And it is presumed that some of these were wedding rings. However,

neither the Bible nor the Talmud speaks of the ring as symbolic of marriage.

Wedding Rings

Primitive man considered an unmarried man only half a man. The wedding circlet was suggestive of the completion of both the male and female in marriage. The ancient Egyptians placed the ring on the wife's finger as a sign that she was entrusted with the custody of the house. Paul Berdanier informs us that "our earliest ancestors thought a rope tied around part of the body would keep the soul from escaping. When a man captured his mate, he tied cords around her waist, wrists and ankles to make sure her spirit was held under his control. Later a permanent ring of ivory, flint or amber took the place of the rope to symbolize obedience of the wearer to a higher power." The wedding band was also a means of showing that the woman was not for sale, that she had already been purchased. The wife was bought for a price and the ring was proof of the purchase. *Later the bride enjoyed the dignity of having this same ring presented to her at a wedding ceremony.*

For centuries only one ring was used for the engagement and the wedding ceremony. Later, the second ring was added to signify that the bridegroom's intentions were honorable and still valid. This was a plain, simple band in symbol of the union. Diamond rings were not used for engagements or wedding bands until more recent years. Diamonds were thought only for the rich. They were worn as an ornament, not as an engagement stone. The average person, however, frowned on the diamond as an unnecessary luxury.

The use of the diamond as an engagement-ring stone stemmed from the old belief that the diamond was unchangeable, everlasting, and that it best reflected the

sparkle in the eyes of young lovers. The diamond was known as an emblem of constancy. More popular, however, than the diamond were iron and gold bands. The bride wore the gold band at the ceremony, but she replaced it with the iron band when at home. Gold bands were for public display, but iron bands were for everyday use. Toward the close of the Middle Ages engagements and marriages were so closely related that the wedding ring and the betrothal ring were merged into one band. And as time passed, the engagement ring became less a symbol than fashion.

The double-ring ceremony may have stemmed from the gimmel ring, which was emblematic of love and friendship. This ring consisted of two rings closely locked together, but capable of being separated so that two lovers or friends could each wear, in a sense, the same ring. There was a time, too, that the ring given upon betrothal was a seal ring that the wife wore after marriage, while the husband wore the wedding ring. Before 1940 only 15 per cent of the bridegrooms received rings. But the idea mushroomed to such an extent that after the outbreak of World War II the double-ring ceremony increased to 60 per cent. And with the Korean war that number leaped another 10 per cent. There are no indications that it will stop there.

Ring on What Finger?

One thing sure about the engagement and marriage rings, they were not necessarily worn on the third finger of the left hand in the beginning or until the passing of many centuries. In the Salisbury missal directions are given at the marriage for the ring to be put "first on the thumb, after on the second finger, then on the third and lastly on the fourth finger." The left hand was chosen because it was less used. Some say it symbolizes the wife's subjection to

her husband. James R. McCarthy in his book *Rings Through the Ages* says: "The Roman Catholics did not use the left hand for the betrothal or marriage ceremony until the middle of the eighteenth century, and the Victoria and Albert catalogues show that in all pictures of marriage from the thirteenth to the sixteenth century (excepting among the Spanish) the wedding ring was worn on the right hand. With few exceptions, the nuptial ring was placed on the right hand of the bride in ecclesiastical ceremonies in France right up to the fifteenth century, and it is said that even today many ceremonies in Scandinavian countries feature the use of the right hand."

In England it has long been the practice to use the left hand and the fourth finger. Arabs, too, used the left hand, but put the ring upon the first finger. King Friedrich Wilhelm III prepared a list of his wife's rings, and made this notation: "Our betrothal ring, on the little finger of the right hand." Some say the Jews placed the engagement ring upon the index finger. During the reign of George I of England the thumb was used. In India the wedding ring has long been worn on the thumb.

Why wear the ring on the third finger? No one good reason is given. Greeks believed that a sympathetic artery stretched from the heart directly to the ring finger. Of course, medical science has thoroughly debunked that superstition. Blood flows to all fingers alike. None are intimately connected with the heart.

The ring's greatest battle for existence was when the Puritans during the Commonwealth of England (1649-1659) attempted to ban the ring at wedding ceremonies, charging that it was a pagan custom. Their position was extreme and unscriptural, since the Bible discloses the use of rings. However, their pressure was sufficient to outlaw it from among their own ranks, but when they invaded the backyard of the jewelers and goldsmiths and the ring-wearing matrons, the whole thing exploded with a fury of upsetting a hornets' nest. Even clergymen joined the howl, and some of these contended that marriages were illegal unless performed with the ring. The Puritans retreated. The ring ceremony stuck. And today rings and diamonds are enjoying a sparkling heyday, the like of which has not been seen in all history.

COMMON-SENSE HANDLING OF SNARLING DOGS

¶ Do you have occasion to go from house to house regularly or from time to time? Then perhaps more than once you have wondered what is the best thing to do when a snarling dog resents your presence and tries to interfere with your mission. If so, then you will be interested in the six suggestions that the United States Post Office Department has given out to its postmen:

¶ 1. Do not pet dogs. Many dogs resent such familiarity . . . 2. Do not make quick, sudden movements . . . a dog may bite in nervousness or fear. 3. Do not strike at a dog, since he then thinks it's okay to strike back. 4. Do not run from dogs. 5. If a dog stops you in your path by snarling at you: Stand still and give him time to smell you. Talk to him and continue talking to him: as you walk straight ahead toward your destination. 6. Show respect for a dog, who only is doing his duty, and nine times out of ten he will, in turn, respect you.

¶ While the foregoing suggestions may not solve the problem in every instance, there always being the likelihood of meeting up with a dog that seems to have a spirit of perverseness and hates people, their obvious common sense recommends them to all who go from house to house, be they the milkman, the postman, a salesman or one of Jehovah's witnesses.

Making Religious History in Africa

by "Awake!" correspondent in Northern Rhodesia

"CHURCH history in Africa will be made this evening when evensong is held on Nkana rugby ground, with the Archbishop of Canterbury preaching the sermon," said the *Northern News* last April 19. It had called this visit to Northern Rhodesia's copperbelt by the head of the church of England "an event of greatest significance for this part of the world," one "without precedent" and that was obviously "arousing the greatest interest."

At the gathering on the Nkana football field, evensong was conducted in all the pomp and ceremony that his church could muster around the presence of the archbishop of Canterbury and the bishop of Northern Rhodesia. Preparations were indeed impressive. In the center of the football field a richly colored platform had been assembled. Under a crimson dome, ornamented with a gold-colored cross, stood a cream-colored altar with blue trimmings. On it was set another cross amid six candlesticks electrically lit.

