

Awake!



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JANUARY 22, 1972

THE REASON FOR THIS MAGAZINE

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

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Awake!

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

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Number 2

DENMARK INTRODUCES

COMPULSORY SEX EDUCATION

By "Awake!" correspondent in Denmark

IN May 1970 the Danish parliament passed a law making sex education compulsory in the public schools. The law took effect in the school term following the summer of 1971. What does this mean for Danish teachers, schoolchildren and their parents?

Besides fundamental matters such as the function of the sex organs, puberty, menstruation, emissions, sexual intercourse and conception, sex instruction classes will discuss petting, differences in sexual reactions of male and female, masturbation, contraceptive methods and venereal diseases.

The program of instruction is to begin right from the first grade.

What Is New?

Sex education is not new in Denmark. As far back as 1904 some information on the subject was being worked into natural history classes in the middle schools (chil-

dren aged eleven to fourteen). By 1941-1942 elementary schools were tying in a certain amount of sex education with health and hygiene courses. Then, in 1961, the Ministry of Education approved sex instruction as part of the regular elementary school curriculum. But two years later records showed that only 29 percent of the schools had introduced it.

Even where introduced, sex education classes were then on a voluntary basis. Before children were included, parents were to be consulted.

Now the picture has taken on new tones. The new law makes no provision for excusing children; the instruction is compulsory.

In fact, sex education will be woven throughout the entire school course. When, for example, the problem of overpopulation in India enters a geography discussion, the law provides that the teacher may introduce information about birth-control methods and family planning. So, with sexual instruction not restricted to specific classes but pervading the whole course, it can be seen how difficult it would be to excuse children on any orderly basis.

Why the New Law?

A major factor leading to this legislation seems to have been an appeal from the

Danish Women's National Council back in 1960. Already statistics revealed that some 6,000 young unmarried, pregnant women, about half of them under twenty years of age, were seeking help at Mother's Aid institutions each year. The 4,000 or so legal abortions performed annually were being far surpassed by an estimated 15,000 illegal abortions during the same period. Complaining that "suppression, vagueness and indefiniteness" in sex education were leading to many such misfortunes, the Women's National Council called on the government to provide greater enlightenment.

But why *compulsory* sex education? And why beginning with children of tender years in the early grades?

The claim is made that the compulsory nature of the new law will remove any stigma from sex education, making it seem normal and ordinary rather than something 'special.' Any 'dramatic' element or sense of 'mystery' is supposed to be stripped away from the subject of sex. Children will be encouraged to discuss the subject's entire range openly and freely.

The point is made that some children mature sexually quite early. About 8 percent of Danish girls are said to experience their first menstruation by eleven years of age. So, third and fourth grade classes will treat this subject to prepare them to take this development without undue shock. It is also held that even very small children need warnings against sexually perverted adults—given without frightening them to the point where they fear any friendly stranger.

What Benefits Are Anticipated?

A primary goal is the reduction of unwanted pregnancies, also abortions, legal or illegal, among very young girls. It is hoped that thereby the emotional upset,

the social problems and damaged lives these can bring will be largely avoided.

The advocates of the new law lay the blame for these misfortunes principally on ignorance, superstition and perverted ideas about sex among young boys and girls. Denmark permits publication of pornographic literature, and it is acknowledged that many children get much of their sex knowledge from this source. An opinion underlying the new law says: "This kind of information can be the cause of an unrealistic and twisted view of sexual intercourse."

But the main means relied on to counter the wave of unwanted pregnancies seems to be by the providing of full information to youths on methods of contraception.

What Will the Children Be Learning?

Obviously, very much depends on the individual teacher and his or her personal standards. Also the textbooks selected.

Some idea of what might be taught can be seen from considering one book already used in some schools. Entitled *Drenge og pige, mand og kvinde* (Boy and Girl, Man and Woman), this book by medical doctor Bent H. Claësson says in its preface that effort was made to "exclude moralizing" and to stress that "each individual must have the right to satisfy his sexual needs independent of age, sex and—as far as it does not invade the rights of others—of the method used."

Among photographs illustrating this book's text are some showing how a couple can attain sexual satisfaction without actual intercourse and also how to masturbate. On this latter subject the book says:

"One can make it a golden rule, without any shame, to masturbate whenever one wants to. It is exactly the same as eating when one is hungry, sleeping when one is

sleepy, and urinating when it is necessary."

On premarital sex relations the author says that 'fortunately some are liberal about this.' Unfaithfulness is presented as a possible solution to an inharmonious marriage, and pornography is said to have some psychological value. As to sex relations with animals, he states:

"In this country, as long as one does not mistreat the animal, it is *lawful* to satisfy sexual desires in this way."

So while 'excluding moralizing,' the author obviously tries to establish a moral code of his own making, one he presents as the 'rule' or law to follow. That code condones the practices of masturbation, fornication, homosexuality and even sex relations with animals. Is such a code the kind you would want your young children to learn?

Conflict with Christianity

Very clearly, sex education in the schools may often involve an attack, direct or indirect, on Christian teachings as found in the Bible. The above-mentioned book, in fact, openly says:

"In any case it is wrong to maintain the Christian position that the 'sexually normal' is also the natural and right way as against the 'sexually abnormal,' which is [thereby viewed as] unnatural, perverse, a deviation or immoral."

True, this author has since announced a revision of his book and claims to have "weeded out everything which could be considered anti-Christian." But one may well wonder what he considers the dividing line between what is Christian and what is "anti-Christian."

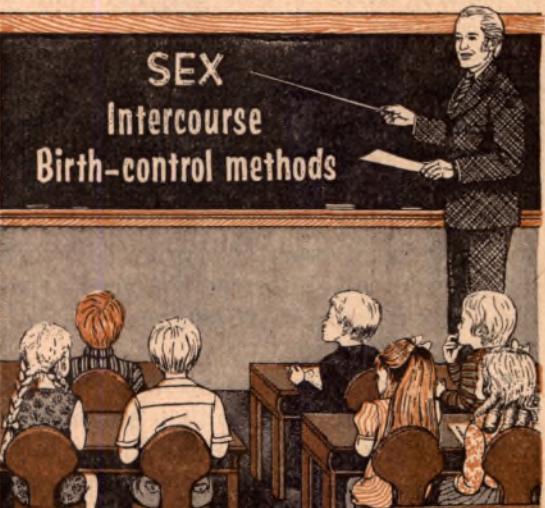
If he is guided by the National Church (Lutheran) of Denmark, the 'weeding out' may be very minor. Why so? Because it is well known that many clergymen of the National Church hold that neither Chris-

tianity nor the Bible expresses any clear or definite moral code.*

Yet, if you will open your Bible and read statements such as those found in Romans 1:24-32, Galatians 5:19, 21 and Ephesians 5:3, 5, you will see that the Bible clearly describes those practicing fornication (premarital sex), adultery (extramarital sex) and homosexuality as persons having "disgraceful sexual appetites," engaging in what is "obscene." It also definitely states that no such persons have "any inheritance in the kingdom of the Christ and of God" but that they "are deserving of death." But these statements apparently are not "definite" enough for such clergymen.

Many teachers undoubtedly share the view of these clergymen on sex matters. When these teachers handle classes in reading, writing and arithmetic, this may not matter much. But when it comes to instructing children and young people in attitudes about sex and other serious aspects of life, it can matter a great deal.

* See the news report concerning this on page 29.



When children are instructed about sex, the attitude of the teacher deeply affects the life of the student

Teaching Sex in Schools

—BENEFICIAL OR DANGEROUS?

THE majority of the people in Denmark are evidently not disturbed by their country's new compulsory sex-education law. Most seem to look on it as 'a step in the right direction,' something that will help children to attain a well-balanced life.

No one, of course, can deny that children need to learn the facts of life, how and why their bodies function as they do, what the procreation process is. It is also undeniably important that they have a healthy attitude toward these things, not looking on sex as somehow 'unclean' in itself.

Nevertheless, many persons see inherent dangers in Denmark's new law or in the trend it represents. They are concerned about the increased authority granted to school officials and teachers and the corresponding reduction of parental control over children.

Guidance or Misguidance?

Many foresee the same danger that was pointed to some years ago by School Director Aage Nørfelt, who warned:

"The purpose of any instruction is . . . guidance, but if essential areas are ignored it can very easily become the very opposite, misguidance." —*Kristeligt Dagblad*, August 24, 1966.

Those urging sex education in schools, he said, take the position that 'young people are going to have sex relations anyway' so the main thing is 'to help them use contraceptive methods and avoid pregnancies and illegal abortions.' He then argued:

"But in this connection one fails to do the most essential thing: to tell these big children (for that is what they are) that what is wrong is that they have intimate relations at that age." Life has "its natural rhythm which must be respected. The child shall be a child, and the youth a youth in those specific periods." This is the way they are prepared for fully mature life later. Just as little children that try to imitate older persons look foolish, and elderly persons trying to appear youthful make themselves ridiculous, so it goes 'contrary to the nature' of things for immature youths to try to live as mature adults.' Director Nørfelt's conclusion, therefore, was:

"The preaching that when one is sexually mature biologically, one has the right to sexual intercourse, is false. It is misguidance, not guidance."

This is not to say that the new legislation totally ignores the problems involved. More than simply giving children sex information, it does endeavor to provide some guidelines. But what are these? What strength do they have?

