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Awake!

"It is already the hour for you to awake."

—Romans 13:11

Volume XLV

London, England, August 8, 1964

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A GROUP of high school boys formed a club whose policy it was to aid people. They assisted stranded motorists by fixing flat tires, gave them gas if they unexpectedly ran out, and helped them in other ways. They took no money for their services. What did they ask in return? Only that the motorists write a 'thank you' letter for their club files.

What were the results? A young club spokesman said: "You know, to date we have received only two letters, although our club records show we have assisted over 150 motorists in the two years we've been organized." He said that he "guessed" that adults do not practice what they preach.

How discouraging this could be to the young! What a poor example for their elders to set, especially when they write and speak so much about delinquent youths! Think of it: only two letters for 150 good deeds! One wonders if even the two would have been sent had it not been suggested.

This shows the great need to express appreciation for kindnesses shown. Being ungrateful is unkind, rude, yes, downright mean and ugly. It discourages further kindness, at least toward the ungrateful one.

Show APPRECIATION

Jesus Christ once met a group of ungrateful persons. The Bible tells us about them: "As he was entering into

a certain village ten leprous men met him, but they stood up afar off. And they raised their voices and said: 'Jesus, Instructor, have mercy on us!' And when he got sight of them he said to them: 'Go and show yourselves to the priests.' Then as they were going off their cleansing occurred." Did these ten persons show Jesus their appreciation for being cleansed from such a loathsome disease? The record tells us: "One of them, when he saw he was healed, turned back, glorifying God with a loud voice." The other nine were ingrates. They did not bother to thank Jesus or God. —Luke 17:11-18.

God is not pleased by those who do not show appreciation. The Bible even tells us that this bad quality is one of the identifying marks of these "last days" in which we live. "But know this, that in the last days critical times hard to deal with will be here. For men will be lovers of themselves, . . . unthankful."—2 Tim. 3:1, 2.

While there are plenty of such ingrates in our time, there are those who do show appreciation. By showing appreciation they please those who perform kindnesses toward them and at the same time they

please God. How pleasant it is to hear words of gratitude from one to whom you have extended kindness! "Pleasant sayings are a honeycomb, sweet to the soul and a healing to the bones."—Prov. 16:24.

Even more pleasant than words of appreciation are acts of appreciation. "A man of faithful acts will get many blessings."

(Prov. 28:20) So showing appreciation should not be limited to what we say with our mouth. It should be made manifest also by what we do. A husband should not

take for granted the hard work of cooking, mending, ironing and cleaning that his wife does without ever showing his appreciation. Not only should he express gratitude with words, but he should show appreciation by what he does. How happy a wife will be when her husband takes her out to eat or assists with heavier household duties at times! So, too, the wife can show appreciation for her husband's hard work by taking note of his needs, by doing what he requests, and by becoming interested in what interests him so as to be a better companion. She shows appreciation by supporting him with words and deeds, not by competing with him or by belittling him in front of others.

Young ones in the family circle can show appreciation by doing their part. Young girls can set the table, assist with the dishes after meals, learn how to cook and clean. Young boys can help father with painting, repairing, cutting grass and other duties. Yes, youths need to show appreciation for the life that their parents have passed on to them, also for the food, shelter, clothing and other things with which they are being provided. Showing appreciation is the wise course. "A wise son is the one that makes a father rejoice."—Prov. 10:1.

Outside the family circle, are others always doing things for you? Are you a frequent guest in another's home, but that one is never a guest in your home? Not that kindness must be repaid deed for deed, penny for penny, for it is not a business transaction. Yet, it is proper to show appreciation by doing things for others who

have done things for us. We do not want to become parasites, always taking, never giving, as some religious orders in the world who always ask for food, clothing

and money but never render a single service in return.

It is not a great burden to show appreciation by doing things for others. Just the opposite is true. Jesus said: "There is more happiness in giving than there is in receiving." (Acts 20:35) You should give, of course, within your means. You are not expected to set a sumptuous meal for another when you yourself have very little to give to your own family. But even sharing a little at times is appreciated by a true friend as a token of kindness.

Sometimes one cannot show appreciation by a kind deed, due to being very old or sick. Perhaps one is very poor in this world's goods and does not have anything to give. But even in these cases one can show appreciation by cheerful oral expressions of gratitude, by a warm handshake or other gestures of affection.

No, do not be like those who disregarded the good deeds of those high school boys. Do not let yourself drift into ingratitude and be classified as an unthankful one, thereby fulfilling a Bible prophecy that stamps you as being unworthy to receive God's mercy when this system of things ends. By all means, show appreciation by word and deed!

ALL SIGNS IN THE HEAVENLY SKY

- Why the Lack of Christian Thinking?
- Nonreasoning Travelers but Remarkable Navigators.
- When People Defy the Law.
- Not Yet Free.

NOT long ago the U.S. Assistant Secretary of Defense (Public Affairs) said that it was the inherent right of a government to "lie to save itself." Nations of the East and the West, both nominal Christian and atheistic, frequently exercise this so-called right. They are often untruthful in dealing with one another and with their own people. Therefore, it is not surprising that their citizens also deal similarly with one another.

It is not unusual for businessmen to cheat their customers, landlords to deal unjustly with their tenants or individual citizens to pad their income-tax deductions. According to Dr. Milton Senn, director of Yale's Child Study Center: "Parents say, 'You cheat where you can, and you teach your child to be adept at this because this is the way the world is.'" "It is a dog-eat-dog world," is the excuse many offer. But does this justify a dishonest course of action?

Merely because a way is popular and serves personal ends, does that make it right?

According to world leaders it does. In international politics a course of action is considered right if it serves the interests of the nation. The attitude in big business is similar. "We do anything to get business," one hotel man explained. "A competitor got a girl for a guy, and we lost the convention. I sit at home at night and realize they just outsmarted us." Such maneuvers are taken for granted in today's business world because the objective is obtained.

Even many religious organizations go along with the way of the world when it promises to benefit them. They consistently back up their respective governments in the dirt and mud-slinging of international politics. It is not surprising, therefore, that the common people imitate the ways of their leaders. Many persons determine right and wrong on the basis of expediency, their attitude being: "You go your way and

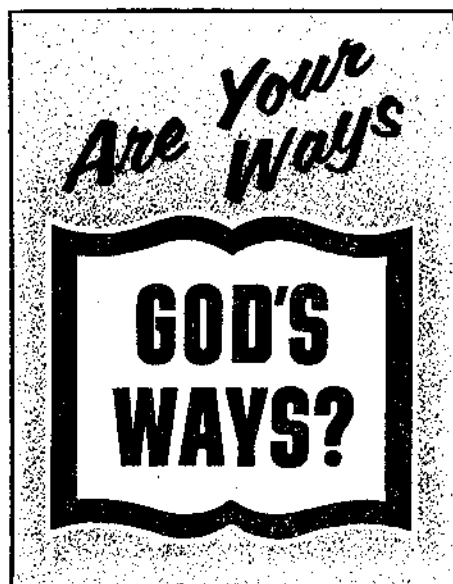
I'll go mine and we'll both get to heaven at the same time." Right worship and right conduct are determined according to the choice and decision of the individual.

However, what is right in one's own eyes is not necessarily pleasing to God. Contrary to what many may believe, man is not the one who determines whether a way is right or wrong; God is. That is why His inspired Word the Bible says: "There exists a way

that is upright before a man, but the ways of death are the end of it afterward." (Prov. 14:12) So instead of relying on what man thinks is right, a wise person will seek to find out what God says is right. He will endeavor to conform his ways to God's ways.

God's Ways

The ways of God are different from those of sinful man. They are purer and loftier. For that reason God's Word urges: "Let the wicked man leave his way, and the harmful man his thoughts; and let him return to Jehovah, who will have mercy upon him, and to our God, for he will for-



What are God's ways?
Will you conform to them?

give in a large way. 'For the thoughts of you people are not my thoughts, nor are my ways your ways,' is the utterance of Jehovah. 'For as the heavens are higher than the earth, so my ways are higher than your ways, and my thoughts than your thoughts.'"—Isa. 55:6-9.

Unlike men, whose ways are so often influenced by the standards of those around them, God's ways are always consistent. "The ways of Jehovah are upright," his Word says. "For all his ways are justice. A God of faithfulness, with whom there is no injustice; righteous and upright is he."—Hos. 14:9; Deut. 32:4.

So that man would be acquainted with His superior ways and could conform to them, Jehovah God provided his written Word. Therein he has had recorded the standards by which he expects his people to conduct themselves. It is this inspired Word the Bible that serves as a directive to God-fearing men, enabling them to walk uprightly. By means of this Word the way to follow is pointed out as if a voice were saying: " 'This is the way. Walk in it, you people,' in case you people should go to the right or in case you should go to the left."—Isa. 30:21.

Today there is pressure on every hand to deviate from the way that Jehovah God outlines in his Word. The idea is promulgated that God's ways are out of date, that you cannot live according to Bible principles anymore. But this is not true. Just because government officials lie, businessmen deal unjustly and the people in general ignore Bible teachings, these things do not mean that God no longer requires obedience to his laws. He does. Failure to conform to His ways will not go unpunished.

When God's Ways Are Ignored

Consider, for instance, the nation of Israel. Jehovah God took this nation of people into a special covenant with himself

when they agreed to obey the famous Ten Commandments and the other laws that he gave them to keep. The eighth of those well-known commandments was, "You must not steal." God required obedience to this law. So when the Israelite, Achan, ignored it by taking a good-looking garment and some silver and gold that did not belong to him, he was punished with death for not following God's ways.—Ex. 20:15; Josh. 7:1-26.

Not only is outright stealing wrong, but dishonest methods are also displeasing to God. This is evidenced by what happened many years later to Elisha's servant Gehazi. Elisha had refused to accept payment from Naaman, whom he had healed of leprosy. So greedy Gehazi seized the opportunity to obtain the money for himself dishonestly. After Naaman departed, he chased after him, and claimed that, due to the arrival of friends, Elisha would like to have an outfit of clothes and some money for them. Naaman was glad to present the gift, and Gehazi took it for himself. Gehazi probably felt justified in what he did. But it was not God's way; it was dishonest, and Gehazi was severely punished.—2 Ki. 5:15-27.

After a while it was not only individual Israelites that ignored God's ways, but the majority of the nation turned from the pure worship of Jehovah God. "They built the high places of Baal," and made "their sons and their daughters pass through the fire to Molech, a thing," God said, "I did not command them, neither did it come up into my heart." No longer having faith in Jehovah, the Israelites looked to strong military powers for assistance in time of trouble, instead of trusting in God for support. The faithless Israelites evidently felt justified in doing this, figuring it to be the only practical thing to do.—Jer. 32:35; Isa. 31:1.