From the general layout it was obvious that more than the seven or eight hundred in attendance had been expected. (The attendance figures were not reported by the press.) Further, the number of Africans in attendance was surprisingly low, not more than one third of the Europeans in the audience. Apparently such impressive display of religious grandeur held little attraction for the African section of the community, which far outnumbers the white population here.

Following the earlier parts of the ceremony, the archbishop outlined the many problems facing men of this age, and made pointed reference to the fact that the problems of the copperbelt were not unique, but rather common the world over. Basically the problems were not economic but spiritual. The conflict and difficulty was not between colors, but between cultures and social groupings. During his twenty-minute discourse he made three Bible quotations. The first, given amidst this splendor and grandeur, loudly bespeaking wealth and riches, was Jesus' words from

Matthew 19:24: "That a rich man shall hardly enter into the kingdom of heaven."

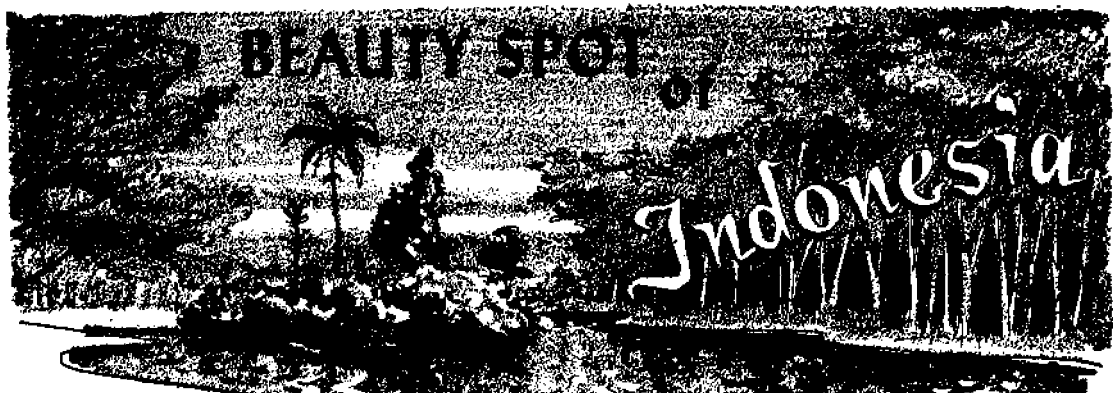
The archbishop referred to strikes in Britain and to the recent strike in the copperbelt and to other difficulties. As a remedy for the difficulties facing men he quoted 1 Peter 2:17: "Honour all men. Love the brotherhood. Fear God." The next part of his speech was highlighted in the next day's newspaper headline: "Federation 'can save Africa.'" He said that God had "given quite an extraordinary responsibility" to the new African Federation, and that it could become "a glorious country."

These remarks made at Nkana football stadium may be interestingly connected with a press conference Dr. Fisher had attended the previous day. When asked by the *Central African Post* reporter what Christ would say if he came to Northern Rhodesia, Dr. Fisher had replied: "If Christ came to Northern Rhodesia, or to London, or anywhere else today, He would say practically nothing about the kind of exciting questions of politics and social questions that face us. He said nothing about such matters when He was in Palestine, and there were very acute questions then—even the question of self-government between the Jews and the Romans. There was plenty of poverty; in fact conditions there, and here, and in fact anywhere, were almost entirely similar. All we have today is a modern dress on things. He said it was much better if you were poor than if you were rich. He stated extremely simple fundamental truths of life. They apply exactly today." One cannot help feeling that the archbishop would have done well to have followed the example of Jesus Christ that he so accurately here summarized:

To make this occasion even more historic, the archbishop could have stated the Bible teaching of this world's end and the establishment of a new world under the kingdom of heaven as the remedy for the problems of mankind. However, it was apparent from the many press reports of his speeches that he was more concerned with the racial situation and the social conditions that Jesus ignored than with the announcing of the kingdom that Jesus preached.

BEAUTY SPOT

Indonesia



By "Awake!" correspondent in Indonesia

"SO THIS is the garden of Eden," said a sight-seer as he turned around to have another last look. Really, it was not Eden at all. It was a spot in Indonesia, unsurpassed in beauty, unmatched by its sheer natural loveliness.

Eden, as you know, was designed, styled and dressed by the Master Designer himself, Jehovah God the Creator. It can hardly be expected that man in his present state of imperfection could duplicate it. But Bogor's botanical gardens, the beauty spot of Indonesia, if anything, very closely compare with the original Garden, at least, so we imagine.

Two hundred and fifty scientists from foreign countries have been attracted to this unique rendezvous of applied science to contribute their works of research for the well-being of mankind, nutritiously, medicinally and economically. The cultivated beauty of these surroundings is simply breathtakingly beautiful. It goes to show what men could do with a little patience and effort; that this whole earth could be transformed into a paradise home just as easily as was this 225-acre garden park. Its delightful atmosphere testifies as to what a glorious footstool this earth will be after Armageddon. Sites like these cannot but inspire the Lord's other

spots to greater beauty and usefulness. —Salak 28:1.

Although Eden adjoined no city, Bogor's botanical gardens do. They border the city of Bogor, which is situated on the lower slopes of Salak, an almost extinct volcano. The climate here is damp but warm, perfectly suited to the luxurious growth. In this delightful park are to be found at least 10,000 different species of plants under cultivation from the tropical and subtropical zones. Mighty monarchs of the forest, tiny plants with delicate flowers, graceful clusters of weeping willows decorating the shores of the Tjiliwang River, which wends its way through this flourishing Edenic hideaway, supplying refreshing waters by means of its many pleasant brooks and branches; exquisite varieties of orchids, lush green grass, ornamental trees and shrubs all combine to make this a place of paradisaic charm.

From the moment one enters through the gateway to behold this symphony of beauty to the final departing step, he is gripped with excitement and attention. The lofty kanari tree, which produces seeds that taste like almonds, catches the eye and like a well-mannered host introduces the garden with graceful elegance. The tree's beauty is enhanced by a coverage of climbers—stems that reach to the tops of the trees from where they send down long,

limp, pendent shoots resembling cords. Like a garment these stems drape to the ground where they take root and creep on to another tree. The climbers work upward by means of air roots. If not properly cared for, they will take complete possession of the trees. The juice from the climber's incised green and yellow variegated leaves is used for medicine and coloring matter.

