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CONTENTS

Do Not Let Evil Harden You!	3	What the Political Campaigns Showed	20
The Holiday Season	5	Tokyo's Olympics	23
Northern Europe and North America—as		Heavier Lungs for Men	24
Different as Luther and Calvin	9	We Knew It Was the Truth	25
Square Dancing—an Expression of Joy	15	"Your Word Is Truth"	
The Healing Power of Plants	16	Who Are the "Other Sheep"?	28
		Watching the World	30

Awake!

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

—Romans 13:11

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Number 24

DO NOT LET EVIL HARDEN YOU!



DO YOU want to be happy? Do you want to be content?

Do you want to have peace of mind? Then guard yourself against the common mistake of letting evil harden you.



There is no question about it, evil abounds in this world of ours. There are evils of catastrophes, such as earthquakes and floods; there are the evils of accidents, which often leave persons disabled and disfigured for life; and there are the many incapacitating and life-shortening diseases, such as arthritis, cancer and diabetes. Perhaps most prominently today loom up the evils of social injustices in homes, in communities and in whole nations because of personalities, because of religion, nationality, color or race.

Many are the victims of social evils who let themselves become hardened by them. As a result, they take extreme action that is both unwise and unjust. Thus, writing in the *New York Times Magazine*, August 16, 1964, Hubert Wilkins, the executive secretary of the National Association for the Advancement of Colored People in the United States, discussed the folly of the

current trend of Negroes' resorting to violence in an effort to gain their ends more rapidly. Among other reasons why such violence is unwise, he cites the blunt inescapable fact that the Negro in the United States represents but 10 percent of the population and that to gain his ends he really needs to win friends and influence people rather than to antagonize them by violent methods. He therefore urges Negroes to support a moratorium on actions that may bring violence: "Whether violence grows out of an honestly spontaneous eruption of emotions or whether it is drummed into life by incantation or other incitement it does little good, either as a catharsis [that is, as a purification of emotions by arousing pity] or as a corrective of social ills. It brings on looting and grand thievery."

Yes, letting evil harden one so that one returns evil for evil is foolish. It merely compounds the misery and makes the remedy more difficult to achieve. Wisely God's Word counsels against it by precept and example: "Do not show yourself heated up because of the evildoers. . . . Let anger alone and leave rage; do not show yourself heated up only to do evil." Two injustices do not make matters right.—Ps. 37:1, 8.

Among the examples found in the Bible highlighting how NOT to respond to evil is that of King Saul of Israel. King Saul was faced with what he viewed as an evil

when he heard the women of Israel singing: "Saul has struck down his thousands, and David his tens of thousands." He saw in this comparison a threat to his security as king of Israel. (1 Sam. 18:7-9) As a result, he became so hard, so envious, so hateful that he made the killing of David the consuming passion of his life. But all in vain. On two occasions he had to drink the bitter cup of humiliation as he learned that the one whom he was hunting down as a wild beast had magnanimously spared his life. And in the end David did become king of Israel, while Saul came to his end, a hateful, bitter, frustrated suicide.

On the other hand, there was David. It would have been easy for him to have let himself become hard, hateful, bitter and vengeful because of Saul's so unjustly trying to kill him. On one occasion Saul threw a spear at David, trying to pin him against the wall with it. Because of Saul's pursuit of him, David had to take refuge in mountain fastnesses. But did David let this evil treatment harden him? No, he remained loyal to God and God's principles, to his people and even to Saul the king. As a result, he was protected by Jehovah God, prospered and in God's due time became king of Israel. More than that, David was privileged to write almost half the psalms recorded in the Bible, succeeded in extending the boundaries of his land to their divinely appointed limits, and had his dynasty established as the one through which eventually Jesus Christ, the promised Messiah, would come. What a rich reward he received because he did not let evil harden him, make him bitter, hateful and vengeful, but waited on Jehovah!

This is God's message to all who today are suffering gross social injustices. Do not engage in uprisings, in rebellions, in

riotous violence, but wait on Jehovah God to set things straight. " 'Therefore keep yourselves in expectation of me,' is the utterance of Jehovah, 'till the day of my rising up to the booty, for my judicial decision is to gather nations, for me to collect together kingdoms, in order to pour out upon them my denunciation, all my burning anger; for by the fire of my zeal all the earth will be devoured.' " And while keeping yourself in expectation of Jehovah, heed the threefold command to 'seek Jehovah, seek righteousness, seek meekness.' Obeying that command will keep you from hardening yourself.—Zeph. 3:8; 2:3.

The same principle applies to our everyday relations. How much happier many homes would be, how much happier many places of employment would be, if those suffering from the selfishness and tyranny of others would heed the advice of the Christian apostle Paul: "Return evil for evil to no one. Provide fine things in the sight of all men. If possible, as far as it depends upon you, be peaceable with all men. Do not avenge yourselves, beloved, but yield place to the wrath; for it is written: 'Vengeance is mine; I will repay, says Jehovah.' Do not let yourself be conquered by the evil, but keep conquering the evil with the good."—Rom. 12:17-19, 21.

We cannot improve on divine wisdom. What God commands in his Word is not only the right thing but also the wisest thing to do. Not letting evil harden you results in your own happiness, peace of mind and contentment. More than that, such a course is the most likely to succeed in improving matters; certainly it will not make matters worse. And above all, by leaving one's cause in Jehovah's hands one can rest assured that eventually the outcome will be for the best.



The Holiday Season

MILLIONS of persons look forward to the Christmas holidays. Not only are they glad for the vacation, but many are happy because of the cheery spirit of friendliness and generosity that often prevails. For some persons it is a time for love and laughter, and happy fellowship with dear ones. Minds are turned toward promises of "peace among men of good will" and thoughts of doing things for others.