It is common for humans to justify their own course of action, even as the Bible proverb says: "All the ways of a man are pure in his own eyes." (Prov. 16:2) Apparently this is how the Israelites felt, especially since the majority were pursuing this faithless course. But popularity did not make their way right; God did not change his requirements to satisfy the majority. No, but, rather, after repeatedly warning the people by means of his prophets, God punished the entire nation by allowing the Babylonians to come in and lead them off into captivity in 607 B.C.E.

The situation now is similar to what it was in the days of ancient Israel. "There is no truth nor loving-kindness nor knowledge of God in the land. There are the pronouncing of curses and practicing of deception and murdering and stealing and committing of adultery that have broken forth, and acts of bloodshed have touched other acts of bloodshed." The way the majority of people walk is not the way God directs.—Hos. 4:1, 2.

Even though men may not think that God is observing their conduct, his Word tells us: "His own eyes behold, his own beaming eyes examine the sons of men. Jehovah himself examines the righteous one as well as the wicked one, and anyone loving violence His soul certainly hates." Because of their wayward course, Jehovah promises that he will take action against evildoers. Those pursuing the way right in their own eyes, but not right according to God's Word, will soon be destroyed by God in his fast-approaching war of Armageddon.—Ps. 11:4, 5; Zeph. 3:8; Rev. 16:14-16.

Conform to God's Ways

How important it is, therefore, that you conform your ways to God's ways! To do this requires that your attitude be the

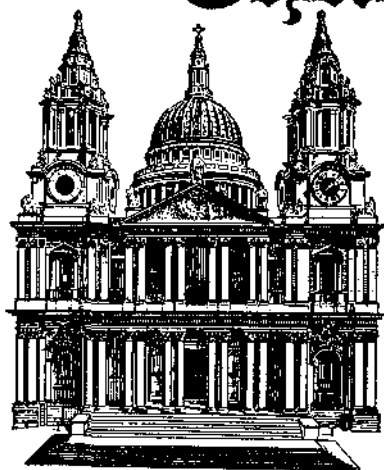
same as that expressed by the Bible psalmist: "Make me know your own ways, O Jehovah; teach me your own paths. Make me walk in your truth and teach me, for you are my God of salvation." This is a humble attitude, and having it means that you will recognize that "it does not belong to man who is walking even to direct his step." You will appreciate that you need the guidance and correction found in the ennobling counsel of the Bible.—Ps. 25:4, 5; Jer. 10:23.

Even the Son of God, Jesus Christ, at all times looked to his Father in heaven for direction. "I do nothing of my own initiative," he said; "but just as the Father taught me I speak these things." Jesus conformed his ways to God's. In order for you to do the same, you must follow the example he set. You must diligently study God's Word, and then deal with your fellowman according to its righteous principles. This certainly is not an easy thing to do in this cold, hardhearted world, but it can be done by those who have complete trust in God and his Word.—John 8:28.

The inspired Bible proverb stresses the need of reliance upon Jehovah God by saying: "Trust in Jehovah with all your heart and do not lean upon your own understanding. In all your ways take notice of him, and he himself will make your paths straight." With this implicit trust in God, you will follow what he says in his Word regardless of what other persons may say or do. Even though every single person in your community should ridicule you for following God's ways, your determination will be that of the Bible psalmist: "Instruct me, O Jehovah, about your way. I shall walk in your truth. . . . I will glorify your name to time indefinite." Yes, choose God's ways and make them yours!—Prov. 3:5, 6; Ps. 86:11, 12.

Can Britain's Churches Revive?

By "Awake!"
correspondent
in Britain



THE English churches need a revival. They are not aflame with faith or overflowing with purposeful activity. They offend England not because they are too lively but because most of them seem to have been decaying over the last half-century," wrote the editor of the *Student Christian Movement*; and the statistics all support his conclusion. Britain's population has increased by twelve million in fifty years and two out of every three persons have been baptized into the Anglican Church, yet even the peak Easter season sees only one in seventeen in church. The Free Churches have also lost 25 percent of their members—half a million—in fifty years.

Just why is this? Is there no place for religion in twentieth-century Britain? Have the churches had their day and do they need discarding as irrelevant fossils, useful only as furniture warehouses, factories and auction rooms? Will clergymen soon be signing on at the employment exchange? Or can something be done about

the present situation? One principal criticism is that the churches have been left behind by this swift era.

Out of Touch

They have drifted into a backwater and find themselves becalmed. "Outmoded and outgrown," "unbearably dead" are epithets used in describing the churches. Often worshipping in medieval churches and using a basically 1662 prayer book, "their message appears to belong to a vanished age." Said the Bishop of Southwell, "We tend to live in a little churchy world, which has hardly any relation to the actual world, and the newly ordained clergyman feels uncomfortable when he wanders outside the fence and encounters people who talk and think . . . I am sure that the Church tomorrow will have to be brave enough to empty away an alarming amount of bathwater." The churches have often failed to grapple with the real problems, contenting themselves with perpetuating the old traditions in the old way. "We shall have to admit that we have no ready answers to the questions people ask because for so long we have insulated ourselves against their questions," is how the Dean of Emmanuel College, Cambridge, put it.

Many ways have been tried recently to modernize the church, to make it more

attractive to the man in the street and give its message a realistic note. Startling pulpit innovations, the introduction of jazz and swing music, gimmick church notice boards, and a modern passion play in Bristol are a few that can be named. Giving a new look to church buildings has been stressed and certainly Coventry Cathedral has set the pace, combining in its mosaics, tapestries, sculptures and architecture the best work of brilliant artists from many countries. Raised at a cost of £1,350,000 and completed in 1962, it was visited in one year by three and a half million people. In yet another direction, the new translation of part of *The New English Bible* has sold over five million copies, showing no lack of interest in the Bible's message. But do these things get to the heart of the problem?

When Billy Graham visited London recently a series of revival meetings was considered. But most churchmen feel this is not the answer, for few of the results shown during 1954 were lasting, and it was those already committed to the churches that were temporarily stirred. No, this does not seem to be the solution. Commented one church paper, "It is superficial in the extreme to believe that one Crusade or a series of Crusades can deal with the deficiencies in the religious situation in this or any other country."²

It has been said that the churches are out of touch on the question of morals. A Roman Catholic doctor has openly questioned her church's teaching on birth control. The vexing problem of divorce is being reviewed by a commission under the chairmanship of the Bishop of Exeter. A group of Quakers caused a stir last year by a particularly forthright examination of sex problems. In their view "a distorted Christianity must bear some of the blame for the sexual disorders of society," and so they rejected "almost completely the tra-

ditional approach of the organised Christian church to morality."³ But many people rejected the Quaker attitude as too extreme; so where does the distortion of Christianity end, and to whom is the ordinary person to turn for guidance in moral matters when no acknowledged yardstick exists?

Is a United Church the Answer?

The spirit of church union is certainly abroad in Britain today. Discussions take place continually, between the Anglicans and the Presbyterians, between the Congregationalists and Presbyterians, and between churches in Wales. Even the Roman Catholic Church has made a few friendly overtures to the Church of Scotland.

Most discussed of all is the proposed merger between the Anglican and Methodist Churches. But many thorny problems call for an answer. If the Methodists join with the Church of England, will they still be able to maintain intercommunion with other Free Churches? Does the union mean that Methodist ministers would have to be reordained, something totally unacceptable to most, since it would imply that the present ordination is not valid? Is the suggested "Service of Reconciliation" intended to be so ambiguous that different parties of the two churches can read into it whatever meaning is desired?

Perhaps the need for Methodists to accept episcopacy poses one of the greatest problems. But how is episcopacy to be defined? The Bishop of Sheffield suggests that, while there will be liberty of interpretation on this question to suit all views, there would have to be limits to what is admissible. Yet many Methodists consider its acceptance only as a "matter of ecclesiastical convenience"; so perhaps interpretation does not matter anyway.

In 1965 both churches will vote on stage one of the union, and stage two—actual

organic union—is planned to follow in later years. Some indication of what might happen was hinted at when one-third of the twelve Methodists sharing in the discussions signed a dissenting report from the majority. In the Church of England thirty-nine Evangelicals sent an open letter to the bishops in similar vein, so if the union goes through, will a large section of the Methodist Church break away and continue independent, and could this even happen in the Church of England? Previous unions have usually left a continuing residue.

But when all has been said, is union the answer anyway? In an article entitled "Why I Signed the Open Letter," J. I. Parker asks: "Who, after all, would prescribe marriage as a cure for two victims of pernicious anaemia? If both churches are weak in faith and life separately, they are not likely to gain strength by coming together." Something more than unity is needed.

Sunday Schools

Why not start revival with the children? Chop out the dead wood and look to the young shoots for new growth. Alas, there are fewer young shoots every year. The alarming drop in Sunday-school attendance is apparent in every denomination. In 1910 the Church of England counted three hundred attending out of every thousand children, but by 1959 this had dropped to less than half that figure. Alongside a published chart showing these statistics is the illuminating comment: "It appears that the decline in Sunday school attendance is inversely related to the increase in the number of motor cars."⁴

In a penetrating critique of both secular and Sunday-school education, Congregationalist Christopher Driver deplored the failure of the Free Churches to use their opportunities. It would be better to start by teaching the parents, he contended. Rather than encourage children to take up

the faith, religious instruction often confuses them and inoculates them against it. Even the teachers need instructing first themselves and are often the church's "least mature members." Better to have children and adults studying the Bible together in groups, preferably in each other's homes. "It follows," he concludes, "that Sunday schools, except for a few of the most professionally conducted ones, are not any longer an obvious direct means of gathering into the household of God young people who would not otherwise be there."⁵

Clergy and Laity

Would a larger number of clergymen bring about a revival? Would better conditions make the job economically attractive to young men and would it be possible to end the present uncertainty as to the purpose and function of the church in modern society? A special study has cast much light on these questions this year. It is the Paul Report on *The Deployment and Payment of the Clergy*. Among other things, it suggests that many clergymen seem more like registrars of births, deaths and marriages, or caretakers for a group of ancient buildings. Deployment is most uneven and the areas of greatest population density have the least care and are most frequently in a state of decay. The church is not really using the men it already has. Leslie Paul applies the parable of the talents to the church, with this difference—the church does not know what talents it is hiding.—Matt. 25:24-30.

Under the heading "Are Too Many Priests Wasting Their Time?" the *Church Times* of March 26, 1964, published some letters from unhappy clergymen, who were tired of sitting on committees, shaking hands, making small talk and drinking innumerable cups of tea with elderly parishioners. But this is the traditional image of the English parson, and how many of them

will dare to break it? Tradition dies hard, especially with the Englishman.

Even if clerical reforms are introduced, more and more churches are realizing that they have overlooked the laity for too long. Nor is it just because this would be a convenient source of manpower, but because a fresh look at the evidence convinces many churchmen that their tradition is wrong. In their book, *God's Frozen People*, the editor of *Christian Comment*, together with a Church of Scotland minister, points out that the early Christians had (1) no ecclesiastical buildings, (2) no clergy, (3) no theological colleges and (4) no official recognition. The ministry was a truly "lay" one, an "ordained non-professional" ministry. To bring revival there must be complete change here, back to the pattern of the first century.