In this garden can be seen a practical institution where man has combined scenic beauty with useful ends. Trees and shrubs serve many purposes. The Lamarinda tree, for example, is a joy to the eye, and at the same time its fruit is used in preserves and is an excellent cooling, laxative drink. It is the same with the Kingtip tree and other trees. The small Kingtip produces fruit pulp used for sweetening purposes. A variety of gutta-percha, gum-producing trees, dot the area. The gum is used in electrical insulating and dental work. Other trees loom up: the champac, its yellow fragrant flowers yield the champaca oil; the tjengkih, its dried flower bud gives mankind the aromatic spice that we call cloves; the sumac family of trees, the pistachio and the varnish tree, all in addition to their decorative value produce fruit or oil extremely valuable to mankind.

Characteristic of the tropics is the graceful palm, rearing a simple stem with a terminal crown of leaves. The fruit of the coconut palm is a most important product of the tropics. Its dried meat yields coconut oil from which a variety of products are made. The leaves furnish thatch and straw used in weaving hats, etc., and inflorescence sap can be obtained, which by evaporation yields the chocolate-colored *gula djawa* or Java sugar. The shell and husk serve as receptacles and ornaments and are also used as fuel.

Along elevated slopes of this rolling terrain are the groves of the pine family add-

ing a dash of odoriferous flavor to the sense of smell, while numerous birds chatter away among the foliage of this natural habitat. Magnificent specimens of eucalyptus trees with their lemon-scented leaves dot the area; majestic giants of Borneo, Sumatra, Malay, Java and Indochina all silently testify how bountifully Jehovah has provided for humanity.

Here under heaven's blanket of blue is to be found an exquisite array of all types of orchids cultivated experimentally for sale and export. Their showy flowers of usually three long petals come in varieties and colors that excite admiration. There are charming aster beds, and along the streams are sections of bamboo in closely set groves, their slender tops bushing gracefully out in giant bouquet-fashion. The hollow bamboo stems are very useful for building, for furniture, for poles and canes. Young bamboo shoots make their appearance at the dinner table in the form of a tasty vegetable dish.

Lending themselves to the serenity and tranquillity of this terrestrial paradise are the many beautiful pond gardens, floating their respiratory roots that develop island saucerlike leaves sprouting pretty flowers. The water lily and the papyrus both flourish here. Along the shores are clusters of strange grasses and shrubs. And in shady damp retreats the marsh orchid thrives along with other seclusion-loving flowers.

As Adam and Eve no doubt never forgot their Edenic paradise, so those who visit Bogor's gardens are lastingly impressed with pleasant memories. Just to pass through the gardens is to be refreshed. Here in awesome surroundings one can meditate freely. The mind is elevated with kind, constructive, wholesome thoughts; thoughts of praise and appreciation, of love and adoration to God. To walk among fragrance-flowing flowers and under the

lofty trees is to walk silently with God. As the poet Bryant wrote: "Stranger, if thou hast learned a truth which needs no school of long experience, that the world is full of guilt and misery, and hast seen enough of all its sorrows, crimes and cares, to tire thee of it, enter this wild wood and view the haunts of Nature. The calm shade shall bring a kindred calm, and the sweet breeze that makes the green leaves dance, shall waft a balm to thy sick heart."

How true! Away from "civilization" in Bogor's botanical gardens there are no fears. The world of crime and competition, of distrust and hate is the unreality. Here beneath heaven's covering each kind and

variety of plant life performs its various functions quietly and harmoniously to the unchangeable laws of God, readily responding to the proper care of its caretaker, man. Beneath each tree there is peace. Among the profusion of tall hollyhocks and sweet-smelling jasmines, or among the soft hues of the gladiolas or the budding, blooming, blending roses, all is charm and loveliness. So shall it be in God's new world.

Selfish rulers have neglected our earth, but by God's unfailing promise Armageddon's survivors will make it glorious to their delight and to the vindication of Jehovah's name.



PLAN TO "MODERNIZE" BIBLE UNSCRIPTURAL

¶ By teaching doctrines not found in the Scriptures, clergymen have added to the Word of God. But recently a prominent churchman suggested a very literal addition to the Bible and also a literal taking away from it, all part of his plan to "modernize" God's Word. The *London News Chronicle*, March 8, 1954, reports the words of Keith Chivers, former editor of the Church of England newspaper:

¶ "Let us change, not just the language, but the contents of the Bible. There are a host of passages, and even whole books, which might be cut out altogether. And then—much more exciting—we could choose other material to put in. In that anthology of pre-Christian writings which we call the Old Testament, I would axe (for example) the brilliant little work of Nahum, which has scarcely any religious value." Churchman Chivers then suggests taking out the Song of Solomon and the first ten chapters of Ecclesiastes. What would he put in their place? "We should not have to go outside the existing Apocrypha."

¶ Apparently churchman Chivers does not know that the Apocrypha are not part of the

inspired Scriptures, that they abound with errors, that they not only contradict the inspired Bible but they are contradictory within themselves, that no Apocrypha writer claimed inspiration, that no Apocrypha book was ever quoted by Christ or the apostles and that no apocryphal book was accepted as part of the Bible canon by the early Christians.

¶ Bible-modernizer Chivers would do well to read Proverbs 30:5, 6 (*An Amer. Trans.*): "Every word of God is tested; he is a shield to those who take refuge in him. Add not to his words, lest he call you to account, and you be proved a liar." If that warning is not "modern" enough, churchman Chivers can refer to Christ Jesus' words: "I, Jesus, sent my angel to bear witness to you people. . . . I am bearing witness to everyone that hears the words of the prophecy of this scroll: If anyone makes an addition to these things, God will add to him the plagues that are written in this scroll; and if anyone takes anything away from the word of the scroll of this prophecy, God will take his portion away from the trees of life." —Revelation 22:16, 18, 19, *New World Trans.*



The Story of CHOCOLATE

By "Awake!" correspondent
in Guatemala

FOUR centuries ago there lived a great chocolate lover by the name of Montezuma. Being emperor of the Aztec Indians, he had ample wherewithal to buy all the chocolate his heart craved. And did his heart crave *chocolatl*? This was his chocolate drink made by crushing the cacao or cocoa bean, beating the fluid to a froth of honey thickness and adding vanilla. So fond was the emperor of *chocolatl* that he had no less than fifty jars prepared for his own daily consumption. Two thousand more jars were prepared for his household. There was a soda fountain on an illustrious scale!

¶ To maintain his special kind of soda fountain, Montezuma spared no expense. He ordered gold cups made for drinking chocolate. Interestingly, the annual tribute of the royal household included "20 chests of ground chocolate, 80 loads of red chocolate, 200 loads of chocolate and 800 *xicaras*," the vessels from which the prepared beverage was drunk.