Often the holiday season is spent in a joyous family reunion, with relatives far and near getting together and sharing pleasant memories and experiences. A feature of the occasion is a tantalizing feast of seasonal delicacies, the mere sight of which makes the mouth water. The children especially enjoy the celebration, particularly when everyone opens the colorfully wrapped gifts. The excitement, laughter and squeals of delight associated with this holiday season make it a most pleasant time for many families.

Present-Day Trend

Yet many of these same persons are disappointed by the marked trend away from the traditional family Christmas. Practically everywhere they observe that big business now dominates the celebration, and the sole purpose of many celebrants seems to be to have a riotous time. Although this has resulted in Christmas



being popularized to an unprecedented degree, few persons apparently give any thought whatsoever to the birth of Jesus Christ, the event the occasion is supposed to commemorate.

Nowhere is this more evident than in Japan, where Christmas has become a major cele-

bration since World War II. Last December *Newsweek* magazine observed: "In Japan, where Christians make up less than 1 percent of the population, Christmas is now the biggest holiday of the year. . . . The season starts in mid-November and continues on until January. The last days of December swim by in a series of parties in homes, offices, factories, and nightclubs that leave the nation with a colossal hang-over on which to start the new year." The central figure of the Christmas celebration is not Christ, but Santa Claus.

This popularizing of Santa Claus, however, did not begin in Japan, but in nominal Christian countries such as the United States of North America. Businessmen, who profit from the celebration, are the ones largely responsible, for they have used Santa to bolster business. In connection with the use of such sales gimmicks, the book *The American Christmas: A Study in National Culture* noted: "The studied exploitation of the festival did not develop fully until the third decade of the

present century. . . . Both merchants and advertising agencies recognized the commercial potentialities of folk festivals, and began to exploit these occasions shortly after 1920. This was immediately successful and has continued unabated to the present."

But what many people find even more disturbing than the commercializing of Christmas is the senseless revelry, heavy drinking, immorality and increased crime that invariably mar the holiday season. The December 21, 1962, issue of *Time* magazine commented on troubles around Christmastime, saying: "Beginning about Thanksgiving, family quarrels become fiercer, relations with relatives become more strained, tradesmen assume a forced friendliness, and the dispenser of holiday cheer begins to feel there is not an honestly cheery face to be found anywhere. . . . Part of the strain, of course, is financial . . .

"Alcoholics and their families have an especially rough time of it because the Christmas spirit so often comes in bottles. One family counselor estimates that this problem alone poses potential trouble for some 3,500,000 families annually, and the lipstick worn home from the office party disturbs millions more."

Some Revealing Information

Does it disturb you that a holiday season intended by some to glorify mankind's Savior should dishonor him to such an extent? The notorious behavior at Christmastime has caused many persons to be deeply concerned, and some have taken the time to investigate. This has turned up a great deal of surprising information regarding Christmas, much of which has been published in newspapers and magazines for all to read.

For instance, did you know that early Americans who were endeavoring to live in accord with God's Word did not cele-

brate Christmas, and that in 1659 they actually passed a law forbidding its celebration? *Look* magazine of last December 31 brought this to light, noting: "Christmas itself did not have the same hold on the youthful United States that it did later. In early New England, celebrations were forbidden by law because the Puritans were offended by the pagan origin of many Christmas customs."

Early Americans, however, were not the first to forbid the celebration of Christmas. "In Cromwell's time," *MacLean's* magazine of January 6, 1962, observes, "the Puritan church of England not only ignored the so-called birthday of Jesus, but prosecuted any unregenerated souls who dared to keep it in secret."

Pagan Roots

The reason for this legal action against Christmas was that it originally was a licentious pagan festival. It had been adopted by apostate Christians centuries after the death of Christ, and the Puritans knew that it had no place in true Christian worship. An editorial in a Puerto Rican newspaper, the *San Juan Star* of December 24, 1962, made the following interesting observations:

"The anniversary of the birth of Christ was not celebrated until the fourth century A.D. . . . December 24th or 25th, however, was finally chosen as the official birthday of Christ. The ancient Greeks and Romans as well as the Huns, Goths, Teutons, and Celts celebrated the birth of the unconquered sun on those days. . . . The Greeks celebrated the re-birth of Dionysus in mid-winter . . . The bringing of gifts to the child-god Eros was part of the Dionysian festival. Christmas is indeed an ancient festival with pagan roots . . . Yes, Christmas is a pagan holiday."

This is not simply the conclusion of a few persons. It is well known. For example,

note what the authoritative work *The New Schaff-Herzog Encyclopedia of Religious Knowledge*, Volume III, page 48, says about this: "The pagan festival [in commemoration of the return of the sun] with its riot and merrymaking was so popular that Christians were glad of an excuse to continue its celebration with little change in spirit or in manner. . . . The festival rapidly gained acceptance and became at last so firmly established that even the Protestant revolution of the sixteenth century was not able to dislodge it."

If you want to check this information for yourself, go to the public library and consult the reference works there. If you look in *The Encyclopedia Americana* under "Christmas" you will find this: "The celebration was not observed in the first centuries of the Christian church, since the Christian usage in general was to celebrate the death of remarkable persons rather than their birth. . . . In the 5th century the Western church ordered the feast to be celebrated on the day of the Mithraic rites of the birth of the sun and at the close of the Saturnalia, as no certain knowledge of the day of Christ's birth existed. Among the German and Celtic tribes the winter solstice was considered an important point of the year and to commemorate the return of the sun they held their chief festival of yule, which, like other pagan celebrations, became adapted to Christmas."

"Most of the customs now associated with Christmas were not originally Christmas customs but rather were pre-Christian and were non-Christian customs taken up by the Christian church. Saturnalia, a Roman feast celebrated in mid-December, provided the model for many of the merry-making customs of Christmas. From this celebration, for example, were derived the elaborate feasting, the giving of gifts, and the burning of candles. Lights also played

an important part in most winter solstice festivals."