"Honest to God"

Topping the list of the Sunday *Telegraph's* best sellers for 1963 the book *Honest to God* by the Bishop of Woolwich now has half a million copies in print. It caused one of the greatest controversies the Church of England has seen this century. Little wonder, for it seemed to many to take away all the foundations of Christianity. But its real purpose was to challenge the traditional image of God, the old man in the sky' idea, thought of just as a God 'out there,' part of a three-decker universe of heaven, earth and hell. With it must go, the bishop believes, the idea that Jesus looked like a man but was really "God dressed up—like Father Christmas . . . Indeed, the very word 'incarnation' (which, of course, is not a Biblical term) almost inevitably suggests it. It conjures up the idea of a divine substance being plunged in flesh and coated with it like chocolate or silver plating." Popular preaching "says simply that Jesus was God, in such a way that the terms 'Christ' and 'God' are interchangeable. But

nowhere in Biblical usage is this so." Explaining John 1:1, the bishop rejects both "the Word was the God" and "the Word was divine" as being inaccurate translations. He explains Jesus' role as a "window into God at work" but points out that Jesus never claimed to be God personally.

Though there were cries for the bishop's resignation and shocked retorts from many quarters, a surprising number of church people welcomed the bishop's frankness. It set them thinking and helped them to speak out frankly as well. One reader confessed, "I have never been able to go to a church service without having a wild desire in the middle of the sermon and sometimes the lessons to stand up and start asking questions . . . as the years passed I just became more and more frustrated in my efforts to find God in church. It seemed to be the one and only place where I just couldn't get near to him at all."

The bishop is not alone in challenging traditional teachings. Dean of St. Pauls, W. R. Matthews, has attacked the Thirty-Nine Articles as being antiquated and contradictory. Instead of helping to build a dynamic faith the Articles are only a "positive hindrance," he said. "They obscure the teaching of the New Testament by getting it out of proportion." The Vice-Provost of Southwark Cathedral publicly protested against the Articles at his installation in May, 1963. He described them as "a theological fossil," and said the legally required assent to them was "a dishonest oath."

Back to the Bible

Beliefs, morals, Sunday schools, clergy and laity, unity, traditions—is there much else left untouched? So serious are the problems that many have given up hope. The Paul Report shows that large numbers of the clergy are spiritually sick, isolated, despairing, dull of faith and often left to

stagnate. Even the cheerful ones are rather like soldiers at the front line writing bright letters home to relatives to keep them from feeling uneasy. The Archbishop of Canterbury has called for African and Asian missionaries to come to England to convert it back to God. An editorial in *Prism* likened the situation to the parable of the lost sheep reversed; only one sheep is in the fold and the ninety-nine are lost.—Luke 15:3-7.

But if all these disheartening indications show how hard any revival for the churches in Britain will be, they do underline one point: Many of the present troubles have come because the Bible's teachings have been ignored. Consider the evidence reviewed in this article. The Thirty-Nine Articles obscure its teaching, Biblical usage of such terms as "Christ" and "God" is hidden by tradition, children and teachers suffer through lack of Bible study. The Bible places no emphasis on church buildings, separate clergy and theological colleges, but, rather, on a living faith demonstrated in the lives of every single Christian. That is the faith that the churches in Britain have lost.

If it is too much to expect the churches to set their houses in order, do not let that make you lose hope and faith. The Bible provides the key you need. A frank and open meditation of its pages will answer your questions, quell your doubts and remove your fears. Seek fellowship with those who are not dull of faith, and who increase the talents entrusted to them by finding the "lost sheep." You know who they are, because they frequently call at your home, Bible in hand, to talk to you about the kingdom of God. Why grope your way through dark clouds like those gathered on Britain's religious horizon when you can walk in the Bible's bright shaft of light? To walk in the Bible's light means life everlasting.

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- 1 *The Honest to God Debate*, D. L. Edwards, 1963, p. 13.
- 2 *British Weekly*, March 19, 1964.
- 3 *Towards a Quaker View of Sex*, ed. by A. Heron, 1963, p. 39.
- 4 *Facts and Figures About the Church of England*, 1962, diagram XXIII.
- 5 *A Future for the Free Churches?* by C. Driver, 1962, pp. 97, 152.
- 6 *Honest to God*, by J. A. T. Robinson, 1962, pp. 66, 67, 70, 71.
- 7 *The Honest to God Debate—Some Readers' Letters*, p. 57.
- 8 *The Thirty-Nine Articles*, by W. R. Matthews, 1961, pp. 37, 23.

O Yogi's "Illumination"

● When a yogi or some other practitioner of the "blank-mind" type of concentration reaches the goal of "illumination," what does he receive? One yogi describes his first experience with *samadhi* or the state of "illumination": "My body became immovably rooted; breath was drawn out of my lungs . . . The flesh was as though dead, yet in my intense awareness I knew that never before had I been fully alive. My sense of identity was no longer narrowly confined to a body. . . . The roots of plants and trees appeared through a dim transparency of the soil; I discerned the inward flow of their sap. The whole vicinity lay bare before me. My ordinary frontal vision was now changed to a vast spherical sight, simultaneously all-

perceptive. Through the back of my head I saw men strolling far down Rai Ghat Lane, and noticed also a white cow that was leisurely approaching. When she reached the open ashram gate, I observed her as though with my two physical eyes. After she had passed behind the brick wall of the courtyard, I saw her clearly still."—*Autobiography of a Yogi*, Yogananda, pp. 149, 150.

Thus the "illumination" received in such ascetic and posture concentration exercises as yoga is largely a series of extrasensory impressions. This kind of ESP, which seems to impart a blissful feeling of living outside one's body, is obtained by the practice of spiritism. Such a practice is warned against in the Holy Bible.—Gal. 5:19-21.

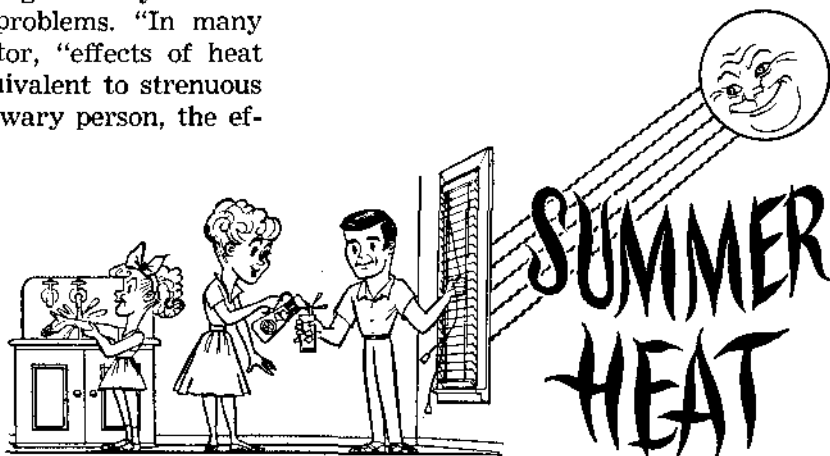
SUMMER heat waves, especially with high humidity, bring not only discomfort but some real problems. "In many ways," says one doctor, "effects of heat and humidity are equivalent to strenuous exercise." For the unwary person, the effects of such involuntary "exercise," coupled with vigorous work, may be one of the several forms of heat illness, such as heat exhaustion and heatstroke. How can you lighten your load of heat stress? How can you keep cool

when the temperature soars and humidity is high?

If one could move to a cool climate or spend all his time in air-conditioned surroundings, that would solve the problem. But that is not possible for most persons. They must rely to a great extent on man's built-in air-conditioner.

Yes, the Creator gave man an air-conditioning system—the various ways the body cools itself. One of these methods is the radiation of heat. On a torrid day the body diverts up to half its blood supply from the brain and other vital organs into blood vessels just beneath the skin. From here heat is carried through the skin and radiated into the air. The skin's disposing of heat much as a radiator gives it off accounts for about 70 percent of heat expelled by the body. We also throw off heat through common breathing, and, of course, we are cooled by sweating and evaporation. Water in the body is secreted to the outside of the skin through pores, where it is evaporated by air, giving a pleasant cooling sensation.

But when the temperature of the air about us gets near or above our body temperature (about 98.6° F.), it is difficult for



the body to radiate excess heat into the air. And when humidity is also very heavy, even evaporation of moisture becomes difficult. Under these hot, muggy conditions it is important that we cooperate with our God-given air-conditioning system. This will help us keep cool.

Helping Our Air-conditioning System

One way we can cooperate with our built-in cooling system on those hot days is to drink sufficient water. Profuse sweating drains the body of water, so a good guarantee against heat exhaustion is to drink plenty of water. Usually thirst will indicate how much to drink. But there is also a built-in human measure of one's need for water-drinking, and that is the excretion of urine. Any drop in the usual quantity or deepening of the usual color shows that the person should be drinking more water. Since it is possible for a person to lose a gallon of water from the skin and the respiratory tract on a really hot day, it pays to drink plenty of water to avoid dehydration. And since the sweat glands are damaged and their effectiveness reduced by sunburn, it is doubly wise to take no chances on too much exposure to the sun.

Besides water, a great deal of salt can be lost by the body through perspiration. It is estimated that 15 grams (three teaspoonfuls) of salt is lost from the body during excessive perspiration. Weariness or hot-weather fatigue, heat cramps, heat-stroke, or even death, can result if body salt is not restored. Some solve the problem by taking salt tablets; however, this is usually recommended only for those who perspire profusely, such as those who work in iron foundries, boiler rooms, laundries or in other very hot places. For most persons, body salt can be replenished in torrid weather simply by sprinkling a little extra salt on one's food. Also, salted nuts, potato chips, pretzels or other salty snacks could be included in lunch boxes. But if one is on a salt-restricted diet, he should check with his physician before adding salt to his food.

To help our God-given air-conditioning system to function properly there is something that we can avoid on the very hottest days, particularly at midday. This is eating heavy meals, especially those rich in fats. A heavy meal will increase body heat; it will draw blood to the digestive organs, diverting it from air-conditioning work. On the other hand, hot-weather eating should not be limited to just snacks or salads, since cutting down a great deal on food may not give one enough energy. Salads are not likely to be nutritious enough in relation to their bulk unless they are made up mostly of protein foods, such as eggs and cheese. Some persons avoid the after-meal lergy feeling and find they sustain their energy better by eating small meals and having their meals more often during the hottest weather. Or it may be possible to eat small meals during the hot part of the day; and then in the evening eat a good but not overly rich dinner.