¶ Probably one reason why Montezuma spent so lavishly on chocolate banquets was that, in those days, money grew on trees. Yes, a man could grow his own money because the cacao bean was used by the Indians as part of their currency. The cocoa currency was circulated in small bags, each containing a specified number of beans. This chocolate money had its advantages. Everyone liked chocolate, and it no doubt discouraged hoarding. Imagine the plight of the Aztec miser! If he buried his money it would either rot, with devaluation setting in, or it would sprout and grow into a chocolate tree, this being like a long-term loan because it requires about five years before a tree begins to bear cocoa money.

¶ When the Spanish *conquistadores* landed on Mexico's shores they were hardly interested in cocoa beans either as money or as a beverage. But in due time the Spanish conquerers were conquered by the enticingly delicious flavor of chocolate. And chocolate went to Europe.

¶ For nearly a hundred years Spain guarded its formula for making the chocolate beverage. But as the taste for chocolate spread, the secret leaked out, and chocolate became known

to Italy, Germany and France. Then in 1657 a Frenchman opened up a chocolate beverage shop in Queen's Head alley, Bishopsgate Street, London. Thus in a little over a hundred years chocolate had become known throughout Europe. About 1700 the English improved chocolate by adding milk to it. Not until 1765 did chocolate manufacturing begin in the United States, where it is today a highly popular food.

¶ What gave chocolate its widespread popularity? Its flavor is exciting to the taste buds. Besides, modern chocolate has the addition of exotic flavoring and spices. Cinnamon is a spice widely used in chocolate making. Probably the fact that chocolate is among the foods highest in calories has also contributed to its popularity. But chocolate has something else in it besides calories: theobromine and caffeine, those alkaloids responsible for the "pickup" or exhilaration one feels after eating a chocolate bar.

¶ When the average person eats his chocolate bar, chocolate ice cream, chocolate cake, chocolate cookies, chocolate soda or other chocolate concoction, he probably never thinks of the tree that made chocolate possible. Yet the cacao tree is a most interesting one, especially so since the pods, which contain the cocoa beans, grow out of the main trunk of the tree. When the noted botanist Linnaeus was asked to give a name to this tree, he first drank a cup of chocolate to sample its fruit. With keen delight he called the tree *Theobroma*, and to this day the cacao tree is scientifically known as *Theobroma*, meaning "food of the gods."

¶ To old king Montezuma, though, chocolate was food for kings. If Montezuma could come back today he would undoubtedly recognize the English word "chocolate," since it comes from Aztec *chocolatl*, *choco* (cacao) and *latl* (water). And no doubt Montezuma would feel right at home at the modern soda fountain—with a chocolate drink, of course.





CUBAN CATHOLICS DIVIDED IN WORSHIP



By "Awake!" correspondent in Cuba

CUBA has many beautiful buildings that are called churches. Some of these are very old and others are of modern design. In these are performed routine rites and ceremonies, reputedly in worship of God. These buildings usually occupy the most prominent and conspicuous places in the cities or towns. Generally they are located on one end of a plaza or park, which, if it is a small town, is probably the center of the town geographically and the hub of the social life. The priest wields great influence, not only in the spiritual and social life of the community, but also in the political and commercial life.

Cuba is a Catholic country. The Protestant religions have made but a small dent upon the Catholic faith and culture. But there is another interesting factor that comes from many generations back, and which has exercised a tremendous influence upon the social, political and religious life of the Cuban. This was the introduction of the Negro captives from Africa as slaves to the Spanish plantation owners. These slaves brought with them their songs, their dances, their family life, their form of worship, their idols and their gods.

The Catholic Church boasts that it can absorb within itself the pagan beliefs and practices of a heathen people, make them part of her system of worship and yet remain pure and undefiled by such. In support of this Cardinal Newman in his work *An Essay on the Development of Christian Doctrine*, page 371, declared that the Ro-

Catholic Church has the power "to transmute the very instruments and appendages of DEMON-WORSHIP to an evangelical use," and that "the use of temples, and these dedicated to particular saints, and ornaments on occasions with branches of trees; incense, lamps, and candles; votive offerings on recovery from illness; holy water; asylums; holydays and seasons, use of calendars, processions, blessings on the fields; sacerdotal vestments, the tonsure, the ring in marriage, turning to the East, images at a later date, perhaps the ecclesiastical chant, and the Kyrie Eleison, are all of pagan origin, and sanctified by their adoption into the [Roman Catholic] Church." Thus unsuspecting pagans became Catholics while still worshiping their pagan gods in a so-called Christian institution. This was clearly demonstrated by the fusion of the worship of the African Negro slaves and the then existing Catholic belief.

African Polytheistic Worship

Before being shipped to Cuba as slaves, the African already had his form of worship. He worshiped many gods. His religion did not incorporate a moral code. Even his gods were not believed to be perfect or morally good. His gods represented the forces of nature, the lightning and the thunder, the rivers and the oceans, etc. There was even a god for sexual relations and births. If lightning killed a person or burned his house to the ground, it was an indication that the god was displeased and some offering or sacrifice had to be made

to pacify him and restore his favor toward the one affected.

Their principal god was Olorun or Olo-dumore, lord of the heavens, the creator. To him there was no particular idol or representation, nor any special form of worship. The faithful communicated with him through lesser gods called orishas. These were divided into three classes. The witch doctor (brujo) is the most feared and powerful figure, as he acts as the mediator between the gods and the people and he can cause them bad luck or good luck as he wishes. For every pain and problem he has a remedy that will turn away the anger of the particular god that has been offended. In certain cases it was necessary to sacrifice human victims, usually a live child; and it is reported that it was believed that if the child was white the god was more easily pacified. Its heart was cut out while it was still alive and this, with the blood, was eaten by the person afflicted.

When becoming Catholics these African slaves were not converted in the Christian sense where one through accurate knowledge of God's Word, the Bible, changes his former conduct and belief to conform to Christianity. These Africans became "Christians" in name only through a fusion performed by the Catholic Church. The Catholic writer Ortiz, in his *Los Negros Brujos*, declares that "hardly had a shipment of ebony (black) arrived at the plantation, before the recruits of slavery were formed in a line and the priest baptized them all at the same time with little hissofs of holy water after which a little tin shield was hung around their necks with the new catholic name that each had been given." Commenting along a similar vein, one periodical states:

"The Spanish and Portuguese did not proceed with the African slave as the North Americans and the English. These removed from the mind of the slave all

signs of his rites and put in its stead chapters of the Old Testament that humbles for all eternity. In change, the Spaniards, without erasing anything from the mind of the Negro slave, catholicized him for the Catholic faith and produced a fusion, an amalgamation, that mixture, which through the years has penetrated in all the social levels, making them vibrate with their catching songs, their philosophy, their roguery, their sayings.