Examining the Bible Record

These facts, which have been widely publicized in recent years, are not unknown to people in general. Yet many feel that what they are celebrating is not a pagan feast but something that is clearly set out in the Bible. After all, does not the Bible tell about the birth of Christ, the giving of gifts by the "wise men" to the babe Jesus and other things that are called to mind at Christmastime?

Why not open your Bible and see what it actually does say. Read carefully what is related in Luke chapter 2, verses 1 through 20, and in Matthew chapter 2, verses 1 through 16.

Now, what indications do you find there in the Bible as to the time of year Jesus was born? Does not the account say that shepherds were in the fields tending their flocks? Since December in Palestine is the rainy season, it is unlikely that shepherds would be out-of-doors with their flocks at that time of year. Notice, too, that this was the time of the registration, when the people were required to travel to their native city to register. Is it not unlikely that the Roman authorities would require a people already inclined to revolt against them to make such a trip in mountainous country to register in the dead of winter?

The evidence is quite conclusive that the date for the Christmas celebration is not supported in the Scriptures. Even *The Catholic Encyclopedia*, Volume III, page 727, admits that, not Jesus' birth, but "the well-known solar feast, . . . celebrated on 25 December, has a strong claim on the responsibility for our December date." So can Christmas really be said to be a celebration of the birth of Jesus when, as it is plain to be seen, it is not even the time of year he was born?

But what about the popular Christmas customs of giving gifts and decorating a tree? The Bible account does not mention anything about setting up and decorating a tree. And did you notice that the shepherds did not bring any material gifts?

The Bible record makes clear that the gift bringers were, instead, "wise men from the east," who were guided, not by angelic instructions, but by a "star in the east." An examination of various Bible translations will reveal that these "wise men" were not kings, but magi or astrologers. And although astrology is popular among many people, God condemns it. It is also observed that by the time the astrologers arrived in Bethlehem Jesus was no longer a babe in a manger, but had grown and was a young child living in a house.—Isa. 47:12-15.

Another important thing to note is that those astrologers were not at first directed by the star to Jesus in Bethlehem, but to murderous King Herod in Jerusalem. Now, if God had used the star to guide them, would he have directed them first to Jerusalem so that they would come in contact with that dangerous king? Obviously not, for when the star finally led the astrologers to Jesus and they were about to report his whereabouts to Herod, God stepped in and warned them in a dream so that they departed for their own country by another route.

It was this intervention by God that saved his Son, for when Herod learned that the astrologers had fled without reporting to him, he sought to kill Jesus by destroying every young boy two years of age and under in the district of Bethlehem. From a careful reading of this Bible record, is it not apparent that the menacing star that led the astrologers was of demon origin? Yes, it actually was a scheme of Satan the Devil to expose Jesus to murderous King Herod! So then, when gift giving is done

at Christmastime in imitation of what those astrologers did, is it really in honor of Christ?

Pursuing a God-honoring Course

When a person becomes acquainted with the Bible account, it becomes apparent that the Scriptures do not support the Christmas celebration. To the contrary, that celebration distorts the truth regarding events in connection with Jesus' birth, and actually idolizes astrologers who are condemned in God's Word the Bible. This may surprise some, but, if they are truly sincere in their desire to do the will of God and if they really appreciate God's provision of his Son, they will not continue to be a part of something that so obviously dishonors him.

Now, this does not mean that it is wrong for families to get together at any time and to enjoy themselves by eating and drinking in moderation and having happy fellowship. Not at all! It is a grand thing when friends and relatives can be together, and it is good to give things to persons you love. Spontaneous, uncompelled giving brings real happiness, not only to the receiver, but especially to the one who gives.—Acts 20:35.

Is it not true that the Christmas celebration often robs persons of this joy by making them feel compelled to give? Actually a gift means so much more when one gives it, not under compulsion, not because it is expected, but out of love. This Christian giving, along with pleasant fellowship with dear ones, can be enjoyed anytime during the year. It does not have to be done in celebration of a God-dishonoring holiday. So, you see, when one conforms his conduct to what is pleasing to God, that which brought genuine joy and happiness is not lost, yet, at the same time, what was a source of anxiety when one celebrated Christmas is gone.

Northern Europe AND North America

—as different as

LUTHER AND CALVIN

By "Awake!" correspondent
in Denmark

IT IS generally known that in many fields the attitude of the people and the arrangements of society in North America are different from those of Europe. But only a few know that many of the differences are connected with the different ways in which two leaders of the Reformation viewed the Bible.

If, for instance, a Dane, after having lived in the United States for several years, takes a trip to the old country, the first thing he will notice is, as a rule, the big difference in living standards and economic activity. But he may not be aware of the fact that one of the reasons why the United States became the richest and most productive nation of the world is said to be the Bible faith of a man in sixteenth-century France, John Calvin.

The next thing our visitor to Denmark may notice is the church attendance, which is deplorably low and comes far short of the attendance in America. People over in North America believe more in the Bible.

They show more interest in religion. Not only are they less constrained in discussing the subject, but they even spend a lot of money on religious activity. The American is not left in any doubt about the fact that money is needed for

this purpose and that he has the "blessed privilege" of donating the money. Nevertheless, the minister and the missionary in America have long been held in high esteem. It is respectable to be religious. Of course, you have churches that are

more "respectable" and some that are less "respectable" than others, but you do not have a privileged State Church as in Lutheran Northern Europe.

The law is different. The law of the United States has given the citizens great religious freedom. Separation of Church and State is carried through, farther there, probably, than in any other place. Not that the legislators were atheists or that religion was of no importance to them, but, on the contrary, they had a strong religious conviction that State and Church ought to be separated. Religion was very important to the makers of the American Constitution, and their Calvinistic view of the Bible has marked their work and the later legislation.

Also, morals are different, at least officially. You can see it in the public attitude toward conduct of those contemplating marriage in the United States, which differs from the more liberal ways of the Scandinavians. Further, you can



see it in the American film censorship, which the Europeans stamp as old-fashioned and often describe as puritanical, with a direct but generally unconscious allusion to the historical cause of the phenomenon.