As a basis for such guidance, the legislative committee used a treatise by Doctor of Theology K. E. C. Løgstrup. It recognizes that "the time of youth is often characterized by inconstancy and fickleness." Youths are to be told that, if they lack the ability to establish lasting relationships, it is not in their best interests to start a sexual relationship. That, rather than solving problems, such relationships "often create new problems." Any encour-

agement to chastity and restraint, therefore, is either lacking or very weak. Youths are to be warned against 'taking chances' that might bring pregnancy, counseled that both parties are responsible to use adequate birth-control provisions, even instructed as to when the best circumstances are for having sex relations. Along with all this they are told of the importance of 'understanding' and 'consideration' in these matters. But as to any moral obligation toward God, the treatise by theologian Løgstrup says nothing. What the young people's parents believe as to right conduct is apparently viewed as immaterial. In the final analysis the young people are left to make their own decisions as to what they should or should not do.

Would you expect young people receiving that type of instruction to abstain from sex relations or to engage in such?

How consistent is it for legislators to doubt parents' ability to guide their children wisely and at the same time credit inexperienced, immature youths with the wisdom necessary to make wise decisions when passion stirs in them? The trust shown in youthful judgment by sex-education advocates today is remarkable, and—in view of the problems that youth already has world wide—is at least equally naïve.

Would it make sense to explain to a young boy the mechanical functions of a car, show him how to drive it and then send him into the streets of a large city with the simple instruction that he should be 'considerate' and use good judgment—without giving him any knowledge of, or feeling of responsibility toward, traffic laws? City traffic is not nearly as complex as are human relations nor as fraught with dangers as those can be, particularly in our modern times. Are we to believe that God has given us no rules to follow?

State Invasion of Parents' Rights?

Does the new law open the way for an invasion of parental rights by the political state? Department leader Oskar Hansen has complained to the Human Rights Commission that it does. He calls attention to the first amendment, article 2 of the Human Rights bill, which states:

"With the exercise of the functions which the state takes upon itself in education and instruction, it shall respect the parents' right to see to it that such instruction and education is done in agreement with their own religious and philosophical conviction."

But one Danish clergyman, Søren Krarup, goes beyond this. Expressing views different from many of Denmark's clergy, he likened the new law to 'neo-Nazism.' In *Kristeligt Dagblad* of June 4, 1971, he warned: "It is an effort to steal children from their parents just as the Nazis did."

Asking how it is that a government can tell people they are incapable of managing their own affairs—when it is the people who have elected the government—his answer is:

"It is done by claiming an expert knowledge which ordinary people do not have. The tendency is obvious in politics.... But it is also beginning to penetrate the educational field which abounds with all-knowing and all-powerful 'experts' on the well-being and happiness of children."

Such 'experts,' he says, claim to know other people's innermost thoughts. "And, what is more important, they claim they know better than people themselves." He likens them to a doctor who feels he should not waste time discussing with patients the treatment he favors, since "he knows best."—*Berlingske Tidende*, June 20, 1971.

Where the Problem Really Lies

Is the problem of unwanted pregnancies, abortions, perverted ideas about sex, really



Parents can inquire of the child as to what is being taught and, if necessary, they might interview teachers

to be solved in schools? For that matter, what success have schools had in solving other serious moral problems involving youth? Have their courses on civics and good citizenship been able to avert or stem the growing tide of drug addiction, crime and violence among youth? So, then, is the absence or limited extent of sex education in schools the true source of the problem?

Back in 1960, when the Women's National Council made their appeal, they said: "It is our impression that all too many youths do not get the support they should in the home or at school and therefore they come out into the world unprepared and ignorant."

But, obviously, home training *precedes* school training in a child's life.

Former Minister of Education K. Helveg Petersen focuses on the true source of the problem, saying: "The school will never be able to carry out this assignment in a fully satisfactory manner, because first and last it belongs in the home."

That is where the Bible places the as-

signment too. When an Israelite father discussed the Mosaic law with his children, as he was to do daily in accord with Deuteronomy 6:6-9, they would inevitably receive much sexual instruction, as anyone can see simply by reading that Law in the Bible. Parents—not some outside persons—gave such instruction and answered the questions of their children. And when the children heard the law on these matters read in public, the parents were present with them. (Deut. 31:10-13)

Parents today who prefer to let schools care for this assignment cannot claim Bible backing. They do this at grave risk.

What Parents Can Do

Parents have tremendous advantages over others in giving sex education to their children. They know their children better than anyone else. They know how far these have developed physically, mentally and emotionally. And, if conscientious, parents naturally show superior regard for their children in giving individual help according to each child's needs and circumstances.

What can parents do where authorities compel children to receive sex instruction in school? They can regularly inquire of the child as to what is being taught, as well as find out what he has heard from playmates and others on this subject. Then, with an open and honest discussion, the parents can supply the child with additional, healthful and helpful information. They can correct and counteract wrong

ideas and strengthen the child's determination and desire to follow the Biblical, Christian standard of right conduct, thereby seeking God's blessing.

Here, of course, an ounce of prevention is worth a pound of cure. Parents should guard against letting the schools take the initiative from them on the various points of sexual instruction. In Denmark, the opinion on which the new law is based says that parents should be informed as to how sexual education will be taught and at which age the different features of the subject will be introduced. Where schools fail to carry this through, parents might interview teachers to obtain such information. Then they can prepare their children beforehand so that the children already have the healthful Scriptural viewpoint in their minds when the schools begin discussing certain points. In countries like Denmark parents need to begin doing this even before their child enters the first grade.

And, even though governments impose compulsory sex education, parents can still talk with school authorities and make known their concern as to moral issues that may arise. They can express their disapproval if teachers encourage sexually loose conduct. Some Danish parents have authorized their children to request permission to leave the room if sex discussion becomes depraved. However, in view of the natural curiosity of children and

youths, some parents may well feel that this is expecting a lot from their children. In some parts of the world, parents able to do so have preferred to provide their children with private school instruction, as by correspondence courses or other means approved by law. They view any extra expense involved as very minor in comparison with the spiritual well-being of their children.

Obviously, the implementation of a new law such as that passed in Denmark carries with it implicit dangers. But the greatest danger already existed before the new law was passed: the indifference of so many parents who accept the idea that the 'experts' know best and that they themselves do not have the ability to give adequate and complete sexual instruction to their children.

Based on his own experience, child psychologist Svend Heinild expresses the conviction that the problems of youth are not due so much to a lack of information as to a sort of spiritual and emotional under-nourishment. (*Politiken*, August 16, 1970) Christian parents who genuinely love their offspring will see to it that this is never true of their children. They know their God-given right and responsibility to counsel and instruct their children in all facets of life. They are willing to give the time, thought and effort needed to protect their children against bad moral influences.

Population Problem

- One specialist in the mathematics of populations used Mexico to illustrate what he saw as the gloom prospects with regard to the population problem. In the article "The Numbers and Distribution of Mankind" he wrote: "Mexico's rate of increase would double its present 50 millions in about 21 years; quadruple them in 42 years; multiply them by 8 in 63 years. Thus if the pace continues, a child now born will not yet have retired from active life before Mexico contains 400 million people." Such estimates, though, overlook the sound Biblical evidence that shortly God is going to intervene in human affairs.

WHAT DOES YOUR Voice Express?

BY YOUR appearance you give people a certain impression as to the sort of person you are. That impression, of course, is based only on what they see. People also base their judgment on what they hear. In fact, far more revealing, far more indicative of your personality is your voice. It can proclaim ever so many things, which may or may not be true. Yes, the very sound of your voice can do good or harm to yourself and to others.

Have you not found it so, that how a person says a thing, the tone of voice in which he says it, inclines you either for or against him and what he says? If his voice is warm, friendly, kind, pleasant, is it not likely to win you far more than if he sounded cold, harsh or strident? Yes, because we all are influenced by emotion, and the tone of voice in which something is said conveys either a favorable or an unfavorable emotion. Thus some forty years ago, President Roosevelt by his Fireside Chats, delivered in a warm, friendly, sympathetic and reassuring tone of voice, instilled hope in many of his listeners.

Not that *how* something is said is more important than *what* is said. Not at all! Better to hear the truth told in a cold or unpleasant voice than to have falsehood spoken with a smooth voice. But the truth said in a kind, friendly, winsome way without a doubt will be more effective

than if spoken in a harsh or unpleasant tone of voice.

A Marvelous Instrument

Well has it been observed that no

musical instrument can compare with the human voice in the variations of tone it can produce. And man alone has the ability to use his voice to produce speech. As evolutionist Hooten admits in his book *Up from the Ape*: "All of the anthropoid apes are vocally and muscularly equipped so that they could have an articulate language, if they possessed the requisite intelligence. . . . There is nothing about a snout that prevents its possessor from speaking, but there is something about the brain that goes with a snout that makes speech impossible." True, parrots can repeat the sounds they hear, but their bird brains do not know what they are saying. Speech expresses ideas. No ideas, no intelligent speech.

Not only does mankind have the power of speech but practically all persons can improve the quality of their voices. The possibilities are there. As has well been said: "You cannot tell, by any anatomical means, the larynx of a prima-donna from that of a woman who has the voice of a raven." And again, "There is little or no discoverable difference between the vocal mechanism of the savage and that of the most accomplished singer or speaker."

So, regardless of how your voice may sound, you can improve its quality, and it is to your advantage to have your voice sound as pleasing and effective as possible.

Just what does your voice sound like? It is difficult for you to determine this. Why? Because it is natural for persons to

be partial, and so inclined to think their voice is quite all right. Then, too, you hear only sound waves coming through the air when others speak. But when you speak you receive not only these sound waves but also the vibrations your voice makes through the bones of your skull. This causes you to hear your voice with more resonance than it actually has. That is why most persons are disappointed when they hear their voice for the first time as recorded by a good tape recorder. And even then it is necessary for you to hear your voice repeatedly before you will be able to hear it as it actually sounds to others, that is, be able to evaluate it objectively!

The Physical Factors

There are several basic factors that determine what your voice expresses. One is the way you use your vocal organs.