"The catechist explained to the Negro slave the virtues and powers of each saint of the church and he (the slave) compared such virtues and powers with his gods and as a result he saw in the entirety of the character of Saint Barbara, his god Changó, indomitable, loyal; in the domination of the Virgin of Regla over the bays, the symbol of Babaluayé, sad and leprous; and in the generous soul of Francis Asisi, in his noble attitude before all the beings of creation, the complete representation of his Orúmila, old botanist, and wise soothsayer and counselor." Today, after having belonged to the Catholic church for many years and having participated in Catholic worship, rites and ceremonies, many of these Negroes, especially the older ones, are still believers and practitioners of the old pagan religion of their ancestors. —*Bohemia*, December 13, 1953, page 86.

Example of Fusion Worship

As a striking example of this complex, fusion worship, December 17 is a Catholic holiday set aside to pay special tribute to the saint Lazarus. On this day there is a great religious fervor among loyal Catholics—masses are said, petitions are made, prayers are chanted and thousands of candles are burned. There is also much feasting and dancing in private homes and public places. The devout Catholic sees in his saint the Lazarus of the Bible parable, while the Negro convert, even in this day,

sees and worships his pagan god Babaluaye. At night they gather in different homes to celebrate their ancient religious dance to the accompaniment of their special drums and other musical instruments, which are in many instances made of any kind of material that is available. The dancers carry on for hours without any apparent sign of fatigue. The motions of their bodies are suggestive and sensuous. As the night wears along the dance becomes more agitated and the dancers give free rein to their emotions. They become possessed by demon spirits and often the dance ends up in a sex orgy.

The purpose of the dance is not to entertain the onlookers or to divert the dancers. It is a part of their worship and has deep religious significance for the participants. So while one Catholic observes certain rites and ceremonies supposedly in the name of God and Christianity, yet another Catholic observes practically the same rites and ceremonies to outright pagan gods. Both are considered good Catholics as long as they are baptized Catholic and observe certain basic requirements. A divided

house exists. Confusion reigns. Jesus said: "Every kingdom divided against itself comes to desolation, and every city or house divided against itself will not stand." And the apostle Paul added: "For God is a God, not of disorder, but of peace."—Matthew 12:25; 1 Corinthians 14:33, *New World Trans.*

However, not all Cubans are attracted to false religious practices. There are over 10,000 Cubans who have turned away from all false religion, have listened to the Kingdom hope set out in the Scriptures, have cleansed themselves of all pagan practices, false gods and pseudo saints and have turned to the true and living God Jehovah for hope and comfort. They have been transformed, truly converted, by making their minds over with the truths of God's Word. They have experienced the freeing force of the Bible and its message as explained by Jehovah's witnesses. To them the words of Jesus have come true: "And you will know the truth, and the truth will set you free."—John 8:32, *New World Trans.*

Civilization's Confusion of Values

❧ "If, in this country, we have indulged in one great and fundamental error, it is to confuse the things of civilization and the spirit with the material products of our mechanical age. Too many of us look upon automobiles and plumbing as civilization, which they are not, save insofar as they give us more time for the things of the spirit and the mind. The vast mechanical advances of our times are not to be underestimated, but once they seem to be all-important—as they do in all Marxist countries and as they sometimes do in this country—civilization itself begins to wither and standards of ethics and honest behavior to suffer corruption.

❧ "A hermit living in a cave can possibly be far more civilized than a man with three cars in the garage and a bathroom for every bedroom. Honor, decency, a sense of true values,

real Christian behavior—these things are not to be manufactured on the assembly line.

❧ "Should our civilization come to ruin, it will be principally because of the confusion of values which manifests itself today in the two most powerful or potentially powerful nations of the world. Mechanization of life may bring convenience, but it has little to do with the eternal mysterious essence of Man, the whole and only excuse for his existence."—*This Week Magazine*, May 22, 1955, page 2.

❧ Jesus underscored spiritual values with these words: "Man must live, not on bread alone, but on every utterance coming forth through Jehovah's mouth." "Work, not for the food that perishes, but for the food that remains for life everlasting."—Matthew 4:4; John 6:27, *New World Trans.*

By "Awake!" correspondent in Liberia

RICE constitutes the principal food of almost one half the human race. In Liberia people are content to have rice three times a day. In fact, nothing else seems to satisfy. But to eat rice it is necessary to wage a struggle. When the sun is everywhere, when everything droops motionless, limp and lifeless under the scorching blaze, when only the lizards remain in the sun, stationary as if stuffed, their eyes closed to mere slits, basking, stupefied with heat, it is time to begin the struggle.

After sharpening cutlasses, the farmers plunge into the fierce struggle against the high bush of the tropics. By sweat and strain a field must be hacked out. Loin-clad, dusky, sweat-drenched bodies glisten under the sun. They tussle. They strain. They slash. Occasionally, while cutting the tangled undergrowth, there is a diversion, a burst of excitement. Amid a wild scramble cutlasses fly. Shouts of joy erupt. The men emerge with an exultant smile—and a dead rat. Soon all enjoy a taste of barbecued meat; then the cutting continues.

In May the air becomes smoke-tinted and scented. The farms are burned. This is an anxious time; for if heavy rains should come unexpectedly early, then it will mean no rice farms. With the coming of June and the early rains, the women go into action. Upon a burned ash-covered ground filled with stumps, they scatter rice by hand. Then the entire field is scratched with a narrow cultivator to cover up the seed sown.

But the struggle has only begun. At this stage the entire family, old and young, male and female, is thrown into the struggle. Along the edge of the fields at one-hundred-yard intervals six-foot-high raised platforms appear. Built of poles, they are used as lookout posts. What is this enemy that requires such vigilance? What is it that brings a man and his family to the lookout posts before the sun rises and keeps him there until after it sets? It is a bird, the village weaver. To the farmer it is a formidable enemy.

So, armed with slings and pails of stones the family begins the day's vigil. Bold, restless and aggressive, the weaver bird repeatedly tries to land in the field undetected, only to be driven off with a hail of stones, shouts and curses. But the weaver is not easily frightened. For rice, too, is the bird's gastronomic delight. So it will try again. When it does succeed in landing on the field, the havoc it causes often brings tears to the eyes of the farmer. Should the rice be just planted the energetic weaver vigorously scratches up the ground, uncovering and gobbling up the seed. If the rice has just sprouted, the weaver pursues his search for dinner by pulling up the blades of rice and eating the germinated kernel. When the rice is in the milk stage, the weaver bird dines by sucking the sweet milk, leaving the farmer nothing but a dry shell.