We could mention other examples of differences, but those mentioned are clearly connected with the spreading of the two main streams of Protestantism after the Reformation.

Special Cause of the Differences

Truly, there are many reasons why "the New World" on the American continent assumed characteristics of its own. The vast and almost virgin land stimulated the colonists, and its riches opened up great prospects to them. But it was the sense of duty, the industry and thrift that the New Englanders brought along from Western Europe that enabled them to take up the challenge and develop the resources of the country, and all these characteristics were encouraged by the Calvinistic Bible climate from which they came.

The influences carried to the new nation with the immigrating Catholics and Lutherans from all parts of Europe, and the liberal Bible view that has since then advanced on both sides of the Atlantic, have not been able to change the United States from being a country marked by Calvin's view of the Bible; and the leveling out that has taken place between the two continents because of the two-way flow of influences has not been able to change Northern Europe from being a region marked by Luther's view of the Bible.

How, then, did these two men with their different views of the Bible come to influence the two main camps of Protestantism? The answer may help us better to understand our fellowman on the other side of the Atlantic Ocean, especially why he generally has another attitude toward

the Bible. The answer may also help us to reconsider our own point of view as regards the Bible. At least we will get to see that it is of no little consequence how we think about this Book. It has been a powerful factor in the lives of men and nations in the past and the present, and will be so in the future too.

Calvin's Reformation

In 1528 the Frenchman John Calvin had left his theological studies and thrown himself into the study of law and arts when he got the chance to read some of Luther's writings and thereby was carried away by the Reformation. Five or six years later he broke away from the Roman Church and stood up as a reformer himself. Although he closely followed Luther on the two essential points: that justification is obtained by faith and that the Bible and not the pope or the church councils is the determining factor as to what is the true faith, Calvin's effort to represent a "Bible Christianity" nevertheless led to a protestantism distinct from that of Luther.

From 1541 to his death in 1564 he worked with untiring energy as a leader and reformer from his headquarters in Geneva, the Rome of Calvinism. His special reformation spread from Switzerland to France, the western parts of Germany, the Netherlands, England and Scotland, and later it came to America with Puritans, Presbyterians, and Baptists; also immigrating Methodists and Anglicans carried elements of Calvinism along with them.

Calvin was more intellectual and systematic than Luther. "To both Luther and Calvin the Bible was decisive . . . , but in a different way," says the church historian Hjalmar Holmquist.¹ To Calvin the whole Bible was inspired by God word for word. He saw the Bible as God's *law* from which you can directly draw rules for the life of the individual and society in both spiritual

and practical, everyday matters. Because of this view the Bible was read.

Discussing the extent of Bible reading in Lutheran Denmark in the sixteenth and seventeenth centuries, P. G. Lindhardt, D.D. and professor of theology at Aarhus University, Denmark, has this to say: "In the reformed [Calvinistic] countries, especially in *England*, Bible reading is far more common, in the church as well as in the home; there the Bible . . . really became the people's book which until the present time has influenced English manner of thinking and speaking to an amazing degree . . . But there, it must be admitted, the Bible view was different—at least in puritan circles. People were able to read the Bible *without qualifications*; it was the Word of God to such a degree that it worked by itself, and all situations in life were to be governed by it. All that is not allowed by it, is forbidden, was the principle, contrary to the Lutheran principle: What is not forbidden by it, is allowed."² This attitude of the Calvinists or reformed Christians toward the Bible made them Bible distributors before the Lutherans.

This view of the Bible also caused strictness in the demands for holiness and obedience. Calvin did not teach that Christians could earn God's favor (justification) by good works, but he taught that they were predestinated to salvation and that the fruits of the spirit, their good works, were signs of their election. While Luther saw God as the merciful Father, God was to Calvin the sovereign Majesty whose will must be done and whom man must serve and honor above all. Virtues such as diligence, thrift, chastity, honesty and conscientiousness were stressed, and Calvinists became generally known for their industry and hard work, their strong will to endure in the belief that they were

God's chosen ones and were doing God's will.

This attitude manifested itself in the zealous and extensive missionary work carried out by the reformed or Calvinistic churches, and also in the Calvinists' industry in the secular field. Calvin encouraged the citizens of Geneva to toil for a more healthy economy. He understood "that most important for an economic recovery was industry and hard work, orderliness, honesty, thrift, moderation in life and unity for the sake of mutual benefit. This he taught the citizens of Geneva, and little by little he taught it to the whole Calvinistic world. Therefore it became the carrier of the growing commerce and industrial activity."³

Calvinistic services were simple, without ornamentation or images, without altars and organs. The sermon, baptism and the Lord's supper remained. As a rule the sermon is sober. There is nothing mystical about baptism or the Lord's supper. The baptism is a symbol or a sign. The Lord's supper is viewed as a memorial. Bread and wine are nothing but symbols of the body and blood of Jesus. They are not transformed, as taught by the Catholics, and they *are not* the literal body and blood of Jesus in a mystical way, as taught by Luther. And according to Calvin only the worthy may partake of the Lord's supper. Against the unworthy, strict disciplinary measures were taken. Accordingly, a pure congregation is aimed at, and therefore meddling in its administration by the secular authorities is ruled out. The reformed churches are generally separated from the State.

The English State Church is Calvinistic in doctrine only, while it is Catholic in worship and ceremony, and Lutheran in its organization as a State Church. Because of the bad experiences of the Puritans with the State Church in England, those who

fled to America saw to it that in the new land Church and State were separated. Consequently, no single denomination was favored by the State, and the way was prepared for many denominations to arise. Furthermore, the Calvinistic organization of the church had an educational effect on the people toward democracy and tolerance, and in this way too it contributed to the American Constitution and the great personal freedoms that this guarantees. Although the church discipline internally often expressed itself as intolerance of the worst sort, externally Calvinism has shown great tolerance and, with its Bible view, made room for greater individualism than Lutheranism. That is why the many denominations and sects have come mainly from the reformed churches.