Take the matter of posture. A good, upright posture is essential to producing a good voice. Why? Because your voice depends upon your breathing, and good posture is necessary for good breathing.

Proper breathing is diaphragmatic breathing. The tendency of many is to use merely the upper part of the lungs, but for a good strong voice, and one that does not tire easily, you need to get into the habit of diaphragmatic breathing, involving the lower, larger areas of the lungs. Most persons do not speak loud enough, and faulty breathing may well be the reason.

Proper use of your voice also requires that you keep relaxed—your vocal mechanism, the throat, the jaws, and the entire body. Why so? Because tenseness of one part of the body tends to make the rest of the body tense. When you are tense your voice is likely to be harsh or strident—not at all pleasing qualities. Or it may merely be too high in pitch, thereby losing

some of its power or effectiveness. Make an effort to be relaxed and most likely you will sound relaxed.

Ever so many persons speak with poor articulation or enunciation. This may be due to a structural defect in the mouth. But, on the other hand, these weaknesses may be due to a careless or slovenly manner of speaking. By giving thought to the consonants these persons can improve their articulation. Others may have poor articulation because of speaking too rapidly, such often going with a nervous temperament. These can improve by deliberately slowing down and, in particular, dwelling more on the vowel sounds. This at the same time will result in a more sonorous, pleasing and musical quality of voice.

The Psychological Factors

Of course, the physical factors governing voice quality which we have just considered represent but one side of the coin. The other side, which might be equally if not more important, is the psychological and personality factors. These involve the mental, emotional and religious aspects of speaking.

In fact, so much is this the case that a textbook on voice training states that the training of the voice must go hand in hand with the training or improvement of the personality. Granted, the improving of the personality is more difficult than the training of one's voice, yet the fact cannot be overlooked that the improvement of the voice in some respects depends upon the improvement of the personality.

It therefore follows that if you are an outgoing, confident, cheerful, friendly person, your voice will reflect these favorable qualities. On the other hand, should you be timid, morose, indifferent, or should you be arrogant, intolerant, critical, harsh or emotionally distraught, your voice will display it, even as it betrays your physical

condition if you are weak or sick. So if you do not want your voice to give others these impressions, then you must eradicate such qualities from your personality and replace them with optimistic, sympathetic, alert and confident characteristics. You will find that, to the extent that you painstakingly make efforts to express such qualities, others will respond in kind, helping you in your efforts.

Applying the Principles

Giving thought to what your voice expresses will help to make for better relations with all with whom you have to do. It might even be said that the matter of voice quality is implicit in the counsel given in the Holy Bible. For example, wives are told by the apostle Paul to accord their husbands "deep respect." Unless the wife's voice is deeply respectful, any respectful words she might utter would be only hypocritical.—Eph. 5:33.

Similarly, in regard to the attitude of children toward their parents, God's Word commands children: "Honor your father and your mother." Genuine honor and respect are indicated by the tone of voice as well as by respectful words.—Eph. 6:2; Heb. 12:9.

In all our communications with others, we should want our voice to express accurately what is in our mind and heart. When you speak to those in positions of governmental authority, does your voice reflect

a feeling of honor and respect for their position? What does your voice reflect when you speak to your employer? That depends upon what is in your mind and heart. Likewise when speaking to overseers in the Christian congregation, if you truly feel honor and respect for them, that is what your voice will express. —1 Thess. 5:12, 13; Heb. 13:17.

Perhaps more than others, those who preach the Word of God from the public platform should be concerned as to what their voices express. If a public speaker is soft-spoken by nature he will need to give thought to strengthening the tone of his voice if the subject he is dealing with calls for a powerful delivery or the expressing of strong righteous indignation. Another, whose natural delivery is loud and bold, will need to give thought to using a softer tone of voice when dealing with such subjects as prayer, kindness, mildness and gentleness. And, of course, all such also applies to the reading of the Bible from the public platform; the 'music,' as it were, must match the words.

No question about it, our voices are capable of great variety. Whenever we speak we have a message to give. Make certain that your voice matches your message. In this way you can best honor your Creator, can best communicate with your fellowman, and will also derive the most satisfaction from using this marvelous instrument, your voice.

Enamel

◆ A glasslike substance, enamel, is used to protect or decorate the surface of glass, metal and pottery. Also called porcelain enamel, it is made principally from borax, feldspar, lead, quartz and silica. Mineral oxides are added for coloring. These materials are all ground up into fine particles and then applied in various ways to whatever is being enameled. The article is then heated to about 1500 degrees Fahrenheit, which melts the enamel and unites it with whatever is being covered. The temperature at which the enamel melts must always be lower than that of the object being covered, otherwise the object would melt too.



The Man ALEXANDER THE GREAT

THE exploits of Alexander the Great had a tremendous impact upon the ancient world. In a matter of a few years he gained control of a land area greater than that of any ruler prior to his time. But what kind of a person was Alexander the Great?

A prime source of information is the Greek biographer Plutarch, who lived over three centuries after Alexander's time. His accounts are therefore not firsthand, but based on the writings of earlier historians. Likewise the Greek historian Arrian, of the second century C.E., had to base his work on that of others. Taking these sources for what they are worth, this is the story that unfolds:

Traits Manifested Early in Youth

Early in life Alexander manifested ambition, love of glory and an interest in matters that usually are of little concern to young boys.

When very young, Alexander on one occasion, in the absence of his father Philip, entertained ambassadors from the king of Persia. His questions revealed the workings of a practical mind even then. He inquired about such things as the "nature of the road into inner Asia, the character of their king, how he carried himself to his enemies, and what forces he was able to bring into the field."

Alexander's joy over his father's victories was limited. He felt that his father's achievements might deprive him of the opportunity to perform great and illustrious deeds. He was not interested in inheriting wealth and luxury, but wanted to display his courage and gain glory through his own accomplishments.

The kind of glory that Alexander sought was what he viewed as being worthy of kings. Therefore he was not impressed by professional athletes. Asked whether he would run a race in the Olympic Games, Alexander indicated that he would do so if he were to run with kings.

Alexander had full confidence in himself and his abilities. One striking example of this involves the horse Bucephalus. When this horse was being led away as completely useless and untractable, Alexander reportedly said: "What an excellent horse do they lose for want of address and boldness to manage him!" Hearing this remark several times, Philip retorted: "Do you reproach those who are older than yourself, as if you knew more, and were better able to manage him than they?" Alexander boldly asserted that he could manage the horse better than others. If he failed, he agreed to pay the full price of the horse. But Alexander did not fail, prompting his father to exclaim: "O my son, look thee out a kingdom equal to and

worthy of thyself, for Macedonia is too little for thee."

Later Philip sent for Aristotle so that Alexander might receive instruction from this famous philosopher. Besides imparting his views on morals and politics, Aristotle is also thought to have taught Alexander about medicine.

It appears that Aristotle was primarily responsible for Alexander's interest in learning and reading. This interest continued with Alexander throughout his life. He would place under his pillow his dagger and the copy of Homer's *Iliad* that had been corrected by Aristotle. Alexander continued reading history, plays and odes. Even in matters of knowledge he sought preeminence and therefore voiced his disapproval upon learning that Aristotle had published things that had been imparted to him orally. Wrote Alexander: "You have not done well to publish your books of oral doctrine; for what is there now that we excel others in, if those things which we have been particularly instructed in be laid open to all?"

Already as a teen-ager Alexander distinguished himself in military exploits. At sixteen he, in the absence of his father, ruled Macedonia. He put down the rebellious Mædi, took their chief city by storm, drove out the inhabitants, brought other peoples into the city and then named the place after himself, Alexandropolis.

As King and Military Leader

Following the assassination of his father Philip, Alexander, at the age of twenty, became king of Macedonia. During his reign of less than thirteen years Alexander continued to be driven by an unrestrained desire for glory. Though apparently a dreamer, he had the determination to transform his dreams into reality. Despite great odds, he boldly went ahead with his plans.

According to his own testimony (as quoted by the historian Arrian), Alexander inherited from his father only a few gold and silver cups. Though Philip owed five hundred talents, there were less than sixty talents in the treasury. Nevertheless, Alexander borrowed an additional eight hundred talents and then, with a comparatively small army, began a campaign of conquest. And he succeeded, extending his conquests clear into India.

Of course, it should not be overlooked that Alexander had the advantage of starting out with an experienced army. But considerable skill was required on his part. New situations arose. Altogether different means of warfare had to be faced. Hence opposing forces had to be fought with different but appropriate tactics.

Then, too, it was largely the personality of Alexander that kept the army going for a considerable period with comparatively little difficulty in the ranks. He was able to gain and maintain the affections of his men.

His army could see that he never spared himself. One example of this concerns the time when Alexander and his men were marching through a sandy desert. Though he was suffering from intense thirst, he, in full view of his men, poured out the water that some soldiers had been able to procure for him with much difficulty from a shallow riverbed. Before pouring out the water he duly thanked the soldiers.

Toward the close of his short life Alexander could say: "I have no part of my body, in front at least, that is left without scars; there is no weapon, used at close quarters, or hurled from afar, of which I do not carry the mark. Nay, I have been wounded by the sword, hand to hand; I have been shot with arrows, I have been struck from a catapult, smitten many a time with stones and clubs."

Other actions, too, won him the affection

and admiration of his forces. On one occasion he arranged a furlough for recently married men, enabling them to spend the winter with their wives in Macedonia. In the earlier part of his reign he had complete trust in his friends. Once while Alexander was seriously ill, a physician by the name of Philip made a strong potion for him. When he was about to give it to Alexander, a note was delivered, advising Alexander that King Darius had bribed Philip to poison him. Alexander nevertheless accepted the medicine, handed the note to Philip and, while Philip read it, drank the dose. There was indeed nothing amiss; rather, the prescription led to Alexander's recovery.