After months of ceaseless vigilance, the harvest comes in October. The neighbor women co-operate in the slow process of cutting rice by hand. With small knives stalk after stalk, one at a time, is cut, bound into small sheaves and carried home on their heads. Here it is stored in the attic of the rice kitchen. Is the struggle for rice over now? No! The tropics teem with insects. So the farmer must drag fire logs onto the floor of the open rice kitchen causing them to smolder slowly with the smoke filtering through into the attic to keep the rice weevil away.

Cooking the rice creates a busy time around the kitchen. Children cheerfully trample and tread the rice sheaves, separating the grain from the straw. The threshed rice is now put into a mortar, a hollowed-out block of wood, and pounded with a pole called a pestle. Thus the rice is husked. It is fanned by being tossed up into the air. Finally it is boiled and steamed until the rice becomes tender, delicious, with the kernels remaining fluffy and separate from one another. Now comes the end of the struggle, the supremely happy moment: eating new rice with richly flavored palm nut gravy. How the Liberian loves his rice!

THE GREATER ATTRACTION

In Bognor Regis, England, the vicar of a church was requested by members of his congregation to shorten his Sunday evening sermons so they could devote more time to television.

CARING CONSCIENCE

for you

CAN you define "conscience"? Do you really know what your conscience is, and whether it is automatic, whether it is infallible, how you can benefit the most from it, and how to have a good conscience? These are appropriate questions in our troubled times. Let us examine their answers.

The conscience has been likened to a fever; as a temperature shows you that something is physically wrong, a bothered conscience indicates that something is wrong with your course of action. The conscience is that mental faculty that decides between right and wrong. It decides what is the morally correct course for you to take. To make such decisions intelligently they must be based upon proper knowledge and understanding of the specific rules of conduct that God has provided for his creatures. Thus the conscience is not automatic in the sense that it would work well without proper training. Your conscience is a safety device, a guide to right action, but like many safety devices it must be intelligently adjusted and kept in good working order.

That the conscience needs proper training is shown by the people who think they are doing right when they are not, and by the people whose consciences restrict them from doing things that are perfectly proper. Some people have been raised in countries where polygamy is accepted, and their conscience does not keep them from having several wives. Others are raised in environments where loose morals are accepted and, unless otherwise properly trained, their consciences do not prevent

them from following the same course. Thus, the development

of one's conscience begins in early childhood when his parents first teach him that there are things that he should do and things that he should not do, and as one continues to add to his knowledge the field that his conscience covers continues to grow.

Your conscience takes the information, convictions and rules that your study and thought have implanted in your mind and compares these with the course of action that you take, then sounds a warning when the rules and your course of action conflict. Thus, if your mind has the wrong things in it, your conscience could not be trusted to lead you in the right way. Paul had thought he was doing good as a persecutor of Christians. While his conscience was at ease, he was totally wrong. Later he said: "I was shown mercy, because I was ignorant and acted with a lack of faith." (1 Timothy 1:13, *New World Trans.*) Then, since there is this danger of being the victim of an improperly trained conscience, how can you develop a properly trained one?

Jeremiah said that "the heart is deceitful above all things, and it is exceedingly corrupt," but he continued to show that in Jehovah there is salvation. So we can turn to Jehovah for advice. Further, Paul told Timothy: "All Scripture is inspired of God and beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness, that the man of God may be fully competent, completely equipped for every good work." (Jeremiah 17:9, *Am. Stan. Ver.*; 2 Timothy 3:16, 17, *New World Trans.*) Thus, it is from God through his written Word, the Bible, that we gain a

knowledge of the right course to take. If through your study of God's Word you know what course is right, and if your conscience is in good working order, then it will sound the warning if you are about to step off the right course onto a wrong one.

But why did we include "and if your conscience is in good working order" in that last sentence? Because even some people who have right knowledge have consciences that fail them. Paul spoke of "the hypocrisy of men who speak lies, marked in their conscience as with a branding iron." (1 Timothy 4:2, *New World Trans.*) Their consciences have become like seared flesh that is covered over with scar tissue, is void of nerve endings and therefore is without the sense of feeling. Such men whose consciences have thus been seared are incapable of sensing right or wrong. Their safety device has issued so many unheeded warnings that it has gotten weary of well-doing. It no longer sounds a warning when the course that its owner takes is different from the one he should take. It is tired of issuing unheeded warnings. Its owner has deliberately squelched it until it has grown weak and feeble and no longer lets its needed voice be heard.

Discarding one's conscience leads to the most undesirable results. Paul warns that some have thrust their consciences aside and "have experienced shipwreck concerning their faith." (1 Timothy 1:19, *New World Trans.*) The Bible stresses the im-

portance of having a good and clean conscience. A good conscience is one that is based, not upon man's conflicting philosophies, but upon an accurate knowledge of God's Word and of his specific requirements. When your conscience keeps check upon your actions in harmony with the Bible's sound counsel, you will have no worry about its leading you in the wrong way. To have a clean conscience you must conform to its warnings, and not sear it through disdaining its advice, because if you mistreat it it will fail you, and will not lead you in the right way.

Those questions again? In answer to them, we have seen that our conscience is that mental faculty that decides between right and wrong, and that it is not automatic but needs conscious and careful attention. It is not infallible, but depends upon the kind of information that we have taken into our mind, and it will lead us in the right way only if that information is sound. Therefore, it is important to get that information from the highest source, namely God's Word the Bible. The greatest benefit comes from a conscience that is trained according to the perfect principles that are set out in that Word. And by having such a properly trained and well-cared-for conscience you can joyfully say, as did the apostle: "I am exercising myself continually to have a consciousness of committing no offense against God and men." —Acts 24:16, *New World Trans.*

LIGHTEST LOAD OF THE DAY

Like ships in the night they came—except that it was daylight. Mother Mallard and her five little ducklings, all in a line, floated imperiously down to the canal locks in West Linn, Oregon. They honked loudly in the manner of ships blowing a signal horn. Lockmaster John Tatone looked out and saw the stately procession. Obliging, he opened all four locks in the river. And the lightest load of the day was lowered to the river below.



Jehovah's Witnesses Preach in All the Earth



Haiti

ON THE map Haiti has the appearance of a crab reaching out toward the southeast corner of Cuba. Or Haiti's shape might be likened to a yawning mouth with a protruding lower jaw. If you had a fishing line the length of the Alaskan Highway, and if you could drop that line directly south of New York city, the end of it would lie neatly in Haiti's mouth, where we find the capital city, Port-au-Prince.

Haiti's imports are fed into this mouth by boats from all parts of the world. Though Haiti offers in return such things as coffee, sugar and bananas, it was also a principal source of sisal fiber for rope-making during the time that the Far East supply was cut off during the last world war.