In cooperating with our built-in air conditioning, it is well to remember that in temperate climates the body has to prac-

tice sweating each year to become adept at it. Hence the first heat wave of the year may bring more discomfort than the same temperature later in the year, when perspiration flows more freely. If you are working, say, in your garden, do not try to do it all on the first hot day of the year. When heat waves strike, many persons find it better to do such work as mowing lawns in early morning or at twilight, rather than during midday. If you must work hard in the sun or in an extremely hot location, especially when the humidity is high, pay heed to how you feel. Do not ignore warning signals of heat exhaustion or heat-strokes, such as nausea, dizziness, headache and faintness and blurring of vision. If one ignores warning signs and succumbs to heat illness, unfortunately, he usually will be more susceptible to heat illness in the future.

Still another way to cooperate with your built-in air conditioning is to wear absorbent, loose-fitting clothing. Tight-fitting, nonporous clothing does not permit free circulation of air, but clothing that is light and loose fitting encourages evaporation of moisture from the skin. With regard to color of clothing, it is true that dark colors, especially black, absorb heat from the sun and that light-colored clothing reflects solar heat. Though colors often will not make much difference, women who wear black on the hottest days do add to their heat stress.

Other Aids to Keeping Cool and Fit

Fatigued persons are more likely to succumb to heat illness than those who are well rested. So try to get enough sleep. Some doctors even suggest an extra hour of sleep during hot weather.

But in certain climates it may not be easy to sleep at night, especially if high temperatures persist along with high humidity. In such weather many persons find

that they sleep better and more coolly on semi-firm mattresses than on soft ones. Also helpful is an electric fan. Since air in motion cools your body, the electric fan is a valuable help. A word of caution, however, about the use of electric fans. Some find that if a direct breeze blows continuously on them they will get the sniffles or a cold. They find it best to direct the fan toward the wall so that the direct breeze does not chill them. An oscillating fan is helpful in preventing continued direct drafts. If you prefer, a fan can be used to pull cool night air into a bedroom by placing the fan about three feet from an open window, facing out. Then open another window or door so that there is circulation and the warm air is pushed out.

Some keep cool by taking advantage of the night breezes, especially by sleeping on a screened porch on the hottest nights. But they may get the summer sniffles unless they put a folding screen around the bed, allowing the air to circulate but keeping the breeze off.

On some occasions it may get so hot and oppressively sticky that we feel the need to cool off in some way. Some like to take an icy-cold shower or bath. Though this is cooling, it is followed by an afterglow, reflecting the body's production of heat to compensate for the cold. A shower or bath in slightly warm water will have longer-lasting cooling benefits.

It is not always convenient to take a bath, of course, but there are other things that can be done. One method of cooling off is to dampen two face cloths in cold water. Wring out the excess water. Put them in plastic bags and then into the refrigerator. When they are chilled, take one and apply it to your brow. Let the other keep cold. When the one on your forehead gets warm, put it into the refrigerator and take out the cold one, so keeping a cool forehead.

If you are really warm and feel oppressed, one of the most effective things you can do is to run cold water over your wrists or immerse your hands and forearms in a bowl of cool water. A piece of ice held to one's wrist helps similarly. In one research test, a number of persons were kept in a hot room with the temperature at 105° and humidity at 75 percent. The subjects felt wretchedly miserable. Then they were allowed to keep one hand and forearm in water (at 59°) and they felt quite comfortable for long periods of time. Such tests indicate that it is vastly more cooling to submerge hand and forearm in water now and then than it is to fan one's face or to lie motionless in the heat.

The same tests revealed, in fact, that doing nothing or just lying in bed in a hot and humid environment not only is an ineffective way to keep cool but it may increase the body's heat burden.

Many persons find it helps them to keep cool if they can keep their feet cool. They know that in the winter if their feet get chilled, they feel cold all over. So in the summer they reverse the process, and instead of keeping the feet warm, they keep them as cool as possible. Each person will have to find his own way to cool feet. One way, of course, is to wear loosely woven shoes that allow air to reach the feet better.

Sometimes to get relief from oppressive heat waves, it may be desirable to go to a cooler place. A beach or park or lake may be fine. Then again, if one has a basement room, it will likely be the coolest place in the house and one could retreat there.

Since it is not always practical to go somewhere, one may be able to keep one's house relatively cool. Window shades might be pulled down on the sunny side. Light-colored ones are more effective than dark ones. When the house is cool and air

on the outside is hot, the windows and doors could be kept closed, but upstairs windows should be kept open to allow warm air to escape. Keep the use of electric lights to a minimum.

Some persons make an elementary air-conditioner by putting a pan of ice cubes in front of an electric fan; the pan may be covered with leaves or flowers for appearance' sake.

Yes, appearance can help you feel cool, and there are some things you might want to do in this regard. Surround yourself as much as possible with blue-green colors; perhaps a touch of cool color in drapery or rugs. White, lacy curtains help you feel cool. Some persons seem cooler when they have a picture of a snow scene in the living room during the summer.

Air Conditioning

The most ideal way of keeping cool is by means of air conditioning, the use of machines that not only cool the air but dry the air. On a very humid day one may feel heat-bedraggled, listless and bored even by things naturally of interest; mental tasks become burdensome. Studies have shown that it takes 50 percent more energy to work in a room at 90 degrees than in one within the limits of 68 to 70 degrees Fahrenheit. Professor John Watt of the University of Texas has collected statistics on air conditioning and worker productivity. In every case he found that output goes up from 22 to 28 percent for factory workers and from 20 to 50 percent for office workers with air conditioning.

Thus air conditioning is increasing in popularity not only for the comfort it brings but also because it promotes productivity.

Air conditioning is particularly valuable for heart patients. Reports indicate that on a hot sunny day the heart must work 57 percent harder outdoors in the shade than indoors in air-conditioned comfort.

Some persons, however, feel too cold with air conditioning. For them the remedy is a simple one: Keep the air-conditioner at only about 10 degrees below the outside temperature. During the hottest weather it is wise to keep the air-conditioner on all the time unless one is gone for a weekend. It can be left on at low power. The machine has to work harder to bring the temperature down than to keep it at a lower level once it is there.

Those who have air-conditioners do well to make certain the air filter is clean. A dirty filter can cause the loss of as much as 50 percent in efficiency.

So there are various ways to keep cool during summer heat. Be alert to cooperate with your built-in air-conditioner. Also, you will feel better doing something than doing nothing. And since tempers tend to fray easily in the heat, be on guard to keep calm. To become irritable and heated up emotionally about sticky weather only makes the situation worse.

If you feel hot right now, why not try cooling your hands and wrists in water. And while you are at it, take a drink of cool water. It is an easy way to counteract the summer heat.

DOCTOR SAYS: 'USE YOUR LEGS'

◆ Heart specialist Dr. Paul Dudley White, in a recent article, writes that exercise may help young men avoid heart attacks later on in life, adding: "Such use of our muscles, especially those of the legs, which make up about forty percent of our body weight and are meant to be used, aids the circulation physiologically in pumping blood up to our hearts against gravity, the valves in our veins preventing the blood from flowing the wrong way. This is incidentally helpful in supplying an optimal oxygenation of the cells of our brains."—*The Atlantic*, October, 1963.

A Tragic Sunday in

THE big clock in the National Stadium in Lima, Peru, showed 5:30. It was Sunday afternoon, May 24, and the big soccer game between Peru and Argentina had six minutes to go in the second half. The stands were packed with about 50,000 keyed-up and excited fans, for the winning team would have a good chance of going to the Olympic games in Tokyo. The score was 1 to 0 in favor of Argentina. Peru had the ball and was dangerously close to the Argentina goalposts. A lightning fast play was made and the ball shot between the two posts and into the net. A shout of "goal" was heard from all parts of the stadium as the frenzied crowd acclaimed the tying score.

But wait! The referee was frantically blowing his whistle! A hush came over the crowd to hear the decision. Then a cry of foul was heard as the referee proclaimed the Peruvian player out of bounds, thus annulling the play. The Peruvian fans burst out with thunderous boos and whistles, voicing their disapproval.

At this point one of the excited fans climbed onto the field and ran toward the referee with the ostensible purpose of showing his disapproval with more than mere words. The police stopped his belligerent advance. "I hate to see Peruvians lose," he exclaimed as the police escorted him off the field. "I don't know what happens to me. I get hot all over." At this moment another fan with heated-up emotions also made an attempt to get at the referee; the police handled him a little rougher. Then another. Soon it seemed to be degenerating into an invasion of the field by the spectators.



By "Awake!" correspondent in Peru

To repel the angry crowd advancing on the field, the police used tear gas bombs. In response, the fans on both sides of the field began hurling pop bottles and any other missiles they could lay hands on. The uproarious crowd speedily demolished a thin dividing wall of brick, the bricks serving as more ammunition in the fight. The angry crowd now ripped apart wooden benches. As the battle grew hotter from the stands, the police hurled gas bombs into the stands themselves. Then came the panic.

Stampede for the Exit

Choking with gas in throat and eyes, hundreds of men, women and children rushed toward the exits for safety. Alas, at this critical moment, many of the exit doors were closed. But the human stampede of crying, hysterical humanity crushed onward, nothing stopping it. Those who stumbled were trampled to death; those who fell over the dead bodies in their path were also crushed, so that in some places the corpses were six deep. The weight and pressure of the crowd at one closed exit forced the corrugated steel panel out of its moorings and freed some of the trapped ones but exacted a heavy toll of those who were in the vanguard of this human ramrod.

Thus what had seemed a gay and happy sports event turned into the worst sporting

event tragedy known in history. The official count: 328 dead, and well over 1,000 injured.

As the angry crowd boiled out of the stadium, some immediately began a campaign of vandalism, apparently in defiance of the police, whom they foolishly classified as their enemies. They smashed the windows of the stadium. They set fire to cars and buses. They stoned the mounted police. They broke into the office of the Goodyear Rubber Company, pillaged it and set it on fire for the reason that it happened to be in the path of the mob. According to the daily *Expreso* of May 26, about fifty buildings, homes, filling stations, offices and banks suffered heavy damage. The vandals had no regard for the innocent owners of cars, buses, houses or other property. Anything in the path of the vandals was destroyed.

All Sunday night confusion reigned in the various hospitals, first-aid stations and the public morgue of Lima as thousands tried to locate and identify their injured and dead.

No One Seemed Safe

Everyone in the stadium, it seemed, whether spectator, player, policeman or a mother with baby, was in the greatest danger. Everyone's life seemed threatened. The referee and players saved their lives by fleeing into a steel-doored dressing room. During the stampede for the exits, a woman knelt to pray with a baby in her arms; she and the baby were crushed to death under the feet of the panicky fans. A policeman off duty had gone to see the game wearing his uniform. At other times his uniform would command respect from the public, but not on this fatal Sunday. Enraged because of police action in throwing gas bombs, several fans, seeing the spectator in uniform, attacked the officer, overpowered him and choked him to death

with his own necktie. Another policeman tried to restore order in the upper stands; the crowd grabbed him by the arms and legs, swung him back and forth, and threw him to his death on the concrete fifty feet below.