No doubt you can point out reformed churches that have little resemblance to the picture we have just sketched. That is because many different circumstances made themselves felt in time and modified the characteristics of the churches more or less. Only the group that adhered to the original view of the Bible as God's Word and in which each member through diligent study of the Bible let himself be filled with the power of this Word would be the one that remained untouched by the world and its materialistic and faith-destroying philosophy. Calvin's reformation and Bible view were able to prepare the way for such a true Christian church. Now let us see what Luther's reformation and Bible view led to.

Luther's Reformation

Hundreds of years before Luther, lay movements such as the Catharis and Waldenses came to see the distance between the original Christianity and that of the Church of Rome. What characterized these humble people was a strong moral sense supported by diligent Bible study. The Bi-

ble was their standard for doctrine and life. The same stand was taken by John Wycliffe in England and John Huss in Bohemia. Of these preparations to the Reformation, one historian says: "Since the time of the Waldenses, Wycliffe and Huss there were men who by reading the Ancient Scriptures got to see the Truth and the Way in a simple and literal observance of the words of Jesus. These 'dangerous' writings had now been distributed through printed translations into thousands of hands that in believing sincerity grabbed hold of the lifegiving food."⁴

It was not necessary for Luther to produce new evidences or new doctrines in order to start the Reformation. And, in fact, he did not do it either. "During all the reformation commotion there was hardly expressed one thought which was not already thought by Wycliffe one and a half centuries previously."⁵ Luther spoke only the word for which everybody had been waiting, and this he did with his protest against the selling of indulgences in 1517.

The people eagerly accepted his words about the Christian's freedom and independence of the pope, church council or any other authority; the Bible alone was to be his guide. The teaching that a man will not be justified by works but by faith alone also fell on fertile ground. In order to prevent what was now in process—that people unrestrainedly began to split up into more or less fanatic and political and revolutionary movements or, in reliance on God's forgiveness, began to ignore morals and good conduct completely—Luther thought that he had to stress the virtue of obedience toward the worldly authorities, and this he did to such a degree that the political prince or king became the head of the church.

In addition, Luther set bounds for the freedom to interpret the Bible. He taught that only those words in the Bible that

were clear and would direct the Christian to Christ and justification by faith were truly evangelical. He even judged each book of the Bible according to the degree in which it expressed these central teachings, and he thought that some books in the Bible were more inspired and more canonical than other Bible books. The letter of James, which speaks about faith as being dead without works, he could not appreciate as being on a par with Paul's writings, and the Revelation he also disliked. The way he looked upon law and works required that he take a liberal stand toward the "Old Testament." The Ten Commandments he divided otherwise than Calvin, placing no emphasis on the commandment against images. Because of this liberal attitude toward the Bible it was not difficult at all for him to include the quite uninspired apocryphal books in his Bible edition. (These books Calvin would not have!) In fact, Luther exercised a dogmatic Bible criticism, a kind of higher criticism.

A good number of his followers, therefore, did not feel any desire to occupy themselves with the Hebrew Scriptures to any great degree. His somewhat simplified conception of the gospel or good news about a forgiving God caused them to feel no great need for reading the Christian Greek Scriptures either. In fact, Lutheranism did not urge people to read the Bible, and its followers did not do much about Bible distribution. Because of the idea of some of Luther's followers, that the gospel had in fact been preached in all the world since the days of Adam and Eve, the Lutherans were slow in getting the missionary work started. Lutheranism spread to the Scandinavian countries, not through missionary work, but because the kings accepted the new teaching and ordered their subjects to accept it. In many places even the same Catholic priest and bishop

were allowed to continue in office, but now on the king's order as Lutheran priest or bishop.

As an example of the effect of Luther's reformation we can take Denmark, which was reached by the Reformation in 1536. The first real steps toward the educational system promised by the Reformation were not taken until two hundred years later, and then because of influences from Calvinistic England and pietism, a spiritual movement started by Ph. J. Spener, who, though being a German Lutheran, had received many impulses from English Calvinism. Until that time the Bible was not a popular book in Denmark. People could not read.

Then followed a period in which it became the fashion to view the Bible just as another piece of literature, yes, even to despise it. The Bible interest fell to near zero. In 1814 it was found that for several years hardly a score of Bibles had been sold in Denmark.

A new impulse from the Calvinistic part of Christendom was necessary in order to awake "the phlegmatic Danes," as the Scottish Congregationalist Henderson described them in 1814. That year The Danish Bible Society was established on the initiative of Henderson, who was sent out by The British and Foreign Bible Society. The next year he observed that the work went all too slow and said it was due to the clergymen, whose sermons were not Biblical enough. The Bible Society later on apologized by explaining that the slow pace was due to "the difference between the reformed [Calvinistic] and the Lutheran view of the Bible."

In Lutheran Denmark the priest and poet N. F. S. Grundtvig, about one hundred and fifty years ago, could say: "The Lord's book was put on the shelf, fairytales were heard in the Church." Strange enough, he himself caused most of his

countrymen to keep the Bible on the shelf. In 1825 he made what he himself termed "a unique discovery," to the effect that the Bible is not the Word of God, but the Word of God is in the Bible, and the Word of God is mainly the words contained in the Apostles' Creed said at baptism and the Lord's supper. "Only at the bath and the table we hear God's Word to us," he said. His followers took the consequences of this view of the Bible and declared that Christians should not let themselves be "hectorated," or bullied, by the Bible either religiously or morally. Bible reading was never their strong point, and this is the most widespread view of the Bible now in Lutheran Denmark. The circles that have endeavored to stick to the Bible have in almost every case received influence from Calvinism.