After battles, Alexander visited the wounded, examined their wounds, praised soldiers for their valorous deeds and honored them by a donation in keeping with their accomplishments. Whenever there were spoils after a siege he canceled the debts of his men, making no inquiry as to how the debts were incurred. As for those who fell in battle, Alexander arranged for a splendid burial. The parents and children of the fallen men were exempted from all taxes and services. For diversion after battles Alexander held games and contests.

At First Comparatively Temperate in Habits

Unlike many other rulers, Alexander considered it "more kingly to govern himself than to conquer his enemies." Reportedly the only woman with whom he became intimate before his marriage was Barsine, the widow of Memnon, general of the Persian troops. Regarding Alexander's marriage to Roxana, the Greek biographer Plutarch writes:

"It was, indeed a love affair, yet it seemed at the same time to be conducive to the object he had in hand. For it gratified the conquered people to see him choose a wife from among themselves, and it made them

feel the most lively affection for him, to find that in the only passion which he, the most temperate of men, was overcome by, he yet forbore till he could obtain her in a lawful and honourable way."

Alexander also respected the marriages of others. Though the wife of King Darius was his captive, he saw to it that she was treated honorably. Personally Alexander did not see her and did not permit others to speak of her beauty in his presence. Similarly, upon learning that two Macedonian soldiers had abused the wives of some strangers, he ordered that they be executed if found guilty.

Alexander regarded homosexuality as something very base. When an offer was made to him to buy two young boys for sexual pleasure, he was highly incensed and wrote that the 'seller and his merchandise might go to destruction.'

Alexander was moderate in his eating habits. In his drinking, however, it appears that he eventually gave way to excesses. He would speak extendedly over every cup of wine and boast of his achievements. At such times he also delighted in being flattered.

Very Religious

Like his mother Olympias, Alexander was very religious. Whether he really believed that he himself was a god there is some question. Plutarch indicates that Alexander simply used claims to divinity as a vehicle for maintaining a sense of superiority among other people. However, Alexander was very careful to observe religious ritual. He would sacrifice before and after battles, and would consult his diviners regarding the significance of certain omens. He also consulted the oracle of Ammon in Libya. And at Babylon he carried out the instructions of the Chaldeans regarding sacrifice, particularly to Bel.

In view of this religious leaning and interest, there may be some basis for what

the Jewish historian Josephus relates about Alexander's coming to Jerusalem (though many think otherwise). Reportedly the Jewish high priest showed Alexander the book of Daniel, wherein it is pointed out that a Greek would destroy the empire of Persia. Alexander supposed that he himself was the person intended and, later, granted the Jews everything they desired.

As time passed, Alexander's religiosity appears to have become practically an obsession. Writes Plutarch:

"When once Alexander had given way to fears of supernatural influence, his mind grew so disturbed and so easily alarmed that, if the least unusual or extraordinary thing happened, he thought it a prodigy or a presage, and his court was thronged with diviners and priests whose business was to sacrifice and purify and foretell the future."

This somewhat parallels the situation of modern dictators like Hitler who consulted astrologers before making their moves.

Further Deterioration in Personality

In other matters, too, Alexander changed for the worse. At first he put up with unfavorable comments made about him and endeavored to render unprejudiced judgment. Later, however, he readily began to believe false accusations. The preservation of his glory and reputation becoming the most important thing in his life, he administered punishment with the greatest of severity. Having been led to believe that Philotas was implicated in an attempt upon his life, Alexander had him executed. Thereafter he sent word to Media and had Parmenio, the father of Philotas, also put to death. This was despite the fact that there was no evidence that Parmenio was involved in seeking Alexander's death.

One of the darkest deeds of Alexander was the murder of his friend Clitus in a

fit of drunken rage. Commenting on the incident, Arrian observes:

"[Alexander] showed himself therein the slave of two vices, by neither of which any self-respecting man should be overcome, namely, passion and drunkenness."

However, Alexander came to recognize the baseness of his act. Most ancient historians (according to Arrian) state that Alexander condemned himself for having become the slayer of his friends. For three days he lay in his bed, partaking of neither food nor drink. Finally his friends were able to persuade him to eat.

Reportedly Anaxarchus the Sophist consoled Alexander by telling him that "what is done by a great King should be held just." Regarding this Arrian states:

"I say that [Anaxarchus] did Alexander a wrong more grievous than the trouble which beset him; . . . For the tale goes that Alexander even desired people to bow to the earth before him, from the idea that Ammon was his father rather than Philip, and since he now emulated the ways of the Persians and Medes, both by the change of his garb and the altered arrangements of his general way of life. It is said that he had no lack of zealous flatterers who yielded to him in this."

So it appears that Alexander's craving for glory eventually brought out the most undesirable traits.

Death of Alexander

At Babylon, after having fought fierce battles in India, Alexander was stricken with fever. The royal diaries report that, while the fever was already upon him, he twice drank till late in the night with Medius. Alexander's condition progressively worsened, though he continued to offer the customary sacrifices. Finally he lost his speech.

The soldiers insisted on seeing Alexander. Basing his comments on the royal diaries, Arrian writes:

"He was already speechless as the army

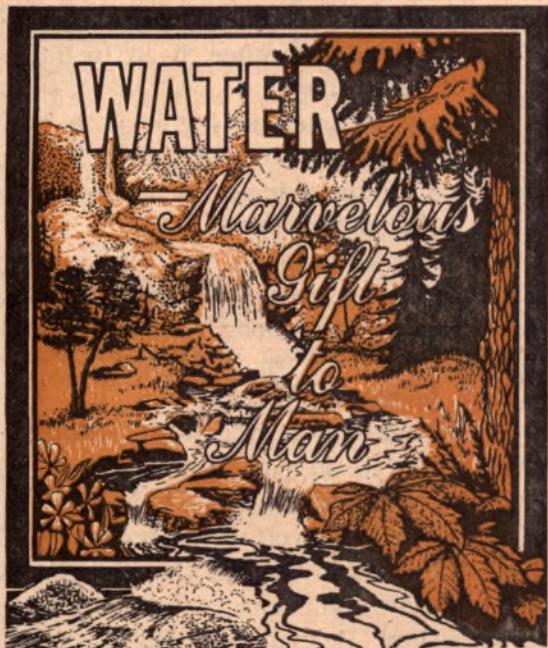
filed past; yet he greeted one and all, raising his head, though with difficulty, and signing to them with his eyes."

About two days later, Alexander died, having lived a mere thirty-two years and eight months. It was just as certain Indian wise men had observed:

"O King Alexander, each man possesses just so much of the earth as this on which we stand; and you being a man like other men, save that you are full of activity and

relentless, are roaming over all this earth far from your home, troubled yourself, and troubling others. But not so long hence you will die, and will possess just so much of the earth as suffices for your burial."

Though Alexander had applauded the words of these wise men, he never heeded them. His ambition impelled him to keep on conquering until his vitality was entirely depleted. In death he had nothing more than other men.



By "Awake!" correspondent in the Dominican Republic

WE WERE standing beside a rumbling stream, high in the mountains near Medellin, Colombia, after having traveled all day through a dry section of Córdoba. Our clothes and the car in which we were traveling ran with little rivulets of dust. And so did our throats, it seemed. Rounding a curve in the ascent that would take us over the mountain and down to Medellin, we came upon this stream. Truly, a marvelous gift from man's Creator!

The Water Cycle

The water of this lovely stream was on the move. Along with the water from other streams from the mountains, valleys, and even underground, from rivers and lakes, it was moving to the sea. There the sun with its powerful rays would raise it as water vapor, removing the salt by simple evaporation.

Every second our sun draws up nearly 15,000,000 tons of sweet water from the salty oceans and other sources. Carried by clouds and air currents over some thirsty landmass, the water vapor is deposited as rainfall, drained off into some river or stream and eventually returns to the sea. Remarkably, the Holy Bible, about 3,000 years ago, described this cycle, saying: "All the winter torrents are going forth to the sea, yet the sea itself is not full. To the place where the winter torrents are going forth, there they are returning so as to go forth."—Eccl. 1:7.

But water vapor comes not only as the result of the sun's pumping action upon surfaces of bodies of water. About 85 percent comes from oceans, but plants also contribute water vapor. They take moisture up through their root system and then it passes out through the leaves as vapor. A birch tree may give off some seventy gallons of water daily. And an

acre of corn may give off some 4,000 gallons in a day!

Man, His Food and Drink

Jehovah, the Creator, displayed his marvelous wisdom when he made water, and we have every reason to appreciate this gift. Our bodies are from 75 to 90 percent water, the percentage diminishing with age and being a little less in women than in men.

During the average person's lifetime, he takes in over 15,000 gallons of water. Each day a man takes in about two and a half quarts of water, whether by beverages or in food. Our food is often 60 to 95 percent water by weight. For example, did you know that an apple is 80 percent water, a tomato about 95 percent water and a watermelon 97 percent? Even the driest of foods, baked sunflower seeds, are 5 percent water.

There is plenty of water on the earth, but some areas have much less than others. Water shortages are not uncommon in the Dominican Republic. Some time ago, the front page of a Santo Domingo newspaper eloquently illustrated the problem. It showed a water faucet with a single drop of water falling into a cupped hand. One could easily imagine the situation. A hot, dusty day, with clothes to wash, the house to clean, dinner to prepare, and not a trickle of water from the faucet! However, a study made by technicians of the United Nations and the Organization of American States asserted that the Dominican Republic has sufficient water to satisfy the present and future needs of the country. The problem appears to be in making that water available to all.

Guide for Explorers

and Routes of Commerce

Water serves man in so many ways. Explorers have long used rivers as guides.