Some of the fans had brought their whole family to the game as did one Fernando Zevallos, who brought his wife and five children. He ended up unconscious in the hospital, and when he came to he received the shocking news that his entire family had been wiped out in the horrendous stampede. Another man who lost his family said: "The people came at us like a wave in a bad sea."

Lima and all of Peru were shocked at the loss of life and property stemming from an apparently small and common event. Yet it was no unusual thing for the fans to protest heatedly over a referee's decision on a ball field.

Unruly Crowds at Many Sports Events

Peru is just one of many Latin-American countries that not infrequently have disorders and riots at sports events. Indeed, the *New York Times* of May 26, 1964, commented:

"The emotions roused by the consistent action of play, and compounded by nationalistic fervor, have led to rioting and death in the past, but never so severe as [at] Lima. . . . Many of the elements that engendered that tragedy are present in all soccer games played on an international level. . . . In many countries, where soccer is one of the few diversions and emotional releases for a . . . restless mass, the game takes on the proportion of a kind of controlled warfare. . . . The fans disagree with an important decision, and a few of them erupt. A riot begins. . . . The violent reactions of fans in South America has prompted the construction of special features in soccer stadiums. In Lima, a heavy iron door to the locker room probably saved the lives of the referee and players."

Unruly crowds at Italian sports events are not unusual either. In Italy last year one spectator was killed and eighty-nine fans injured after two soccer games played in Naples and Salerno. Last March the Griffith-Duran fight at the Rome Sports Palace was halted because the spectators screamed and hurled bottles into the ring.

And it was just this past June 17 that Reuters news service reported that in Athens, Greece, 25,000 soccer fans rioted. The game's score was tied at 1-1, and the fans thought the game was fixed. Disgruntled, the fans shouted "Peru! Peru!" Rioting erupted and the fans ripped up fences, surged across the field, destroyed furniture and smashed windows, setting fire to parts of the stadium. Damage was estimated at \$28,000.

At sports events in various parts of Africa disorders break out from time to time. At Johannesburg, South Africa, in May this year, a goalkeeper was assaulted and a number of spectators injured when crowds invaded the fields at two African soccer matches. At Port Elizabeth last year, a rugby game riot sent twenty-six spectators to the hospital.

In the United States it is not uncommon for players to be attacked or to become the target of all kinds of missiles, such as beer bottles and cans. Some fans, of course, drink heavily and go somewhat wild. "The baseball players' great complaint today," reported *The Saturday Evening Post*, "is that they are being bombarded not with fruit alone but with all kinds of dangerous weapons." A high baseball official declared: "We cannot emphasize too much the potential harm that can come to players and spectators from thrown or propelled objects."

Disorders also break out from time to time at other sports events in the United States. At the Roosevelt Raceway, New York, in 1963, disgruntled horse players

battled police and attempted to set fire to the grandstand. Fifteen persons were injured; one man died of a heart attack. In California recently there was a split decision at the Ebihara-Torres fight; the fans hurled beer bottles, tin cans and other objects into the ring. Small fires were started. The fires were put out, but, as the *Ring* magazine put it, "the rioting waxed more and more torrid."

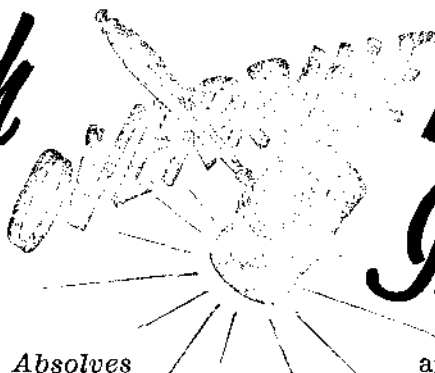
It is evident that rioting and unruliness at sports events are on the increase, just as is violence among mankind. This gives Christians food for thought. Certainly no true Christian would want to be found among those who indulge in rioting, vandalism and violence, resulting in bloodshed and bloodguilt.

One may, of course, determine beforehand not to riot or practice any violence but simply to be a spectator. Yet many are the peaceful spectators who have been injured or killed! By reason of finding himself immersed in a sea of fans accustomed to give in to violence when they disagree with a decision, the mere spectator may find himself in the middle of a riot or missile barrage. No one wants to bring his family to a sports event and the next day bury his wife and children. Who, then, would be showing wisdom to bring his family to a place where some kind of "controlled warfare" may go on? Why put oneself on a potential battlefield? If a Christian lives in a country where people are known to riot at sports events, would it be displaying soundness of mind to surround oneself with a crowd unable to restrain their emotions?

The sober fact is that as nationalism, competition, racial strife and violence reach new peaks, the true Christian will consider the circumstances, giving second thought to the matter, before seeking recreation amid a seething mass of sports fans who are not governed by godly principles.

Spanish Courts

Religious Intolerance



"SUPREME COURT Absolves 'Jehovah's Witness.'" The headline announcing the news in *Ya (Now)*, Madrid's Catholic daily, of May 7, 1964, brought untold joy to thousands of Jehovah's witnesses in Spain as well as to all lovers of freedom and religious liberty. The fact that there are Spanish officials who are not afraid to stand up for justice even when dealing with a religious minority will surely have a favorable effect on Spain's reputation far beyond its national borders.

On March 2, 1964, the Court held a public hearing before a packed courtroom of some two hundred persons representing several nations, to consider the case of José Orzáez Ramírez, convicted of "the crime of illegal association" by the provincial court of Las Palmas, Great Canary Island, and decided:

"We should absolve, and we do absolve the defendant, José Orzáez Ramírez, of the crime of illegal association of which he was accused in the present case, with the declaration of the costs being annulled. Let any attachment be lifted and let all bails that may have been established

and constituted in the present case be canceled."

The decision struck out at the religious intolerance that has been practiced in many Spanish provinces where Jehovah's witnesses have been arrested, jailed and fined when apprehended while engaged in group Bible study. The ruling is a precedent-setting step toward upholding for Jehovah's witnesses the right to meet together privately for the purpose of studying the Bible.

The Orzáez case began on December 24, 1960. While others were busy merry-making on the eve of Christendom's holiday, a group of thirteen persons had come together at the home of José Orzáez Ramírez for the purpose of studying the Bible. A police raid ensued and all were arrested

and held overnight in jail. A complaint was drawn up charging that "José Orzáez Ramírez, who with the title 'Brother Pioneer,' was carrying on a work of propaganda and proselytism, and as on previous occasions was commenting on the Bible and was giving to them explanations of doctrines of the religious sect 'Jehovah's Witnesses,'



Madrid's Palace of Justice

International Association with headquarters in Brooklyn, [New York, and Pittsburgh], Pennsylvania, whose operation and activities are not authorized in Spain."

Since the international Watch Tower Bible and Tract Society has not been able to legalize its Christian activities under the present regime in Spain, Orzáez was convicted of "the crime of illegal association," as director of a clandestine organization. The court of Las Palmas based its decision on Section 4 of Article 172 of the Penal Code, which states that "illegal associations" are "those that be constituted without complying with the requisites or transactions demanded by the Law." On October 27, 1961, the lower court sentenced Orzáez to three months' detention plus court costs. The case was appealed to the Spanish Supreme Court located at Madrid.

Defense lawyer Don Eduardo Ajuria eloquently argued before the Supreme Court that if it were true that the accused "was carrying on a work of propaganda and proselytism" as charged, then it would clearly be indicated that the listeners at the gathering were not members of any organization. If he were trying to convince them or make proselytes of them, then they were not yet under his guidance as members of said illegal organization. In addition, those in attendance were not bound together by any legal ties such as by charter, dues or organizational statutes. Those in attendance did not form an illegal association, but were only attending a Bible meeting. Jehovah's witnesses are not an incorporated legal body anywhere in the world; they are Christians. Therefore, Orzáez was not a director nor a founder of the group, argued the defense.

But does the right of assembly exist in Spain? *Yes!* emphasized the defense. Article 16 of the *Fuero de los Españoles* (Spanish Law) declares that "Spanish will be allowed to meet and associate together

freely for licit ends, and in accord with that which is established by the Laws." Ajuria reminded the court that the Meetings Law of June 15, 1880, is still in effect. Article 2 declares that public meetings are understood to be gatherings of more than 20 persons, and only when this figure is passed would one have to ask for government permission to gather together for licit purposes. As in the Las Palmas case, Jehovah's witnesses make every effort to conform with this law.

"Illegal associations" are also understood to be those whose purpose is to commit crimes against the security of the State, but, declared the defense, the meetings of Jehovah's witnesses are based on reading and commenting on the Bible. Out of respect for Biblical doctrine, Jehovah's witnesses teach that one who commits crimes against the security of any State is also rebelling against God. Such an individual would never be allowed to be one of the God-fearing witnesses of Jehovah. While Jehovah's witnesses do not belong to the Roman Catholic Church, this does not mean that they are not Christians. The reading of the Bible is a most Christian activity. "Can there be a crime in reading and commenting on the Bible?" Ajuria asked the court.

Summing up, the defense pointed out that Article 6 of the *Fuero de los Españoles* was openly violated, for the State guarantees that "no one will be molested for his religious beliefs, nor in the private exercise of his worship." Orzáez was not only molested by the police, but also tried and condemned for having been found in a meeting teaching the Bible.

After the defense's presentation, the Chief Justice of the Court asked the prosecutor to present his arguments. After making a brief résumé of the defense presented, the prosecutor caused a stir among the crowd in attendance by declaring: "I join

myself with the defense in petitioning the absolution of the accused”!

In the ensuing decision handed down by the high tribunal, the court emphasized that only “the founders, directors and presidents of associations” can be criminally responsible for the crime of illegal association, and “that from the facts declared as proved it cannot be inferred that the appellant had any of those qualities respecting the international association, ‘Jehovah’s Witnesses,’ inside Spanish territory.”

The establishment of the right to meet together privately for the purpose of Bible study in small groups is certainly an initial step toward the guarantee of religious liberty in Spain.

Additional Court Victories

Nor is the recent Supreme Court case the only one to be decided in favor of religious freedom. On April 27, 1962, police invaded the home of Agustín Cío Soler, of Manresa, province of Barcelona, and arrested fourteen persons who were engaged in a Bible study. Bible literature was confiscated, and a similar charge of “illegal association” was filed against the jailed Witnesses. Before the case ever came to trial, the Ministry of Prosecution of Barcelona asked that a decree of termination of the indictment be dictated. On January 18, 1963, it was declared that the group had committed no crime, costs would be assumed by the court, and the confiscated Bible literature was all returned.

In Almería, on January 9, 1963, the home of Ana María Torregrosa Navarro and María Ester Sillas Evangelio was invaded by police. Only one of the girls, aged twenty and twenty-two respectively, was found at home, and she was jailed. Subsequently, both girls were fined by the civil governor, and, in addition, criminal charg-

es were pressed against them for possession of “illegal propaganda.” The prosecuting attorney’s office asked that they be sentenced to more than two years in prison and fined 10,000 pesetas, in addition to court costs. The petition was based on the fact that the magazine *¡Despertad!* (*Awake!* in English) had been found in their possession during the search of the apartment. The magazine contained statements made by various North American authorities expressing their shock concerning a previous exposé of religious persecution in Spain.