Haitians have opened their mouths like hungry birds for a free food that entails no selfish returns. Here as in all the earth Jehovah's witnesses have been carrying on their feeding program, not with literal food but with the nourishing tasty morsels from God's Word, the Bible. This spiritual food is life-sustaining, satisfying mankind's every desire. There are over 232 active witnesses of Jehovah in Haiti, pushing ahead as a part of the New World society, doing door-to-door ministry as Jesus and his apostles did, making return visits on interested parties, holding assemblies—all a part of their spiritual feeding program.

Their experiences are many. For example: One missionary was visiting homes along the main highway. He met a young mechanic working on a car. The man was

a mulatto of Chinese and Haitian parents. At first he refused the Bible literature that was offered him, but agreed to investigate what the Bible had to say about world conditions and their outcome. Both he and his wife sat down to an interesting Bible study. The mechanic's sister's curiosity was aroused and she joined the study with her Catholic Crampon Bible translation. The group was amazed that the Bible did have the answers to today's problems. Other Chinese friends showed interest. One let the mechanic drive his truck with a load of Kingdom publishers to a circuit assembly. While there this mechanic became friends with others of Jehovah's witnesses and joined them in their door-to-door ministry. Now he is a seasoned publisher giving brief comments in congregation assemblies and eager to express, with mild temper and deep respect, his hope to those who ask him.—1 Peter 3:15.

A congregational servant writes: "I have had long Bible discussions with a Protestant pastor. He maintains the soul is immortal. When shown the text at Ezekiel 18:4, which says: 'The soul that sinneth, it shall die,' he merely shrugs his shoulders and says that he cannot believe it. Before three faithful members of his congregation, I asked him: 'What is the destiny of the wicked and the righteous?' He answered rather abruptly that the wicked suffer in eternal fire, while the just rejoice with God in his kingdom, since their souls are resurrected. He further stated that God pardoned Adam's sin when he covered him with animal skin. He could not explain how a soul that 'does not die,

according to his teaching, could be resurrected, since it is only the dead souls that are raised to life, and in order for them to be dead souls they must be mortal, else they would be indestructible. Of course, it could be readily seen that the pagan doctrine of the immortality of the soul was incompatible with Bible teaching. With several Scripture texts I showed that Adam knew what he was doing when he sinned, that he sinned willfully, and that if God pardoned him, as he claimed, then Adam's descendants would have been born perfect and not under the condemnation of sin. After hearing all this even the members of his church could see where their pastor had much to learn. Several days later one of them stated that his pastor wanted to know where Jehovah's witnesses learned the Bible so well. A Bible study aid was placed with the man and a weekly study was started. Now several of the pastor's congregation are enjoying this study and one of them joins the witnesses in the preaching work."

Since the beginning of Kingdom preaching in Haiti, there has hardly been any-

thing in the local papers about Jehovah's witnesses. But following the New World Society Assembly at Yankee Stadium, July, 1953, editors of various newspapers responded splendidly. Six newspapers gave free space to tell what the delegates were going to do after their return from New York. The *National*, the newspaper of Haiti's president, published a large picture of the first day at Yankee Stadium, and later gave news of plans to have a national assembly in Haiti to be based on the model of the larger one at New York.

In Haiti, radio stations in two cities give free time to Jehovah's witnesses to do broadcasting. On one station there are two weekly broadcasts in French. One is the Watchtower's public service program "Things People Are Thinking About" with Mr. Robbins and Mr. Lee. Radio announcers find that this dialogue is a unique type of program for their Haitian listeners. After seeing this well-prepared script, a radio manager completely revised his broadcasting schedule to make time for it. Another station asked that the program be increased to thirty minutes.

DO YOU KNOW?

- What the beclouded facts about the Eisenhower family's religion really are? P. 3, ¶2.
- What the secret of Billy Graham's British success really is? P. 4, ¶2.
- How Christ definitely proved that the resurrection is possible? P. 5, ¶3.
- Who only will be resurrected? P. 7, ¶4.
- What recent peace treaty took longer to achieve than any other in history? P. 9, ¶1.
- What one fact accounts for the absence of delinquency among Chinese youths? P. 12, ¶3.
- What proves that the use of rings is not just a pagan custom? P. 15, ¶3.
- What current subjects Christ probably would overlook if he returned today? P. 16, ¶6.
- What very useful trees grow in an unusual Indonesian botanical garden? P. 18, ¶1.
- Where money literally grew on trees? P. 20, ¶4.
- What the difference is between the way Protestants and Catholics converted their slaves? P. 22, ¶3.
- What not to do if you wish to keep your conscience in good working order? P. 26, ¶1.
- How to have your name in the "book of life"? P. 29, ¶3.

"YOUR WORD IS TRUTH"



Names in Heaven's Book of Life

THE book of life is not a literal book such as men make and write in, nor are the names that appear therein the literal names of men given at their birth. The book of life is God's record of personalities fulfilling the righteous requirements creatures must meet in order to gain everlasting life, and the names therein are of individuals that match those requirements.

The book of life contains the names or identifications of those who live in the approval of God with everlasting life in view. If by our conduct we have personalities that stand for and measure up to the divine requirements that the unchanging God Jehovah has established from the beginning and has gone on record as approving, then such names or identifications of ours are found in God's book of life. If our names stand for the same things that are required for us to be registered in God's book of life, then we can say our names are in it.

Recorded in the Bible are Jehovah's requirements for gaining life. Therein are described the approved qualities of meekness and humility, justice and uprightness, love and mercy, zeal and faithfulness, patient endurance and obedient service. If we make names for ourselves as moral personalities, integrity keepers, zealous preachers and neighbor lovers, we shall be in God's book of life, for that is where such individuals are approvingly listed.

We can get our names into that book, or have them blotted out. All are born under wrath, not in the book. Note Jesus' words: "He that exercises faith in the Son has everlasting life; he that disobeys the Son will not see life, but the wrath of God remains upon him." (John 3:36, *New World Trans.*) We may continue in our sinful ways for years, and then change to doing good things, things approved as worthy of life, things described in the Bible, and by becoming associated with such things we enter the book of life. It approvingly keeps us on record because of the good works we now do. Those things were set out in the Bible, our guidebook to life; but we did not conform thereto. Our names, our reputation, our disposition did not match; but when we change and make a name for those good things, then we merit being named in the book of life.