Shortage of clergymen and bad church attendance are taken as signs of the ailing condition of the church in Denmark. Various remedies are suggested, and some cast sidelong glances at America, where at least church attendance is better. When a clergyman recommended that the church rate in Denmark be doubled in order to get rid of some of the lukewarm members and teach those "who now content themselves with coming to Church on Christmas Eve and at their own funeral" to show more appreciation for the church, a newspaper asked: "Is he going to do away with the State Church and bring about American church conditions with free and financially strong religious communities?"

The clergyman said No. In Lutheran Denmark many people have much to criticize about religion in the U.S.A. It is unhealthy and of bad taste, some say, and they think of Norman Vincent Peale or Billy Graham. "Can anything [religiously] good come from America?" others are asking. They do not like religious influ-

ence from America. At the same time they have to admit that the Lutheran State Churches themselves are in a weak position.

A Source of Reformation and Renewal

This short study shows us that it was the Bible that delivered the power for Luther's and Calvin's reformation. To the degree that the new churches made the Bible their guide and source of renewal, they were able to reform and exert a good influence on the people, but when they drifted away from the Bible they lost their original strength. The differences between North America and Northern Europe that we have discussed can to some degree be explained by the fact that Calvin was more bound to the Bible than Luther, and his reformation and the territory it covered were therefore influenced by the Bible much more than Lutheran Northern Europe.

We have not looked into this subject in order to choose between Luther and Calvin. True Christianity is neither Lutheran nor Calvinistic, neither American nor European. In our search for the true Christian standard we have to go farther back, back to Jesus Christ and the early Christians of whom we can read in the Bible. But we have treated the subject in order to show that it is of no little consequence how we view the Bible. The Bible has worked as a powerful factor and source of renewal in the life of nations and men in proportion to how much they read it and appreciated it. This has given you an opportunity to reconsider your own stand toward this unique Book.

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A W A K E !

SQUARE DANCING—*an Expression of Joy*

DANCING as an expression of joy is far different from those forms of dancing in which dim lights, passion-arousing music and suggestive movements and embraces are featured. It is a clean and open expression, a joyous physical response to the sheer pleasure of living. Square dancing is like that. You cannot square dance without smiles and laughter and hearty cooperation with others. It is wholesome exercise, and it usually does not present the same danger to good morals that is involved in dances in which unmarried persons are paired off with those of the opposite sex to dance with their arms around each other.

The square dance literally involves a square of four couples who go through a prearranged pattern of swinging and bowing and stepping, gracefully yet vigorously. It also includes such folk dances as the "Virginia reel," in which two rows of dancers face each other. It calls for a brisk tempo and unhesitating leadership from the one who is calling out the progressive movements. It is not so much a question of learning intricate steps as it is of coordinating one's movements with those of other dancers and responding to the directions of the "caller."

Square dancing in North America is derived from older British, Irish and French folk dances. Of late there has been a vigorous revival, so much so that it is estimated that square dancing has at least a million regular, ardent devotees in the United States, with other millions enjoying it occasionally. In any one night square dancing is going on in at least a thousand towns and cities across the country. In New York City alone about a quarter of a million share this stimulating pastime regularly. In Europe, too, square dancing has "caught on." According to the U.S. State Department, American folk dancers abroad are among the best ambassadors of goodwill the nation has.

One good reason for the popularity of this wholesome type of dance is that it can be enjoyed by young and old alike. It is open to people of all classes, since it requires no special talent or training. Only a few basic steps are involved, though almost endless variations are



possible. Indeed, if one enjoys simply tapping his foot to lively music he can learn to square dance and enjoy it. More than that, if you can walk, you can square dance. Why, even the blind and the deaf enjoy it and frequently excel at it!

Think, too, of the fine physical exercise, the relief from nervous tension,

the improvement in poise that result from this wholesome form of relaxation! As one worker expressed it: "The square dance nights are worth a million to us. The little irritations don't bite so hard anymore at home or on the job. I just laugh them off!" Its effects on mind and heart have been highly praised. During World War II, for example, it was used with excellent results to aid soldiers to relax and to get amputees accustomed to using their artificial limbs. It is even now being used in some mental hospitals to dispel mental depression and restore patients to reality and a measure of joy. For hospital patients the tempo is slowed down considerably. Nevertheless, results have been most encouraging. When we think about the joy-expressing and joy-inspiring elements of the square dance, we are reminded of the Bible's assurance that "a heart that is joyful does good as a curer."—Prov. 17:22.

Square dancing also helps to improve relationships. Its tendency to bring young and old together to share precious moments of relaxation and do things together is most commendable. Unlike modern dance fads that have been observed to lead to crude and unmannerly conduct, square dancing, by reason of its inherent joy and graceful cooperative movements, improves manners.

However, even square dancing can have its pitfalls. Surely it would not prove to be beneficial if it became a means of bringing you into regular association with persons who have no love for God and his righteous principles. And it would not be beneficial if it became a time-consuming obsession. But in the right company and in moderation, square dancing can be lots of fun, an expression of joy for young and old, "all together."

The Healing Power OF PLANTS

WHEN the German chemist Richard Willstätter was a boy, one of his closest friends, ten-year-old Sepp Schwab, cut his knee while chopping wood. Since his parents had strictly forbidden him to use the ax, young Sepp concealed his injury. However, after a few days infection set in, and by the time the condition finally came to the attention of Sepp's parents the infection had become serious. A doctor was called and he decided that the only way to save the boy was to amputate the leg at once. It was only after strong persuasion by the parents that the doctor agreed to postpone the operation until the following morning.

That evening when they were discussing what they could do for their son, the father suddenly remembered the marvelous cures performed by a certain shepherd. Immediately the man was found. After examining Sepp, he went out into the fields and came back with a handful of plants. The Schwabs recognized some of them as the ordinary nettle, plantain and watercress. The shepherd cut all of these into very fine pieces, until they were a mass that resembled cooked spinach. This was applied to the wound.