On May 28, 1963, the provincial court of Almería acquitted the two young girls. The tribunal wrote: “We must acquit and we do completely acquit of the crime of illegal propaganda of which the defendants . . . were accused, declaring the court costs payable by the State.”

Full-time minister Miguel Gil Castell, twenty-two years old, had a conversation with a Roman Catholic priest in Granada, at the end of which the priest turned Gil over to the police. Gil was later charged with committing a crime against the Roman Catholic religion. Commenting on the decision, Granada’s daily newspaper *Patria* (*Fatherland*) wrote in its issue of June 12, 1962, that Gil “was caught with booklets that could serve as propaganda for the sect called ‘Jehovah’s Witnesses,’ to which sect the defendant belongs, but in said booklets it could not be assured that they were for mocking or making fun of the Catholic religion, nor that the defendant devoted himself to publicly look for followers of the sect . . . The court in its decision . . . esteems that the defendant has not committed a crime and it absolves him.”

Some months later the same court exonerated Manuel Mula Giménez and four others of similar charges.

Official Harassment Continues

Such judicial decisions are certainly encouraging for all those who want to see religious freedom practiced in Spain. Yet there is still much to be accomplished. Spain's Ministry of Government, which controls police activities, continues to approve the fining of Jehovah's witnesses. During the six-month period between November 1963 and April 1964 Jehovah's witnesses have been jailed and/or fined on the average of one every two weeks!

Two young girls, Francisca Almarza Ruedas and Francisca López Pastor Abad, twenty-four and eighteen years of age respectively, during the past year have been fined a total of \$1,000 by Palencia's civil governor for "threatening the spiritual, national, political, and social unity of Spain," because they teach the Bible privately to others.

On April 2, 1964, in Castellón de la Plana, police illegally entered the home of Jesús Laporta Germán and his fourteen-year-old sister. Bibles and Bible literature were confiscated and even the keys to the house were carried away. Florentino Castro López, age twenty-seven, who happened to be found in the home, and seventeen-year-old Juan Pedro Ruiz Martín were taken into custody and sent to jail for twenty days. Later, Laporta was arrested and fined 5,000 pesetas (\$83.33). Thus, Laporta's fourteen-year-old sister, of whom he acts as guardian, was the only one not jailed, being left without protection. In a similar fashion, these same police authorities jailed Laporta and Castro for thirty days in June 1963, charging them with propaganda and proselytism.

December 25 is a date when devout Spaniards especially think of the promises contained in the Sacred Scriptures concerning the coming of Christ's kingdom. Therefore it seemed particularly appropri-

ate that visits be made on neighbors that day to encourage them and to build up their faith in God's promises for everlasting life under the kingdom of his Son. One such group visited the village of Petra on the island of Majorca, where many were pleased to listen to the readings from their own Catholic Bible. Upon finishing their Christian ministerial service, the group returned to the railroad station for the ride back to their home city. There they were apprehended by police officials and submitted to lengthy interrogations at police headquarters. The group's Catholic Nácar-Colunga Bibles and other literature were confiscated, and four were fined 1,000 pesetas each (\$16.67) by Majorca's civil governor for "carrying on proselytism in private homes for the sect 'Jehovah's Witnesses.'"

In their appeal to Madrid's Ministry of Government, the young ministers ably demonstrated that their only purpose was to share with others by private conversations the godly knowledge and wisdom contained in the Holy Scriptures. To do so is a command of Jesus Christ himself, and the *Fuero de los Españoles* upholds such freedom. It was pointed out that they were not doing any kind of work in order to sign up members for a religious organization, as the police maintained, but that they were only indicating to others the benefits to be derived from reading the Bible.

The Government Ministry ruled on February 4, 1964, that "an evident attack against the spiritual unity of Spain" had taken place. The official denial of the appeals quoting local officials declared that the appellants were "trying to find an interpretation of the Law adjusted to their private convenience, contrary to all legal procedure."

Who Twists the Law?

But in regard to Spanish laws dealing with religious liberty and freedom of expression, just who is it that is "trying to find an interpretation of the Law adjusted to their private convenience, contrary to all legal procedure"?

The law in question is the Law of Public Order, which was adopted by Spain's legislative body, *las Cortes Españolas*, on July 30, 1959. Article 2, Section a, declares: "Acts contrary to the public order are those that perturb or try to perturb the exercise of the rights recognized in the *Fuero de los Españoles* and other fundamental laws of the Nation, or those that commit crimes against the spiritual, national, political and social unity of Spain."

In a speech before *las Cortes* to encourage adoption of the law, the Minister of Government, Lieutenant General Camilo Alonso Vega, on July 28, 1959, explained various aspects of the proposed law. In reference to the spiritual, national, political and social unity of Spain, he underlined that crimes against such unity "can only be considered in the use of illegal or illicit means or methods for the purpose of attacking [such unity]; that is, at the margin of the guarantees conceded in the *Fuero de los Españoles*. Summing up, it can be affirmed that the Law of Public Order is the Magna Charta of social living together, because it confirms the aphorism that 'Salus Populi suprema lex' [Let the welfare of the people be the supreme law]."

Therefore, the spiritual unity mentioned could not refer to religious unity, for the *Fuero de los Españoles* does not guarantee religious unity but, rather, religious freedom! While the law does not allow external manifestations and ceremonies of other than the officially protected State religion, it states that "no one will be molested for his religious beliefs nor in the private exercise of his worship." The Catholic *Guía*

de la Iglesia en España (*Church Guide in Spain*), 1960 edition, lists more than twelve non-Catholic faiths as existing in Spain, including Jehovah's witnesses, with a total membership of over 20,000, and these groups are ensured the right to worship privately according to Spanish law.

If religious freedom is guaranteed, then there cannot at the same time be religious unity. The spiritual unity mentioned in the Law of Public Order does not apply to religious unity, for such an interpretation would be in direct contradiction to the superior law guaranteeing religious freedom. If religious unity were referred to, then it would also be necessary to fine the great majority of Spanish lay Catholics, for they express notoriously different views as to the precepts and teachings of their own religion.

Under the title "Freedom of Religion," Tomás Allende editorialized in the March 14, 1964, edition of the local newspaper *Prat* of Barcelona, that actually no religious unity or even a united Catholic majority exists in Spain, and therefore non-Catholics should be afforded wider religious freedom: "In Spain the Catholic religion is imposed by force, from the standpoint that the 32 million Spaniards are considered Catholics, when only 10% of them fulfill the Catholic precept of attending Holy Mass on Sundays. For many it becomes a heavy and unbearable burden to know that they are counted among the 'Catholics' of the world."

So then, Jehovah's witnesses cannot be guilty of 'attacking the spiritual unity of Spain.' It is not Jehovah's witnesses but, rather, a few bigoted officials who are "trying to find an interpretation of the Law adjusted to their private convenience."

Do Witnesses Proselytize?

Jehovah's witnesses are deeply interested in the welfare of the people, as is also

the Spanish Law of Public Order. Throughout the world they teach and demonstrate by example how to live together in peace and harmony. They are also in complete accord with one of the avowed purposes of the Spanish National Movement; that of doing everything possible to improve the moral health of the people. But how can moral health be improved? Not by selfishly drawing away from others, as is the practice of some, but, rather, by teaching and sharing with others the knowledge of the great God of the universe, and of his book the Bible, which contains the most elevated thoughts and principles concerning spiritual health and morality.

"But that would be proselytism!" one might exclaim. Interestingly, no Spanish law prohibits proselytism. To the contrary, the law states that "every Spaniard will be allowed to freely express his ideas, as long as they do not threaten the fundamental principles of the State." It is true that the law prohibits external religious manifestations, and Jehovah's witnesses respect and observe this law. But certainly such prohibition cannot apply to private conversations between individuals. That would contradict the right of freedom of expression and would make it necessary to monitor and control all conversations between individuals. Surely the Ministry of Government does not have in mind such a State, as is sometimes advocated by Communist countries.

Then, do Jehovah's witnesses proselytize? They certainly do *not*, if by proselytism one has in mind the practice of conversions by force, used by some fanatical religious sects in times past.

However, if by proselytism one means that he teaches others by word and example about God and concerning his moral principles and promises as recorded in his Word, so that others make a change in their lives in order to practice true Chris-

tianity, then Jehovah's witnesses are very proud to answer Yes emphatically. Such an affirmative answer should be given by all Christians, for that is what Jesus Christ did, and that is what he commanded his true followers to do. "Everyone, then, that confesses union with me before men, I will also confess union with him before my Father who is in the heavens," declared Jesus. "Preach the word," command the Holy Scriptures. "With the mouth one makes public declaration for salvation." —Matt. 10:32; 2 Tim. 4:2; Rom. 10:10.

Roman Catholic authorities agree with this need to make public declaration. In his encyclical letter *Divino Afflante Spiritu* of September 30, 1943, Pope Pius XII declared: "What is there more sublime than to examine, to *explain*, to *expound* to the faithful, and to defend against the unfaithful, the very Word of God? . . . Then let all those who expound the Divine Word do so wholeheartedly. 'Pray for understanding', work to more deeply penetrate in the secrets of the sacred pages each day; *teach* and *preach* in order to open to the rest the treasures of the Word of God." [Italics ours]

In the preface of the Nacar-Colunga Bible, Gaetano Cardinal Cicognani, former papal nuncio to Spain, wrote of the lamentable lack of Bible study in times past, a "lament that we could repeat in our days—that the faithful know very well the names and history of the horses which take part in the races and their riders, but they do not even know how many epistles there are of Saint Paul, and they are almost completely unfamiliar with the Book that contains the fountain of life."

Barcelona's daily *La Vanguardia Española* (*The Spanish Vanguard*) indicated what should be done about such lamentable lack of Bible study, in its issue of September 1, 1963: "It is necessary to undertake an active and apostolic campaign for the

diffusion and reading of the Bible, especially that of the Sacred Gospels. The religious ignorance that unfortunately exists among Catholics is owed to a lack of learning, which is fundamentally acquired with the reading and meditation of the doctrine of Christ contained in the Gospels and founded in the books of the Old Testament."

Yes, how important it is that the Christian encourage others to read the Bible and teach them how to transform their minds in order to conform with the perfect will of God. Not to do so would make the Christian useless, empty and insipid. So declared Spanish priest Jesús Urteaga when writing on the subject of proselytism in the September 1963 issue of the magazine *Mundo Cristiano* (*Christian World*):

"It is not necessary to present arguments to come to the conclusion that our life is authentically Christian when it is apostolic and *proselytist* . . . If you want what God wants, you will feel great desires to pull the whole world toward our Father God—this is proselytism . . .

"The world today, as that of yesterday, that of twenty years ago, demands a direct and personal apostolate by Christians.