Traveling the Amazon and its 200 tributaries, explorers penetrated the Amazon basin. And until now these waters provide the chief means of transportation in the area.

The Mississippi River made possible the exploration of vast stretches of America, since it forms the trunk of a 14,000-mile inland waterway. The Saint Lawrence waterway carried explorers and settlers into the heartland of the North American continent.

And man has long used waters to transport himself and his goods from one part of the earth to the other, be it by raft, canoe or ocean liner.

An early commercial highway in the history of man was the Euphrates River, navigable by small boats for some 1,200 miles. Modern-day routes of commerce follow such courses as the Mississippi. Made famous by song, this 'Old man river just keeps rollin' along' its 2,470-mile course from northern Minnesota to the Gulf of Mexico.

Considered one of the most beautiful rivers in the world is the Rhine. However, if you were one of the many industrialists of the Ruhr area, you would probably be more interested in the fact that this floating highway could carry your products to important Belgian and Dutch ports. From southeast Switzerland it flows 810 miles through Germany and the Netherlands to the North Sea.

Turns the Wheels of Industry

The Creator made the water that has turned the wheels of industry from the days of the watermill to the present hydraulic turbine. Man early recognized the potential energy in enormous waterfalls and in the huge waves that crashed against the coastlines of the world, but he has

been limited in his efforts to control that power and turn it to his own use. According to the *Encyclopedia Americana* (1961 ed., Vol. 29, p. 24), he is using only an "infinitesimal percentage" of what is there. Until now little has been done to utilize the power that results from the action of ocean waves.

Down by the old millstream may have been a romantic meeting place, but it was also the site of the watermill that ground grain into flour. The flat circular millstones connected with a wheel, which was turned by the current of the stream. Less picturesque but more efficient is the hydraulic turbine, which generates power from dammed-up water. This system is used extensively in North America, Europe and Russia.

Two major hydroelectric projects are at present under way in the Dominican Republic. In the central part of the country is being constructed the Tavera complex at an estimated cost of sixty million pesos, while in the south another twenty-two million are being spent on the Valdesia project. Besides providing water for extensive irrigation, it is expected that by 1974 the completion of these projects will make electricity available at reasonable cost in all parts of the Republic.

Earth and Its Water

God made water that we might live on this earth. We need it to live. It also adds enjoyment to life. Have you ever sat by a lake in the cool of the evening and watched the beauty of the setting sun reflected deep in the mirrorlike waters? Have you ever

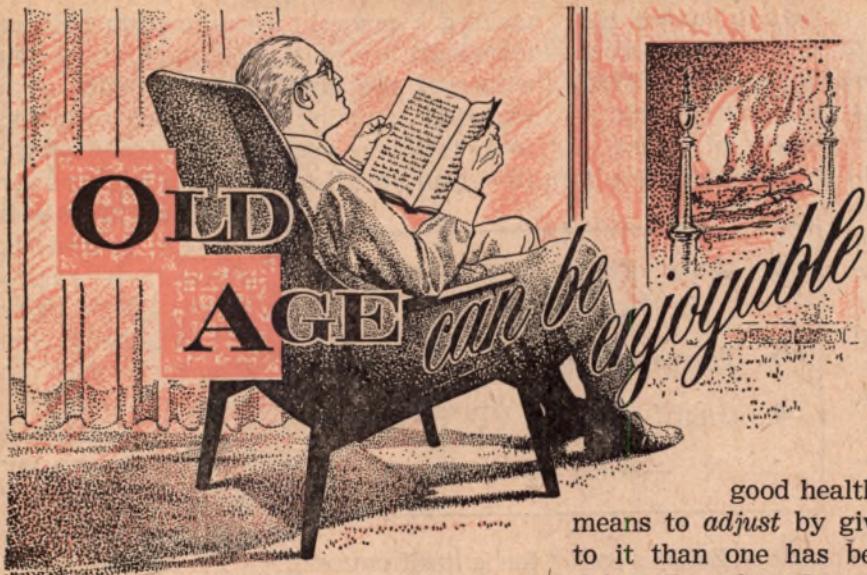
paddled a canoe in a shimmering path of moonlight across a quiet bay? Have you witnessed the breathtaking wonder of a waterfall tumbling down, down over the rocks to plunge into the white foam below? Have you ever listened to the mighty roar of powerful ocean waves pounding against a rocky shore? All of these are included in the Creator's gift to man.

As we enjoy a cool drink we may not realize that this gift from our Cre-

ator is itself unusual. This is because water is the only common substance on our earth that exists naturally in three different forms: as a liquid, a gas (water vapor) and a solid (ice). Unusual too is water in that when it freezes, it expands instead of contracting as almost all other substances do. Thus ice floats on the heavier liquid. If ice did not float, the earth could become a lifeless arctic desert. Eventually all water would become solid ice, with perhaps just a thin layer of water in the summer.

There are some simple organisms that may exist without air, but none can survive without water, since they depend on water to dissolve whatever they feed on. You might be able to live a month or so without food, but without water you could not expect to live more than from five to ten days. It is as simple as that: no water, no life.

Refreshed now by the waters of the tumbling stream, we continued our journey. Our hearts are full of appreciation for the Creator's wisdom and goodness. Yes, Jehovah certainly displayed these qualities when he gave man the marvelous gift of water.



ARE you past fifty years of age? Or perhaps even beyond sixty-five years, the retirement age for many persons in the United States? Do you find old age robbing you of the joy of living? Does life seem to be a burden? It need not be so.

When Jehovah God created man he did not purpose for him to grow old and die. The first human pair would still be living today had they kept on obeying God's commandments. But due to their disobedience all their offspring have been growing old and eventually dying. Today more and more people are growing old. In the United States there are some 22 million who are sixty-five years or older; in the past century their numbers have doubled. But they are not living longer. The seventy- to eighty-year life-span mentioned by the prophet Moses still holds true.

—Ps. 90:10.

What do such persons face? Can old age be enjoyed instead of merely being endured? One of the most important factors as to enjoying old age is *adjustability*. This adjustability primarily has to do with three spheres of activity: physical health,

economic sufficiency, and mental and emotional well-being.

Good Health by Exercising

Although not exactly indispensable to enjoying old age, good health can greatly contribute thereto. To enjoy

good health in old age simply means to *adjust* by giving more thought to it than one has been accustomed to doing. But that does not mean being a hypochondriac (suffering from imaginary ills)!

The matter of getting sufficient exercise is important. A ten-year study of 8,500 middle-aged folks showed that sedentary workers had three times as many heart attacks as did manual workers. Yes, often physical exercise makes the difference between enjoying life at seventy and being burdened by aches, pains and boredom at the same age. No matter what your age, you can improve your health by exercising. There are many kinds, such as walking and swimming, which can be more or less enjoyable. But whether enjoyable to you or not, adjust to exercising more—doing so, of course, gradually.

Getting Proper Nutrition

If you would enjoy old age, you must also give thought to nutrition, both as to quality and as to quantity. The more common heart diseases are largely blamed on a faulty diet, usually a matter of eating too much, especially fats and sugars, accompanied by insufficient exercise. Two

out of three persons over fifty in the United States are overweight. And, no question about it, overweight does shorten life!

Studies show that old persons tend to get more starch and sugars than they need but not enough protein, vitamins and minerals. There may be several reasons for this. Foods containing these important elements cost more than do other foods. These foods also are likely to require more preparation, and old folks often do not like to bother preparing meals just for themselves. Then again, they may have poor teeth, which interferes with their chewing certain foods.

Old folks need to adjust their diet, for since they are less active they need less carbohydrates and more vitamins and minerals than before. Highly recommended therefore are such things as unpolished rice and whole wheat for their vitamin and mineral content; yogurt, partly because of the body's need for milk and partly because it is so easily digested; wheat germ for its vitamin E content, brewer's yeast for its vitamin B, and molasses because of its copper and iron. Taking added vitamins is recommended by some but not by others. So why not experiment? If you find they help you, keep taking them.

Also it is good counsel to avoid eating and drinking foods that are either too hot or ice cold. Let foods return to room temperature before eating them if you had them in the refrigerator. You may also find a little wine an aid to digestion.

Rest and Sleep

To enjoy good health in old age also requires giving thought to sufficient rest and sleep. While you may be getting enough rest, you may not be getting enough sleep. In fact, old folks often are light sleepers.

For long it was thought that old folks need less sleep than do young persons, but there seems to be some evidence that it may be the other way around.

Of course, not all persons need the same amount of sleep. Such factors as hormones, nervous temperament and the nature of one's activities have a bearing on how much sleep one needs. If you are having difficulty getting sufficient sleep, you might ask yourself the following questions:

'Am I tense all day long?' If so, you will likely have trouble sleeping. Learn to relax during the day. 'Do I keep active right up to bedtime?' If so, you will have trouble unwinding and getting sound sleep. Slow down after supper. 'Do I drink strong tea, coffee or cola drinks?' Such drinks do interfere with the sleep of many persons. 'Do I eat large meals late at night or things hard to digest, such as French fried potatoes or freshly baked bread?' Such things can be a burden to your stomach and may keep you awake. 'Do I worry about not being able to sleep?' There is no surer way of staying awake than that. Do not chafe over the problems of the day but count your blessings. 'Do I get irritated easily?' A disturbed frame of mind could well make you wakeful. Try to be less sensitive. By making such adjustments you will enjoy better sleep, better health.

Among the positive things you can do to induce sleep is to take a warm or hot bath before retiring, or a drink of warm milk or herb tea; some find a glass of beer or wine to be helpful in inducing sleep. Others find that a massage given them by another member of the family helps them to sleep. According to heart specialist White, taking a long brisk walk in the evening will help more than sleeping pills. Sound sleep helps you to enjoy both your nights and your days more.