The next morning when the doctor arrived, he was surprised to find

that the infection was considerably improved and the fever had receded. He, therefore, was agreeable to postponing the amputation again. By this time the shepherd had brought more herbs, and this second mixture was even more successful than the first. In time the swelling disappeared entirely and the wound healed.

It is reported that this healing effected by plants made an indelible impression upon young Richard Willstätter, who was watching closely the progress of his little friend. Later, Willstätter studied chemistry at Munich University and became an outstanding student of the biochemistry of plants. For his investigations into chlorophyll and the revolutionary discoveries he made, Willstätter was awarded the Nobel Prize in 1915.

But despite such investigations that revealed the marvelous processes of plants, during the years that followed, the attention of medical men was directed almost exclusively toward the producing of synthetic drugs. Scientists and doctors, for the most part, had no interest in investigating the healing properties of plants. However, in view of the many remarkable cures realized by employing plants, there is certainly no good reason to hold a contemptuous attitude toward them. They have been used successfully in medicine for centuries.

Successful Plant Remedies

For hundreds of years Polynesians used the leaves of the papaya tree to treat their wounds. When a person was injured, his wound was bound in these leaves. Modern medi-



PLANTAIN



NASTURTIUM



FOXGLOVE



CABBAGE

cine now recognizes the value of applying papaya leaves to an injury. Researchers have recently investigated the papaya leaf and found it to be rich in enzymes that are beneficial in the treatment of bruises and in cleaning wounds.

Early in the sixteenth century white men first learned about the curative powers of quinine from the Peruvian Indians. It is believed that these South American Indians had long used the bark of a certain type of tree in the treatment of fevers. One account says that they learned about the curative powers of this tree from an ailing lion that they observed chewing its bark. Regardless of whether this report is true or not, the quinine obtained from *Cinchona* trees is to this day by far the most effective medicine for treating malaria. It has alleviated suffering and extended the lives of countless millions of persons.

But perhaps one of the most important plant remedies is the one that was employed during the eighteenth century by a woman in Shropshire, England. She brewed a tea from leaves that included those of the beautiful foxglove plant, and served this concoction to patients suffering from edema—a condition commonly known as dropsy. She obtained remarkable results, and became noted for her cures.

When hearing of the herbwoman's successful treatment, the medical doctor William Withering did not dismiss her home remedy as useless. Instead, he investigated and found that the heart-stimulating properties contained in foxglove leaves were actually successful in treating dropsy. These leaves came to be an accepted medicine in treating heart conditions. In time it was found that the leaves contained the powerful heart stimulant digitalis, which, to this day, is a most important heart medicine.

Other plants long used successfully in medicine include the poppy, from which

such important painkillers as morphine and codeine are derived. Curare, a poison prepared from plant juices by certain tribes of South American Indians, is now used as a muscle relaxant in a host of paralyses and spastic disorders including polio, tetanus and multiple sclerosis. And ephedrine, which is obtained from medicinal plants used successfully by the Chinese for centuries, is an important medicine in treating asthma.

A Change in Attitude

Despite the many successful plant medicines in use, up until about ten or twelve years ago there was little interest in searching any farther for plants that heal. This all changed, however, with the discovery in the early 1950's of reserpine, the tranquilizing component of the Indian snakeroot *Rauwolfia serpentina*. This discovery marked the introduction of modern tranquilizers, and it touched off a multi-million-dollar-a-year, worldwide search for other plants that might prove useful in treating man's ills.

When commenting on *Rauwolfia*, Dr. Robert de Ropp made an interesting observation as to why many medical researchers were so reluctant to investigate natural sources. "It is curious," he said, "that a remedy so ancient [as *Rauwolfia*] . . . should have been ignored by Western researchers until the year 1947. This situation results in part, at least, from the rather contemptuous attitude which certain chemists and pharmacologists in the West have developed toward both folk remedies and drugs of plant origin. . . . They further fell into the error of supposing that because they had learned the trick of synthesizing certain substances, they were better chemists than Mother Nature . . . Needless to say, the more enlightened members of these professions have avoided so crude an error, realizing that the hum-

blest bacterium can synthesize, in the course of its brief existence, more organic compounds than can all the world's chemists combined."

With an estimated 350,000 known botanical species, and about 2,000 new plants identified and added each year, the field for research in the plant kingdom is almost limitless. "We have scarcely begun to explore its potential," noted one leading researcher. Doctor Evan C. Horning, as laboratory head at the National Heart Institute in the United States, observed: "Undoubtedly the things we are looking for are in the world of plant life." But he added: "Our search is like looking for a small needle in a large haystack."

Cancer Research

Thus far the results have caused investigators to press on in their search. For example, Dr. Alfred Taylor, cancer expert at the University of Texas, noted that "in our twenty years of cancer research we have never had as much success with chemicals invented by man as we are now having with plant extracts." Explaining an advantage of using plants, he said: "As a rule, the naturally occurring compounds are less likely to be poisonous than the synthetic, because they are developed in association with life."

Dr. Bruce W. Halstead, director of the World Life Research Institute, related an incident of the kind that spurs on researchers. An Indian with a huge growth on his cheek visited a mission hospital in Nicaragua. A specimen taken by a mission doctor was diagnosed as skin cancer. When the native was told he would have to submit to surgery at once, he vanished into the jungle. Three months later he was back. He had been treated by a witch doctor with a leafy poultice, and "his face was clear as a baby's bottom."

Not long ago there would be little inclination to investigate such a reported cure. But this is no longer true; now special attention is being focused on plant medicines of so-called primitive peoples and, on occasions, with good results. The examination of a Penobscot Indian cancer remedy resulted in obtaining an extract from the American mandrake or mayapple, *Podophyllum peltatum*, which is now a preferred treatment for certain warts, and is used by some cancer specialists in treating other skin growths.

It is interesting that some common plants have been found to possess promising anticancer properties. An extract from the *Viscum album* species of mistletoe, for instance, was discovered to cause more than a 50-percent tumor inhibition in mice. And an extract from the leaves of a species of periwinkle plant is reported to be successful in treating cancer patients. Surprisingly, substances from the common muskmelon and cucumber also possess good anticancer properties, according to latest research.