"If it is the same to us that a man be a Buddhist, an atheist or indifferent and

'it is up to him,' it is because we are not very much under God's influence . . .

"If the first Twelve would have been as useless as many of us are, the Church of Christ today would be only a small historical remembrance. But they were proselytizers as God commands.

"Today, Christ asks of all of us more apostolate and more proselytism . . .

"Those that are not proselytizers are sleeping Christians, useless, empty, insipid and pusillanimous, without salt and without light. In the eyes of God their lives are sterile."

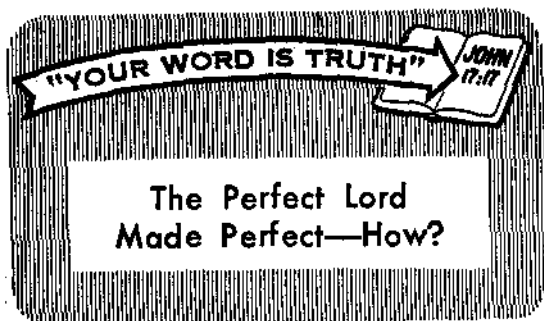
Jehovah's witnesses are not empty or insipid Christians. Their lives are not sterile, for they are busy talking about God and his purposes. They produce good fruit for His honor and praise by encouraging others to live by the Biblical standards of true Christianity. Yet in Spain Jehovah's witnesses are often fined and jailed for so doing.

More than thirty cases involving Jehovah's witnesses are still waiting to be heard before the Spanish Supreme Court. Spanish judges will have ample opportunity to add further dignity to their government by overruling religious intolerance and taking a firm stand in defense of religious freedom.

Solving the Thievery Problem

◆ A witness of Jehovah in Georgia in the U.S.A. related this experience at a circuit assembly: "The business where I am employed has in recent months had much trouble with theft by employees and also in finding persons upon whom they could depend. There was a ring of thieves that stole about \$20,000 worth of merchandise. This has caused much bad publicity for the firm and has hurt the business. Some months ago when an opening occurred, I sent a brother over to fill out an application. I told my employer that he was a Witness and could be depended on. My employer hired him.

"A month passed and another opening occurred. One afternoon my employer said: 'When I hired this first person that goes to your church, wasn't there another member of your group that filled out an application?' I told him there was, and also that there was a third Witness who was interested in part-time work. He told me to send him also, because he was thinking about making changes in the whole warehouse. At the present time there are three Witnesses employed at this firm, and in the past several months the problems that once plagued the company are no longer a problem."



The Perfect Lord Made Perfect—How?

THAT Jesus Christ as a human on earth was perfect the Scriptures make unequivocally clear. Thus we read at Hebrews 7:26: "Such a high priest as this was suitable for us, loyal, guileless, undefiled, separated from the sinners." Yes, "he committed no sin, nor was deception found in his mouth." In fact, he claimed as much for himself, for on one occasion he challenged his opposers: "Who of you convicts me of sin?"—1 Pet. 2:22; John 8:46.

From such Scriptural testimony we must conclude that Jesus was flawless, perfect, sinless in mind and body as well as in thought, word and action. This being so, how are we to understand the statement appearing at Hebrews 5:9, namely, "after he had been made perfect he became responsible for everlasting salvation to all those obeying him"? Does not this pose a contradiction?

No, it does not. Why not? Because the term "perfect" can apply to various things. It might be likened to the word "mature," which, incidentally, is another English word used at times to translate the same Greek word rendered "perfect" at Hebrews 5:9. A person can be mature physically and yet not mature emotionally, or mature mentally and yet not mature spiritually. So with one's being perfect. The fact that one is perfect in body and mind does not mean that he cannot learn, from study, observation and experience or training.

It appears that it was primarily in this sense that Jesus Christ was made perfect,

that is, perfected for a certain office and work, that of high priest, even as noted from the context: "In the days of his flesh Christ offered up supplications and also petitions to the one who was able to save him out of death, with strong outcries and tears, and he was favorably heard for his godly fear. Although he was a Son, he learned obedience from the things he suffered; and after he had been made perfect he became responsible for everlasting salvation to all those obeying him, because he has been specifically called by God a high priest according to the manner of Melchizedek."—Heb. 5:7-10.

The *New World Translation*, First Edition, in its footnote and its marginal reference at Hebrews 5:9 calls attention to the installation of Aaron and his sons as priests while the sons of Israel were still in the wilderness and right after the holy tabernacle together with its courtyard had been set up. Why? Because this installation ceremony was a prophetic pattern of how Jesus Christ as high priest and the members of his spiritual body as underpriests were to be installed in office or to be made perfect.—See Leviticus chapter 8.

That installation ceremony took place within the courtyard at the entrance of the tabernacle and lasted for eight days. On the first day certain ceremonies and sacrifices were performed involving "the anointing oil and the bull of the sin offering and the two rams," one for a burnt offering and the other for the installation ceremony, "and the basket of unfermented cakes." Although these were all used and offered on the first day, for six more days Aaron and his sons had to remain at the entrance of the tabernacle. With the beginning of the eighth day Aaron and his sons began to officiate as high priest and underpriests.—Lev. 8:2; 9:1, 2.

The various activities that took place on the first day were a shadow of the disci-

plining of Jesus Christ and the members of his body for their positions as high priest and underpriests. That in Jesus' case the period of three and a half years following his baptism was a period of rigorous training is apparent from the above-quoted words that "in the days of his flesh Christ offered up supplications and also petitions . . . with strong outcries and tears." And even as Aaron and his sons were not to leave their place at the entrance of the tabernacle for seven days, so, correspondingly, Jesus Christ did not leave his place of duty from the time of his baptism at Jordan until his death on a torture stake. Further, just as at the end of the seven days Aaron and his sons were fully qualified for the priesthood, so Jesus Christ at the end of his earthly ministry and by Jehovah's raising him from the dead as a glorious divine creature was fully qualified, perfected for his office as high priest.

In support of this we read: "He was obliged to become like his 'brothers' in all respects, that he might become a merciful and faithful high priest . . . For in that he himself has suffered when being put to the test, he is able to come to the aid of those who are being put to the test." "For we have as high priest, not one who cannot sympathize with our weaknesses, but one who has been tested in all respects like ourselves, but without sin."—Heb. 2:17, 18; 4:15.

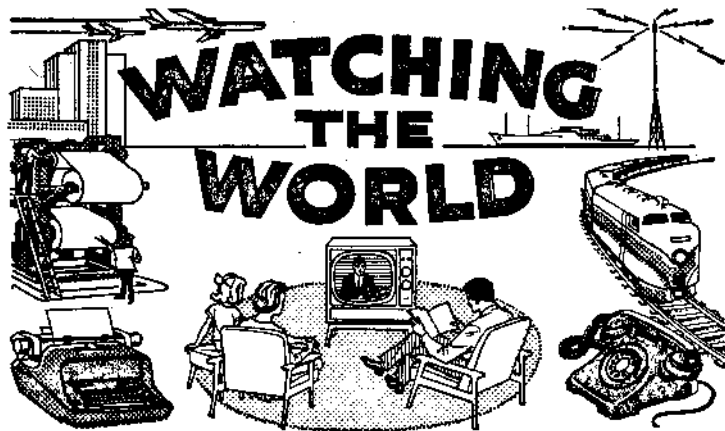
Yes, although Jesus was perfect as a spirit creature before he came to earth and as a human creature from his birth to his death, yet he required this training, this education, the disciplining and testing to perfect him for his office as sympathetic and merciful high priest, his Father completing the perfecting of him by raising him from the dead.

There is yet another sense in which the perfect Lord was made perfect and that was in connection with his obedience. "He

learned obedience from the things he suffered." (Heb. 5:8) True, Jesus had always been obedient to his heavenly Father, but up to his coming to earth his obedience was never really put to the test; being obedient never cost him any suffering. To be obedient to the will of his Father when he was the favored one in the heavenly realm was one thing, but to be obedient to his Father's will when it meant shame, mental anguish and physical suffering was something quite different. So while he was on earth Jesus' obedience was tried in the fire, as it were, and came out hardened, perfected, tempered as steel. An iron sword may be flawless and sharp but certainly a sword of steel is far more durable and of greater usefulness. So also Jesus' testing made his disposition so durable that God could highly exalt him and give him the prize of immortality.—Phil. 2:5-11.

This point becomes especially clear when viewed in the light of Satan's boast to Jehovah that he could turn Job away from Him by subjecting Job to adversity and suffering. Job had kept his integrity under favorable conditions, but only after his having been tested and tried was his integrity beyond dispute, perfected as it were. And so Satan could have argued the same with regard to the Logos, the prehuman Jesus. But he could no longer do so after Jesus came to earth and learned obedience from the things he suffered, for he continued faithful in spite of all that Satan and his agents could bring against him. Thereby Jesus' obedience was proved, demonstrated and perfected beyond any question or charge.

So from the foregoing we see how Jesus, though born perfect as a human creature and remaining perfect in body and mind and sinless in thought, word and action, was nevertheless perfected in his qualifications to be high priest and in his obedience toward Jehovah God, in his integrity.



Courts Suppress Freedom

◆ Mrs. Stuart Anderson of Asbury Park, New Jersey, recently had a complication of pregnancy that caused hemorrhaging. While at the hospital the 29-year-old mother, a former Roman Catholic who is studying to be one of Jehovah's witnesses, signed a statement saying that she was well aware of the danger of her condition, *placenta previa*, but would prefer to run the risk rather than to receive blood, which is a violation of God's commandments. The hospital took the matter to court. Judge Leon Leonard said he could not "find power in this court to mandate that an adult sane person totally aware of all the circumstances be given a medical treatment that she, herself, refuses to accept and has so indicated in written document." The Supreme Court of the state, however, ruled that she had no right to decide, that physicians could give her transfusions if they felt it was necessary, and that her husband was not to interfere. Though the United States Supreme Court was petitioned to protect the Andersons' rights, they refused to intervene. On June 25, when her baby was born prematurely, the hospital saw to it that she was given blood—one pint! Many are the reputable doctors that would

wonder why they gave any at all if only a pint was needed. The answer is plain: It was sufficient to satisfy those who believe that medical science knows more about these things than God.

Civil Rights Law

◆ After debating for 83 days, the Senate of the United States finally passed the civil rights bill on June 19. The vote was 73 to 27. The bill, which still needed approval of the House of Representatives and the signature of the president, outlaws discrimination in places of public accommodation, publicly owned facilities, employment and union membership and federally aided programs. It gives the attorney general new powers to speed school desegregation and to enforce the Negro's right to vote. Although Negro leaders hailed passage of the bill, Governor Frank Morrison of Nebraska significantly stated: "If this legislation is really to be effective, white people, colored people and all races are going to have to accept the responsibility of citizenship to go along with these rights." Pertinent also were the remarks of Governor Matthew E. Welsh of Indiana: "This, of course, does not mean we can expect all tensions to relax and demonstrations to cease."