Economic Problems

To enjoy old age you must also learn to make adjustments in financial matters. Usually there is less money coming in. Today many businesses retire their employees at the age of sixty-five. Finding a new job is not easy, especially in these days. Even when not retired there is often a reduction in income because of being less productive. At times there is no pension, because of having moved from job to job or because an employer went out of business.

So in a situation like this, one must learn to adjust to more modest living habits, as to shelter, food, clothing and entertainment. Especially is it a problem when it comes to food—to be economical and at the same time get sufficient protein, vitamins and minerals. Coleslaw contains much vitamin C and may be more economical than oranges. Peanuts, soybeans, cheese and eggs are economical sources of protein, and do not overlook oatmeal. In its awareness of this problem, the United States Department of Agriculture has published a booklet, *Food Guide for Older Folks*, which shows how essential foods can be bought at low cost.

Mental and Emotional Factors

Among the most serious obstacles to enjoying old age are unwise mental attitudes and negative emotional patterns. The introvert may well have a harder time of it—even as he did all his life—than will the extrovert. Pertinent here are the principles found in the Word of God, the Bible: "Do not be misled: God is not one to be mocked. For whatever a man is sowing, this he will also reap." It also counsels the young man to remember his Creator in the days of his youth before the days come when he will say: "I have no delight in them."—Gal. 6:7; Eccl. 12:1.

Those who have exercised self-control

and discipline and learned wisdom will find it comparatively easy to make the adjustments that old age requires. However, those who have pampered and indulged themselves will most likely be physically, mentally and emotionally ill-equipped to adjust to the restrictions that old age brings with it, and to enjoy it. Now in their old age they will have to begin to learn courage, wisdom and humility.

The restrictions that old age brings do present problems, especially to those who do not want to face the facts. Some reject the idea that they are growing old and try to carry on as fully as they did when young. Others let themselves become discouraged, depressed, filled with self-pity or even bitterness. Still others may put themselves on a pedestal and make demands because of their being old. All such attitudes are most unwise. Appreciation of daily blessings will help you to stay clear of such pitfalls. Look forward to the blessings of each day and learn to find joy in little things. Take pleasure in a sunny day, or the beautiful clean snow, or the refreshing rain.

Each period of life has its own blessings. The mere fact that in old age you cannot enjoy many of the things you enjoyed in youth is no reason for self-pity or discontent. Thus a poet once said:

"For age is opportunity no less
Than youth itself, though in a different dress.
And as the evening twilight fades away,
The sky is filled with stars invisible by day."

Old age does have its own blessings. "Gray-headedness is a crown of beauty when it is found in the way of righteousness." (Prov. 16:31) Old age has a beauty of its own. One has had opportunity to learn, to experience a great deal and to reach a vantage point by reason of what one has both suffered and enjoyed. Youth is impetuous, impatient, overeager, romantic, has illusions, is often impractical. But

with age one learns to be more patient, to be more realistic, to see things as they really are, to be practical. Old age can have a mellowing effect, enabling one to have more empathy.

Appreciate such blessings as you have. Be grateful for life itself, for the measure of health and strength that you have. Mere freedom from pain is grounds for gratitude. And be content with having the needed material things to sustain life.
—1 Tim. 6:6-8.

Helpful also is having a sense of humor. Readiness to laugh is good for the body itself as well as for the mind and heart. In fact, one noted physician said that laughter "is the best exercise of all" because of what it does for the internal organs.

In particular will having something useful to do help you to enjoy old age. Remember, "There is more happiness in giving than there is in receiving." You can get happiness from being helpful to acquaintances, friends or relatives.—Acts 20:35.

The Christian's Advantages

The mature dedicated Christian has decided advantages when it comes to enjoying old age. He has many aids to filling his days with happiness. He can always have fellowship with God. As one aged maiden Christian put it: "Really, my moments alone are among some of the most precious. I can commune with Jehovah in prayer. I can enjoy meditation and personal study without distraction." Then, too, there are Christian meetings where one can enjoy

fine Christian companionship. And there are opportunities to share the Christian hope with others. Days filled with praise to God are bound to be happy ones.

At the headquarters of Jehovah's witnesses in Brooklyn, New York, there are a dozen workers who, though averaging more than eighty years of age, are happily serving from three to eight hours a day in the factories and offices of the Watch Tower Society. Likewise dedicated Christian widows in their seventies, living in their own homes and alone, are among the happiest persons you have ever met. Those who avoid extremes, neither pampering themselves by lazily yielding to every inclination, nor overdoing so as to exhaust themselves, find enjoyment in life. In particular do they find enjoyment in seeking to bring comfort to others by telling them the good news of God's kingdom so near at hand.
—Matt. 24:14.

One aged and blind Christian put it this way: "Keeping conscious of my relationship with Jehovah provides me with needed strength. I never lose sight of the fact that God's name rests upon me and that what I do will reflect either favorably or unfavorably on it."

Old age can be enjoyable. It can be a time of peace of mind, of contentment and happiness. Old age should bring with it wisdom and learning to adjust in matters of physical health and financial matters; mental and emotional attitudes will also help to that end. And, above all, faith in God and his Word, and trying to live up to its wise counsel, can aid you to enjoy old age.

INSECTS BY THE MILLION

★ Each year scientists discover some 7,000 to 10,000 new kinds of insects. Already more than 800,000 species of insects are known, and some authorities feel that if all of the insect species on the earth were known, the total would be well over 1,000,000.



I WAS A WORSHIPER OF A HINDU GODDESS

As told to "Awake!" correspondent in Guyana

CAN you visualize the scene? The rhythmic beat of the goatskin drums seemingly compelled everyone to leave his Sunday chores. Young and old teemed the village streets. They swayed to the percussive strains, craning their necks to catch a fleeting glimpse of the Hindu goddess Kali. A white cock had been killed, the gushing blood being swallowed by the priest. And now Kali and the cock were being transported to the temple, accompanied by drums and colorfully costumed figures.

After the temple ritual, the crowd moved to a nearby area where the priest performed his incantations while two other youths and I stood motionless in the center. We were awaiting possession by the spirit of Kali. Then suddenly the two other boys started to tremble and wriggle. As the drumming reached a crescendo, they began twisting their bodies in wild abandon. They seemed to be in a trance. I was frightened, and found refuge among the crowd until the procession drifted back to the temple. That day Kali claimed only two mediums. I was to have been the third.

How did I happen to be there? Well, after the abolition of slavery in Guyana in 1838, the sugar plantation owners recruit-

ed natives from India to work on the estates for a contracted time. It was under such an arrangement that my parents, born in the State of Madras on the eastern coast of India, came to the then British Guiana during the turbulent 1914-1918 years. I was born in 1925.

Thus from birth I was exposed to the beliefs and practices of the religion as engaged in by the

Madras people. The worship of Kali, Hindu goddess of destruction, was popular with the people of my village as they attributed to Kali the power to heal all kinds of illness, including those described as incurable by the doctors. The villagers believed Kali could grant fertility to barren wombs and also possessed the power to exorcise demons from stricken worshipers.

The ceremony I just described was by no means my first experience with such rituals. When I was three years old I became involved in my first Kali ceremony.

It was customary for boys at an early age to have their earlobes perforated and their heads completely shaved. The crop of hair was then dedicated to Kali. Running around the village of Albion on the Courantyne Coast, I evoked no curiosity among fellow East Indians. And even European plantation owners showed a lack of surprise, having by then grown aware of this Hindu custom.

My father gained great fame in the territory as a maker of idols, and up to a few years ago a huge image of Kali stood in the village as a testimonial to his skill. The goddess that my father carved wore a glistening crown. In her right hand was

a three-pronged fork, and the left hand clasped a short sword by the hilt. Her legs were crossed in the meditative style of the Hindus.

Of course, from boyhood days I assisted my father in the carving of images, and my facility in the art grew with my age. I became deeply involved in the worship of Kali.

I Find an Answer to My Question

I was constant in the services of Kali because of submission to my parents and the atmosphere in our home and community. However, when I became a young man I would wonder from time to time if this form of worship was right in the sight of the Supreme God. Sometimes I even questioned my father about the matter. He would always attempt to justify his religious actions by stating that his parents had the same religion and he knew no other way of worship except what his foreparents practiced in India.

My father insisted that if I wanted to prosper in life, I would have to remain a worshiper of Kali and uphold this religion. But as I grew older, I went to Kali services basically as a matter of family formality and tradition.

My question remained unanswered: Was this form of worship right in the eyes of the Supreme God? Would I remain a worshiper of Kali all my life? A simple invitation helped me to find the answers.

On a Sunday afternoon in 1946 one of Jehovah's Christian witnesses encouraged me to attend one of their meetings at their Kingdom Hall. I was curious and decided to go and find out what it was all about. Imagine my surprise upon entering the building to discover that there were no idols around.

The Witness who invited me recognized me and immediately came over and welcomed me. We sat together during the

program. I listened attentively as the speaker dealt with the subject of those who would enjoy heavenly life. The information I heard was new to me and I wanted to learn more. For example, during this talk I learned that only 144,000 would go to heaven.

What I learned was different from my beliefs. I believed that the way to heaven was by a series of reincarnations. So after the talk I asked the Witness next to me to explain further what the Bible says about the matter. He arranged to have a study of the Bible with me in my home. This I eagerly welcomed. The things I learned from the Bible were reasonable, and in time my curiosity about the Bible changed to faith in the Bible.