In brief, we take to heart Paul's counsel: "Quit being fashioned after this system of things, but be transformed by making your mind over, that you may prove to yourselves the good and acceptable and complete will of God." By conforming ourselves to God's will we match his righteous requirements and are for this reason spoken of as being in his book of life. —Romans 12:2, *New World Trans.*

However, if we thereafter become unfaithful, quit living up to the good name, lose our good name with God, and make a bad name, a name for immorality, or slothfulness, or gossiping, or complaining, or backbiting, or haughtiness, our names are no longer found in the book of life. They are blotted out. Because our works no longer conform to the requirements for life, they are not described in God's Bible as works of any merit; so they do not identify us as being in his book of life. The good name or identity we once had is gone and the bad name we might thereafter make is not in the book of life. Wicked

names are blotted from God's memory so far as any resurrection or salvation to life is concerned, and the former name for righteousness is forgotten when wickedness replaces it with a bad name.

That it is possible to blot out the names of the ones turning wicked from the book of life, Psalm 69:28 (*An Amer. Trans.*) shows: "May they be blotted out from the book of life." That it is God's purpose to blot out all those becoming unfaithful was shown when Israel worshiped the golden calf at Sinai. After asking God to forgive Israel Moses said: "But if not, pray blot me out of thy book." Jehovah's reply was: "Whoever sins against me, him only I blot out of my book." Regarding the faithful worshiper Jesus promised: "I will by no means blot out his name from the book of life." "But anything not sacred and anyone that carries on a disgusting thing and a lie will in no way enter into it; only those written in the Lamb's scroll of life will."—Exodus 32:32, 33, *An Amer. Trans.*; Revelation 3:5; 21:27, *New World Trans.*

The symbolical pages of the book of life list only those who make names for zeal, faithfulness, chastity, integrity, and so on. If we cultivate and practice those things, we are in the book of life. Just as Jesus is found in the Hebrew Scriptures as the Messiah, though his personal name, Jesus, is not there mentioned, so his 144,000 fore-ordained followers were in the book of life as qualifying ones, though their personal, earthly names were not inscribed in advance in any literal book in heaven. And just as Jesus would have lost his identity as Messiah if he had failed to live up to the descriptive Messianic names recorded in the Hebrew Scriptures, so they would lose their good names as Christians and be blotted out of the book of life if they fail to maintain names that match the divine requirements. We are named in the book of life only as long as we enduringly

conform to the Bible requirements concerning saved ones, making those principles of life our own.

One way to make those principles of life our own is to confess Jesus' name before men, which means more than just repeating his literal name, as he stated: "Not everyone saying to me, 'Master, Master,' will enter into the kingdom of the heavens, but the one doing the will of my Father who is in the heavens will." To properly confess it or show belief in it we must declare its meaning, its significance, its fame, what it stands for, and live up to it as our model. "Everyone, then, that acknowledges his belief in me before men, I will also acknowledge my belief in him before my Father who is in the heavens; but whoever disowns me before men, I will also disown him before my Father who is in the heavens." Similarly, when Christ acknowledges the names of his followers to God in heaven it is not a mere mentioning of their literal names, but a testifying to their integrity built up by their faithful service. Here is his promise: "He that conquers will thus be arrayed in white outer garments, and I will by no means blot out his name from the book of life, but I will make acknowledgment of his name before my Father and before his angels."—Matthew 7:21; 10:32, 33; Revelation 3:5, *New World Trans.*

It is not just the inscribing of literal names in a literal book in heaven, but the being entered on God's record of approval for life by the building up of a life pattern that conforms to Jehovah's requirements. By our fruits we are identified. If our fruits are the same as those identified in the Bible, then it identifies us, acknowledges us, embraces us as in line for everlasting life. Let our conduct, which makes a name for us, match the conduct described in the Bible. Thus shall we be found in the book of life.—Matthew 7:17-20.

LISTENING IN ON THE BEES' SECRETS



ONE of the most vexing problems that confronts the bee farmer is swarming. This comes about when the beehive becomes overcrowded so that most of the inmates "swarm"; that is, they leave in a mass to set up housekeeping in less crowded quarters. The way beekeepers prevent this is by adding a new section to the hive at just the right moment. But when is the right moment? At present the only way beekeepers can answer that question is by opening the hive and looking for "queen cells." These are structures the deserting bees build for a new queen to replace the one departing. If there was some device that would enable the bee farmer to listen in on the bees' innermost secrets, it would solve a thorny problem. Such a device now appears to have come into existence. It is called an "apidictor." How does it work?

The British Journal *Communications*

and *Electronics* recently told how the new device came into being. A British Broadcasting Corporation engineer, E. F. Woods, discovered that bees cannot really hold a secret, because they tip off their intentions by sounds they make. So Woods designed an electronic device, a microphone and a selective, battery-powered transistor amplifier. When placed at the hive entrance the device analyzes the bees' sound output. A happy, contented hive, where thoughts of desertion never crop up, buzzes along at a blissful 180 cycles a second. But when the brood section gets so crowded that nurse bees cannot feed the larvae in their care, the guardians become frustrated; and like many a frustrated person their sound output increases. So they add a soft 250-cycle warble to the hive noise. This is picked up by the electronic device; and man, without even opening the hive, learns the bees' innermost secrets.



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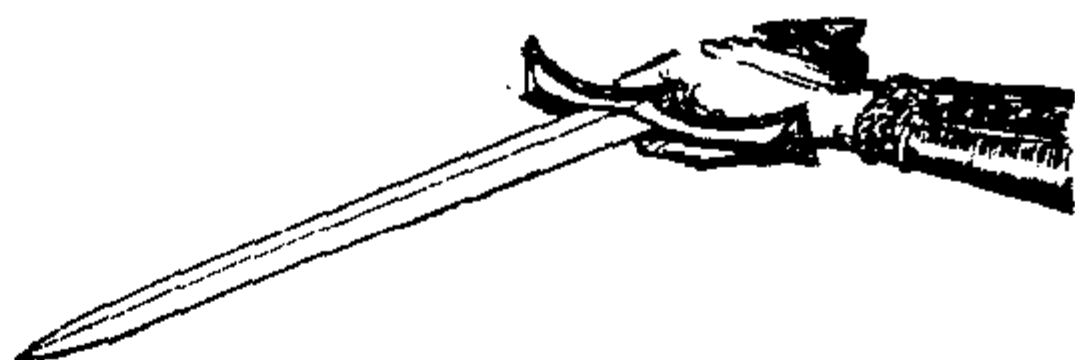
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Is the *Pen*



mightier than the

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For conversion, yes—but even God's written Word does not convert the world! Through the pages of the Bible, millions of persons are moved by the "pen" of God's spirit to recognize God's kingdom. These voluntarily change their lives to accept it. But what of those who refuse? God will not allow an unconverted world to go on indefinitely. Thus, while Jehovah writes the peace of his kingdom on the hearts of many through his written Word, this same Word, as the "sword" of his spirit, marks for destruction all who oppose. The pen can convert and save—the sword does not. But God's kingdom under Christ is irresistible. Read of its victory in

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