Breakthrough

◆ The Atomic Energy Commission has for a decade been trying to lower the cost of using atom power as a source of electricity for industry and homes. There were indications that nuclear power in America would be competitive sometime in the 1970's. However, in June, President Johnson of the United States in a speech declared that there had been an "economic breakthrough." It is reported that an atomic power plant at Oyster Creek, New Jersey, is able to produce electricity cheaper than an existing coal-fired plant at the same site.

Scandinavia Tour

◆ On June 20 Russian premier Nikita Khrushchev ended a five-day visit in Denmark. The premier launched his "charm offensive" with goodwill speeches and grandfather talk. Some of his remarks, however, were not regarded by the Danes to be in good taste. For example, at one time he told a crowd of about 3,000 shipyard workers that they should pick a time when big orders come in when they decide to strike. He also said the Danish farms were too small. Observers noted that the Danes have one of the most highly developed agricultural systems in the world, while the Soviet Union is suffering considerably from farm failures. Danish premier Jens Otto Krag told the Russian leader that his analysis was based on an outdated ideology, that his remarks reminded him of Hans Christian Andersen's fairy tales. When an enthusiastic exchange developed between the two premiers, Danish Foreign Minister Per Hækkerup stepped up with two glasses of champagne and tactfully suggested that the leaders drink it before the fizz was gone. Leaving Denmark, Khrushchev continued his tour into Norway and Sweden.

Getting Warmer

◆ Einar Pederson, a Norwegian chief polar route navigator, said that a ten-year study of Arctic conditions has proved conclusively that "everything is getting warmer." "We have not yet established why this is so," Pederson said, "but the facts are there. Glaciers and ice in the northern hemisphere are melting slowly but surely." Pederson has reportedly stated that in the last 40 years about 40 percent of Arctic ice has been affected to some degree by melting. Two theories prevail as to why. One is that there is a layer of carbon dioxide around the earth preventing the heat from escaping into space. This layer presumably has been caused by the massive increase in world industry and the use of the automobile. The other theory has to do with sun spots and heat originating from the earth's core.

Thalidomide Warning

◆ British scientist Dr. Cecilia Lutwak-Mann warned that men, as well as women, by taking the tranquilizing drug thalidomide, could risk deformities in their offspring. Experiments at Cambridge University, England, with male rabbits showed, as reported in *Science News Letter*, May 9, 1964, that "27 out of 40 rabbit matings showed harmful effects of thalidomide given to the males." Gross malformations were found in two litters. The death rate had also been considerably higher.

World of Sound

◆ How to control insects in stored food products has been an age-long problem. The United States Department of Agriculture scientists have been experimenting with sound waves. Moths in the egg-laying stage have been chosen as targets. After bombarding the eggs with sound waves the scientists found that two-thirds of the eggs

never developed and that those that did produced retarded moths. The sound waves came from two radio speakers.

In southern California scientist Hans E. Boemmel is probing the atomic makeup of metals by using sound waves to jiggle their invisible atoms. The same sound wave is serving as a first-rate tool in detecting impurities in metals. Scientists hope by the use of this tool to understand and identify the forces that bind together the nucleus of each God-created atom.

Insecticides and Martinis

◆ Drinkers of alcoholic beverages frequently debate the point whether Scotch and rye should be mixed, whether one should drink before breakfast or not. Authorities in Genoa, Italy, have added something new to worry about. The City Council members of Genoa forbid the use of lemon peel in a martini. They are afraid that the insecticide used in citrus groves, if mixed with alcoholic drinks, might kill the drinker.

Earthquake Strikes Japan

◆ A disastrous earthquake struck northern Japan on June 18. At least 27 persons were reported killed and 244 injured. Property damage ran into the hundreds of millions of dollars. Niigata city, with a population of 290,000, Japan's largest petroleum- and natural-gas-producing center, was hardest hit. Much of Niigata is land reclaimed from the sea, and in the wake of the quake, a large area began to sink. Floodwaters spread over a third of the city. The tremor smashed bridges, exploded oil tanks, set off raging fires, cut railways, damaged highways and destroyed or badly damaged about a third of the buildings in Niigata. The quake that jolted the city lasted for 2½ minutes. It was the worst earthquake in Japan

since 1923. Seismologists reported at least 55 after-shocks in the area. Beside Niigata, the hardest-hit cities were Murakami, Mizuhara, Mitsuoka and Toyosaka. Damage, however, was not as heavy in these cities as in Niigata.

Destructive Storms

◆ A published Associated Press dispatch, dated June 18, stated that heavy rains and fierce winds swept West Pakistan. Storms and floods ravaged Hyderabad district. Deputy commissioner of the Hyderabad district S. M. Wasim said that the fatalities were high. There were some 228 persons counted dead in the Hyderabad district and more than 100 dead in the nearby Thar Parkar district. About 60,000 cattle were reported destroyed.

State of Emergency

◆ On May 22, following weeks of racial strife, a state of emergency was declared in British Guiana, Britain's lone possession on the South American continent. Three weeks later, following the death of a senior civil servant and seven of his children when terrorists set fire to his home, the governor of the colony, Sir Richard Luyt, assumed powers to detain individuals under the emergency regulations. Within a few days over 30 persons were placed in preventive detention, including the deputy premier Brindley Benn and four other members of the government. This was the third time in 27 months that a state of emergency had been declared in this colony, one of the many countries seeking independence from colonial rule.

Service Across the Pacific

◆ A new trans-Pacific submarine cable was inaugurated on June 19. The new cable stretches from Japan to Hawaii, where it joins the old line from Hawaii to San Fran-

cisco. The new \$83,000,000 cable will vastly speed communications between Japan and North America. The coaxial cable is some 5,300 miles long. Direct phone calls can now be made between Japan and San Francisco in six to ten minutes. The new cable has deep-sea repeaters every 20 miles to magnify the electric current and provide clear, accurate communications at all times.

Small-Car Danger

◆ "It's like a sledge hammer hitting a tack." Thus was described the collision of a big car with a small car. In an experiment outside East Haddam, Connecticut, one morning in early June, big cars were pitted against small cars to test them as to their safety factors. It was found that in virtually every case small cars proved poor seconds in crashes with the bigger models. A two-year police depart-

ment study of 1,300 accidents involving cars of 3,000 pounds or less showed that the chance of death or injury was twice as great in the smaller cars as in the larger models. But small-car people say that is not the entire story. They argue that small cars do not get into as many accidents, that the accident rate in big cars is substantially higher. They also contend that the small-car driver hits far fewer pedestrians and bicycle riders than the big-car driver. Most insurance companies are said to offer a 10-percent discount to drivers of small-compact cars, based on "lower bodily injury and property damage because of the smaller size and weight and related safety factors." Because the smaller car is easier to maneuver it may get involved in fewer accidents. But when involved in accident the small car usually comes out second best. A big car may be safer for its oc-

cupants, but is far more lethal to others, which is also a point to consider.

Burn Your Sins Away

◆ A most unusual church service took place in the Grace Methodist Church of Atlanta, Georgia, on the last Sunday of 1963. In front of the altar there were a half-dozen metal urns with combustible material. A clergyman with a thin flaming torch lit the contents of these urns. Then the congregation, some 1,200 strong, lined up before the altar. They were given a large sheet of paper on which they wrote their past sins. Silently they knelt before the altar and threw the paper into the flaming urns. As the sheets or bits of paper burned to ashes, so the members of the church believed their sins were forgiven. But the Bible shows that it is only by faith in Jesus Christ that it is possible to gain forgiveness of sins.



When God Is King over All the Earth

Have you ever seriously considered what it would be like if God were the only and absolute king over all the earth? You pray for it every time you repeat the Lord's prayer: "Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven." That time is now very near! Read what we can expect when it is realized. Learn what we must do to share in its blessings. Send for and read this encouraging and hope-inspiring booklet. Each, 4d (for Australia, 5d; for South Africa, 3½c). Or get seven for 1/8 (for Australia, 2/-; for South Africa, 17c).

WATCH TOWER

THE RIDGEWAY

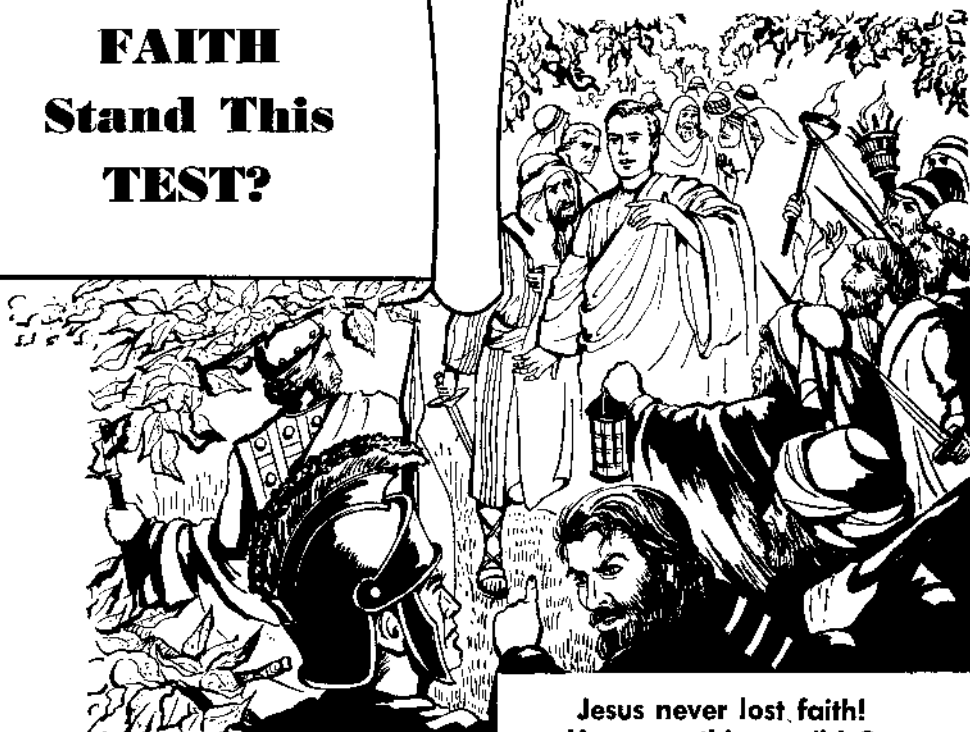
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**Jesus never lost faith!
How was this possible?**

One reason certainly was that he knew what to expect, what the future held for him in the way of trials and opposition. So he was prepared. And, knowing that it was God's will for him, he could rely entirely upon his Father for his strength.

Did you know that *your* faith is going to be tried severely—in the near future?

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Awake!

Why the Lack of Christian Thinking?

Nonreasoning Travelers but Remarkable Navigators

When People Defy the Law

Portuguese Embassy Writes "Awake!"

AUGUST 22, 1964