The Witness was persistent in inviting me to meetings, and as I went my knowledge began to increase. I learned that the way to heaven was by God's personal selection and by means of a resurrection to spirit life on the basis of the ransom sacrifice of Jesus Christ, God's Son. I was especially thrilled to learn from the Bible that, apart from the 144,000 destined for heavenly life, there would be a "great crowd" of people of all kinds who would enjoy endless life and happiness right here on earth. This strongly appealed to me.
—Rev. 7:4, 9; 21:3, 4.

As time passed, I came to understand that the name of the true Almighty God is Jehovah. I learned from the Bible that Almighty God does not approve of image worship. The Bible is clear: "I am Jehovah. That is my name; and to no one else shall I give my own glory, neither my praise to graven images." "Little children, guard yourselves from idols." (Isa. 42:8; 1 John 5:21) My question that I had long entertained was answered: It was not right in the eyes of the Supreme God for me to worship the idol goddess Kali.

Sharing Bible Truths with Others

From time to time, I would try to tell my father about the many delightful things I was learning from the *Watchtower* and *Awake!* magazines and various Bible study aids published by the Watch Tower Society. But my father would furiously object. Often he threatened me with personal injury. For a time my father's hatred of my new way of worship abated, and he would read some of the Society's magazines. I became hopeful that he too would change to pure worship, but my hopes were later dashed to fragments when he became a fortune-teller and delved deeper into occult practices—things condemned by God's Word the Bible. (Deut. 18:10-12; Gal. 5:19-21) My father would even ask me to engage in some of these activities, but I would refuse and retire to another room or leave the home altogether.

Gradually by means of my home Bible study and by attending meetings and by speaking these truths to others I increased in faith and knowledge of the Bible so that

I decided to symbolize my dedication to the only true God by water immersion at a district assembly of Jehovah's witnesses in Georgetown in 1954.

Meanwhile, I had married and my wife accompanied me to that assembly. She was moved by the talk given by the Watch Tower Society's president, who was then visiting the country. She was also impressed with the love and unity that prevailed among the Witnesses. Thus upon our return home, she began to investigate the Bible. Soon she was joining me in true worship, helping others to learn about the Bible's message. I counted it a blessing when, later, she too dedicated her life to the true God Jehovah.

Surely I have many blessings as I help others to learn about the true God. My eldest daughter is enjoying the work of preaching God's truths from the Bible full time, and I have fine privileges in a congregation here in Guyana. How grateful I am that I found the true worship of Jehovah, and that I ceased being a worshiper of Kali.

A Doctrine of Pleasure

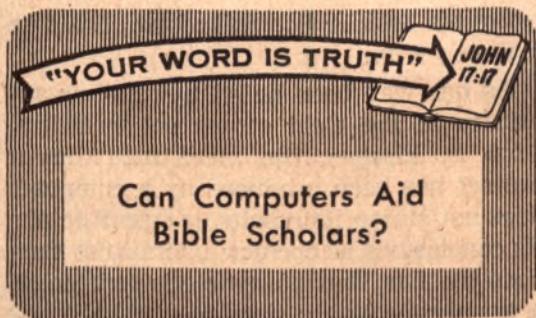
◆ In foretelling conditions that would exist in the "last days," the apostle Paul said that men would be "lovers of pleasures rather than lovers of God."

In his book *What's the Difference?*, newspaper columnist Louis Cassels discusses "hedonism," which he describes as "Faith in Pleasure." He writes: "Many atheists find their positive affirmations in the attitude toward life called *hedonism*. The name comes from the Greek word for pleasure, and its intellectual ancestry traces back to the Greek philosophers, particularly Epicurus. The hedonist believes that enjoyment is the chief end of human existence." According to this writer the hedonist follows the modern creed, "Live it up while you can; you're a long time dead."

Mr. Cassels explains that hedonism is a

form of religion, and comments: "Hedonists have never seen fit to organize a church, or otherwise institutionalize their faith. In fact, many of them find it expedient to pay lip service to other religious creeds and maintain nominal ties with churches that enjoy a high degree of prestige in the community. For this reason, it is difficult to estimate how many adherents this religion has in America at present. But the number is unquestionably very large. And it is growing quite rapidly."

What should the Christian course be with regard to this 'faith in pleasure'? After speaking about the "lovers of pleasures" and those who have 'a form of godly devotion but who prove false to its power,' the apostle Paul directed Christians: "And from these turn away."—2 Tim. 3:1-5.



IN THIS modern age computers solve many problems in business and industry. Can they also solve problems for Bible scholars? That depends upon the nature of the problem.

Thus in the early 1950's when the publishers of the *Revised Standard Version* wanted an exhaustive concordance of their new translation they commissioned Dr. Ellison to undertake the task. By using a computer he took only a few years, a mere fraction of the thirty years it took for Dr. Strong to produce his *Exhaustive Concordance of the Bible* (*King James Version*) during the nineteenth century.

But not content with using the computer for such tasks, there are those who would use it to try to prove just who wrote what books of the Bible, on the basis of style. Back in 1963 a Scottish clergyman claimed that a computer proved that the apostle Paul wrote only five of the fourteen books usually attributed to him, and that the rest had been written by others.

Then more recently, in September 1969, a German scholar at the Fourth International Congress on New Testament Studies at Oxford, England, stated that with the help of a computer he was able to discern that the "woe" passages of the Gospels were addressed to Jesus' opponents rather than to his friends and disciples. He also wrote a book in which he claimed to be able to tell with the aid of a computer just

who wrote what. So, what about these claims?

In the first place let it be noted that it does not take a computer to be able to discern that the "woe" passages Jesus spoke were not addressed to his friends and disciples. How could he be speaking to them and yet use such words as, "Woe to you, scribes and Pharisees, hypocrites!"? —Matt. 23:13-33.

As for the claims of the Scottish and German scholars that by means of a computer they can demonstrate who wrote what on the basis of style, are their claims sound? No. Why not? Because as Dr. S. M. Lamb, professor of linguistics at Yale University, so well noted: "The computer is not intelligent at all; but very stupid indeed, and that, in fact, is one of its great values—its blind stupidity." He termed the computer merely an "instruction following machine" that "has tremendous speed and accuracy, but that is all."

Illustrating the "stupidity" of the computer is its inability to translate. What happened when a computer was given the job of translating into Russian, "Time flies like an arrow"? It came out as "Time flies like to eat arrows." Why? Because words often have more than one meaning or shade of meaning, and exact equivalents in other languages are not always easy to come by. Then, too, one word may have various meanings in different lands. Thus a "billion" in the United States and France is a thousand million. But in England and Germany a billion is a *million* million. A computer would not be able to distinguish between the two kinds of billions.

Likewise, proverbial sayings lose much of their force if translated literally, which is the only way a computer can translate. Thus "a bird in the hand is worth two in the bush" would sound rather weak if translated literally into German. The Ger-

mans would say, "A sparrow in the hand is better than a pigeon on the roof."

And so when it comes to the problem of identifying a writer by his style a computer faces similar insurmountable obstacles. True, a computer can save time in listing the lengths of sentences, the number of times a certain word occurs and how sentences begin and end. But a computer cannot deal with such characteristic literary matters as "how an author constructs his sentences, where he puts the verb, whether he supplies his nouns with significant or only decorative epithets, and whether he puts these epithets before or after the nouns, . . . what sort of metaphors he uses and how he unfolds them, from what spheres he takes his comparisons, whether and to what extent he uses sources, and how, if so, he remoulds them, etc., etc."—*The Journal of Theological Studies*, October 1970.

But even if such characteristics as length of sentences and the frequency with which certain words occur can be determined by a computer, this still would not necessarily be of value in deciding who wrote the books of the Bible. Why not? Because there was no punctuation when the Bible was written and none is found in the earliest extant Bible manuscripts.

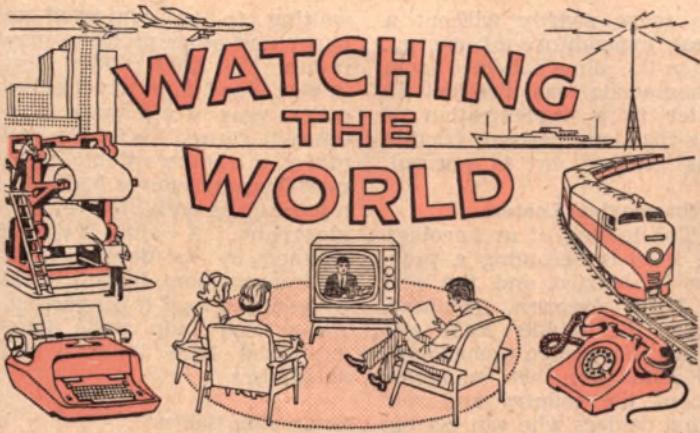
In fact, the weaknesses of the method used by the Scottish clergyman who questioned the writings of Paul were exposed by Dr. Ellison, the man who made sound use of the computer as regards the concordance. He showed that by such a method the very writings of the Scottish clergyman would appear to have been written by several different authors. Why, in various parts of just one article written by him patterns of style varied from moderate to wild. Dr. Ellison further stated that by such use of a computer he could 'prove' that five authors wrote James Joyce' *Ulysses* and that none of these

wrote his book *A Portrait of the Artist as a Young Man*.

As has well been noted by another authority in the field of textual criticism, Dom B. Fischer, the mere fact that a project has been produced by a computer does not stamp its results as scientific nor its conclusions as correct; no more so than does the fact that an article is written on a typewriter rather than by pen or pencil make it more authoritative. What comes out all depends upon what is fed or programmed into the computer. It may or may not have any bearing on what someone is trying to prove. According to Dr. Ellison, trying to use a computer to determine authorship on the basis of style 'was insupportable and an abuse of both computers and authorship' and apparently was done "for the sake of notoriety."

When it comes to using computers in determining the writership of Bible books, one is faced with a still more difficult problem. How so? In that Bible books were written under divine inspiration, and who is to judge as to how God's holy spirit may affect a person at various times? For example, the style of writing of the apostle John as found in the book of Revelation is quite different from that found in his Gospel or letters.—2 Pet. 1:21.

Moreover, as regards the fourteen letters attributed to the apostle Paul, thirteen mention him as the writer from one to three times each. Apparently in an effort to contradict the Bible, the Scottish clergyman, and others who have labored with the same purpose, have sought in vain to do so by means of the computer. Their results stamp them as most unwise. It is even as it was foretold: "The wise ones have become ashamed. . . . Look! They have rejected the very word of Jehovah, and what wisdom do they have?"—Jer. 8:9.



Clergy View of Moral Code

◆ There are clergymen in the National Lutheran Church of Denmark who reject the fine moral code of the Bible for one that each person makes up for himself. Regarding this, Dean Harald Sandbaek of Copenhagen's Harbor Church said: "Everyone must work out his own moral standards himself . . . If you look in the New Testament for moral laws, you look in vain." Clergyman G. Hintze stated in the Lutheran parish magazine *Vedbaek-Gl. Holte Kirkehilsen* that "the standards and rules of conduct found in the Bible are not in essence Christianity, but such have to be made up new again and again, dependent on time and place and who is to use them." Clergyman Carl Blem observed in the Copenhagen paper *Rødovre Avis*: "In this time of moral confusion the Church has only one thing to say: Your sins are forgiven. That is the Church's opinion about youth and morals, sex life, contraceptives, and sexual relations before marriage. . . . there is no authority saying what is the right thing to do, one has to choose one's own authority and follow its morals." Professor of theology P. G. Lindhardt stated: "Seeing that the Christian morals consist of personal responsibility

and nothing else, you will understand that you cannot argue against intercourse between unmarried persons on the basis of Scriptural teaching." The moral standards of the Scriptures, however, are very clear, and are in sharp disagreement with the above views.

Youth Insane from LSD

◆ While at the Massachusetts Institute of Technology a twenty-one-year-old youth took some LSD on two occasions on the gamble that it would not damage his brain. He lost. He had wild hallucinations. His disturbed thinking finally led to his sniping at people with a rifle from a church in Spokane, Washington. After killing a man and wounding four others he was slain by police bullets.

Smoke Poisoning

◆ Though perhaps unknown to smokers who fill a room with tobacco smoke, they are actually poisoning with cadmium everyone breathing the air in the room. According to Dr. Harold G. Petering at the University of Cincinnati College of Medicine, people who smoke tobacco are a significant source of cadmium pollution. If a person were to smoke during eight hours one pack of cigarettes in a room that is ten feet by twelve feet,

there would be one hundred times more cadmium in the air than is normal. The cadmium level continues above normal even after the smoke in the room dissipates. This means that a nonsmoker in the room is being poisoned by cadmium along with the smokers. Is that showing neighbor love?

Mars Under Scrutiny

◆ Three spacecraft are now orbiting the planet Mars, one belonging to the United States and the other two to the Soviet Union. On December 7, the Soviet Union announced that its second craft had released a capsule that soft-landed on Mars, but signals from that capsule suddenly ceased. As the three spacecraft orbit the planet they are examining it with electronic gear. Visual examination by television cameras is hindered by what appears to be a raging dust storm that is enveloping the planet. A clear picture of Phobos, one of the two moons of Mars, was received from the U.S. spacecraft. The dimensions of Phobos are only 13 by 16 miles, and Deimos, the other moon, is half this size.

TV Condemned

◆ At Windsor, Ontario, Canada, magazine publisher Arnold Edinborough charged that television must bear the responsibility for much of the alienation and violence in North America. He said: "Television is by far the most pervasive influence on people." It is his view that television leads to the rejection by children of many of the values stressed by TV, such as in its commercial advertising, which in turn leads to "the rejection by the young of other adult values as well."

Priest Criticizes Catholic Fund

◆ The parish priest of St. Mary's Church in Bunder Hill, Illinois, criticized the American Catholic bishops fund for

using \$8,500,000 for community self-help projects instead of for financially depressed parochial schools. He said: "Bishops have no right to go begging money from state legislatures for school aid when they didn't use a penny (of the \$8,500,000) for their own schools." He cited the case of a predominantly black parochial school in Detroit that will have to close because of a shortage of \$10,000. Yet a like sum was given by the bishops to the Detroit Metropolitan Welfare Rights Organization.

Sound Pollution

◆ Life in modern-day civilization requires endurance of a constant flood of noise, especially in the cities. According to Peter A. Breysse, an assistant professor of environmental health at the University of Washington, excessive noise can cause headaches, nausea, temporary or permanent hearing loss, muscle tension and even alterations in breathing pattern. One way the background noise level can be reduced is by planting hedges and trees around one's house. It has been found that mass planting of trees, shrubs, vines and grass along highways can reduce the noise level by as much as 60 percent.

Increased Speed with Slime

◆ Water friction caused by turbulence slows down ships and requires a great expenditure of energy in order to move them rapidly through the water. Fast-moving fish have overcome the problem with slime. The Pacific barracuda, for example, can reduce water friction by as much as 65.9 percent because of the slime on its body. The slime dissolves in water only in the presence of turbulence caused by swift motion. As the top-layer of slime dissolves, the property of the water is changed, causing the turbulence to subside. Thus the fish

can move swiftly without a great expenditure of energy. When the slime collected from a barracuda was dissolved in water to a concentration of less than one percent, friction was reduced by 44 percent.

Archaeological Looters

◆ The looting of archaeological sites is becoming a problem in Mexico and the rest of Latin America, Thailand, India, the Middle East and Africa. The stolen archaeological items are then smuggled out of the country and sold to art dealers who can get big prices for them. One carved stone monument from a looted Mayan temple in Mexico may sell for as much as \$80,000. Since these monuments may weigh tons, looters cut them up with power saws so they can be smuggled out of the country. Recently when a group of Indians in Mexico happened to come upon a Mayan temple that was being looted, the looters killed three of them and wounded the other two. One of the wounded men was able to reach a town where he summoned police help. Greedy men have no respect for life or archaeological treasures.

Dissatisfied Lutherans

◆ Seven Lutheran churches representing 8,000 members severed relations with the Lutheran Church-Missouri Synod recently and established the Federation for Authentic Lutheranism. It was estimated that twenty more churches will join them. Two other Lutheran groups with their own organizations claimed to be in sympathy with FAL beliefs. They are the Wisconsin Evangelical Lutheran Synod with 326,000 members and the 2,500-member Evangelical Lutheran Church in America.

Irradiated Wood Chips

◆ A new process for combating the decay in wood chips that are stored outdoors while

waiting to be converted to paper and other products may reduce the \$200 million loss in raw wood chips experienced every year world wide. The decay is caused by fungus and other microorganisms. The new process involves bombarding the chips with high-velocity electrons. A side benefit claimed by its developers is an improvement in pulp yield by as much as 6 to 10 percent. Paper and pulp mills have expressed both interest and skepticism.

Swimming Babies

◆ Can six-month-old babies swim? A Quebec swimming instructor has proved that they can. He first teaches them how to float on their backs. When a baby has learned this, it can be put in the water face down, and it will turn itself over and float. He considers this a good age to begin swimming lessons, as the child has not yet become afraid of water. Swimming lessons began for his own son at the age of four weeks. Now the four-year-old child knows all the main swimming strokes. He can swim the length of a pool several times.

Warm Moon

◆ From a five-foot hole drilled in the moon by Apollo 15 astronauts, surprising news has been coming to earth. Information from instruments placed in the hole has been transmitted to earth by radio and shows that the moon has an unexpectedly high flow of heat from beneath its surface. Scientists say that this means that theories on the moon's formation will have to be changed.

A Dangerous Cleanser

◆ A chemical known as hexachlorophene has been used for bathing babies in hospitals, but now warnings against the use of hexachlorophene have been issued by the U.S. Food and Drug Administra-

tion. Experiments with animals have revealed that this substance is absorbed through the skin, and in high concentrations it can cause severe brain damage. It appears in lesser concentrations in about 4,000 different products, some of which are feminine hygiene sprays, numerous bath soaps, shampoos and deodorants.

Expensive Health Foods

◆ People who are disturbed over chemical additives to food have been willing to pay more for foods without them. In some instances the difference is substantial and, many persons feel, unjustified. At hearings on health-food abuses held by the U.S. Department of Consumer Affairs, witnesses testified that health foods were often excessively high priced and not necessarily or-

ganic. One witness compared two loaves of bread, the first being sold at health-food stores for 98 cents and the other, with ingredients not significantly different, selling for 45 cents in ordinary markets. Another witness said that there are at least thirteen popular items sold in health-food stores that can be purchased much cheaper in supermarkets.

Celibacy Reaffirmed

◆ In a pronouncement by Pope Paul VI the prohibition against allowing married priests in the Roman Catholic Church was reaffirmed. This was in harmony with the recommendation made by the Bishops' Synod held in the Vatican from September 30 to November 5, 1971. A majority of 107 adopted the recommendation, whereas 87 voted for

a more liberal one. Forbidding people to marry is out of harmony with the Holy Scriptures. See 1 Timothy 4:1-3, Catholic Douay Version.

Teaching, a High-Risk Job

◆ In the United States teaching school has become twice as dangerous as working in a steel mill. Every year 75,000 teachers are injured seriously enough to require medical attention. Crime in schools has been growing so rapidly that some schools have closed-circuit television cameras in every room, tape recorders for teachers to record personal threats and policemen posing as students. Since 1965 the security guards in the schools of one city were increased from 15 to 102. In another city they went up from 170 to 382.



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