Confirmation of Natural Remedies

Certain natural remedies have been used by people for many years. Long experience with them has proved their effectiveness. That they work is what matters—why they cure is not of primary importance. Interestingly, however, modern medicine has confirmed the value of many remedies that have long been popular.

In commenting on this Dr. R. T. Whiteman of Cambridge, Idaho, observed: "Many a granny has used a mold scraped from cheese as an application to open sores. [Some also used moldy bread as a poultice on wounds to prevent infection.] She got results, but she didn't know why. Today we derive penicillin from a certain type of mold. Some grannies applied wet tea leaves to a fresh burn, but modern

medicine has substituted tannic acid solution, which is the active principle of tea leaves."

The recent investigation of thousands of common plants has revealed some amazing facts concerning their healing properties, as Margaret B. Kreig in her new book, *Green Medicine—The Search for Plants That Heal*, explains: "Current research is turning up medicinal properties in everything from lettuce, used by the ancients as a sedative, to apples and onions. . . . Research at the United States Department of Agriculture, in England, and elsewhere has proved that antibiotic properties exist in so many plants that it would take many pages just to list their names. New drugs may come not only from rare jungle vegetation but also from the commonest field and garden flowers and everyday foods."

In Germany, Professor A. G. Winter and a research team collected specimens from 1,248 different families of plants, and an examination revealed that 378, or about 30 percent, yielded an antibiotic. Winter found that within twelve hours after eating plants such as nasturtiums there was sufficient antibiotically active material in his urine to be effective against many species of bacteria. A horseradish poultice produced a similar result. To the surprise of doctors, mustard oil was found to be absorbed through the skin into the body, where it exerted its antibiotic action before being excreted in the urine.

Professor Winter decided to experiment with his own children, who every winter had been subject to tonsillitis and other infections. He coaxed them to eat nasturtium salad, and their resulting resistance to infections was remarkable. Dr. A. Vogel of Switzerland also reports that his experience has been that horseradish, watercress, garden cress and nasturtiums build up immunity to colds and infections. He has also found that poultices of pulped cabbage

leaves are effective in treating swellings, bruises and wounds.

During the Middle Ages lichens held a high place in the pharmacopoeias of medical doctors, and now their usefulness has been confirmed. Dr. Mason E. Hale, Jr., Smithsonian Institution botanist, pointed out that extracts of some lichens act as potent antibiotics. "Approximately half of the species in temperate areas," he said, "will inhibit bacterial growth, and in most cases the active principle has been traced to a specific lichen acid."

It is interesting that the Finns now extract an acid from reindeer mosses in Lapland and produce an effective commercial salve. According to Hale: "It is much more effective than penicillin salves in the treatment of external wounds and burns," and, he said, we can expect "that lichen antibiotics will become increasingly more common in medical practice in the future."

There is now no question about the healing power of plants. Scientific basis has been supplied for reported cures such as related in the introduction of this article. But a word of caution: A few plants can also hurt or even kill. It is dangerous, for instance, for an untrained person to treat a heart condition with the leaves of the poisonous foxglove. Its lifesaving digitalis is a killer in overdoses. It should also be remembered that what may be effective in treating one person may be ineffective or have an adverse effect on another. In the main, however, natural remedies, because they are developed in association with life, do not have the dangerous side effects of many synthetics.

While it would be folly to concern ourselves with physical health to the extent that we neglect our spiritual well-being, it is faith-strengthening to see how Almighty God Jehovah has included in his marvelous creation healing properties to make man well.

What the POLITICAL CAMPAIGNS Showed



ON November 3 the election of Lyndon B. Johnson to the presidency of

the United States for a term of four years brought to an end a long, hard-fought and costly political campaign. In terms of money it was estimated that more than \$200,000,000 was spent during 1964 on political campaigns throughout the country.

Many people in the United States felt a sense of relief when the long period of politicking was concluded by the election. Some expressed the opinion that it would have been better to copy the British method, having the campaign last only a few weeks instead of many months. But even the British campaign, though much shorter, brought many heated exchanges before a Labor government was elected to replace Conservative rule. However, it was nothing like the American campaign in intensity and duration.

One of the Most Bitter

Political analysts generally agreed that the American presidential campaign had been one of the bitterest ever; many saying it was the dirtiest ever. As *Time* magazine of October 30, 1964, put it: "The 1964 presidential campaign has been one of the most disappointing ever. It was going to be a confrontation between opposing philosophies; it turned out to be a wrestling match between volatile personalities. . . . Thus, what the campaign has really come down to is a back-alley fight featuring such pejorative words and phrases as

'liar,' 'demagogue,' 'socialist,' 'irresponsible,' 'reckless,' 'soft on Communism,' and 'fascist.'

Scurrilous paperback books about both candidates have become best sellers. Vicious television commercials have depicted Goldwater as a man willing to sprinkle a little girl's ice cream with cancer-causing strontium 90."

On the other hand, the Republican standard-bearer accused the president of being "the biggest faker in the United States" and the "phoniest individual who ever came around."—*New York Times*, July 16, 1964.

Commenting in *The Saturday Evening Post*, columnist Stewart Alsop wrote: "This has been, by common consent, a dreadful campaign. The campaign has hurt everybody. . . . to paraphrase King Pyrrhus of Epirus, 'One more such campaign, and we are undone.'"—October 31, 1964.

Nor was the British campaign without flame and fury. *Newsweek* of October 19, 1964, stated: "After giving every sign of being unflammable, the British election campaign finally caught fire last week. The igniting spark came off the anvil of the Tories' irrepressible Vulcan, Quintin Hogg, Minister for Education and Science. Speaking at a rally in Plymouth, Hogg was stung by a heckler's taunting reference to John Profumo, the Conservative Minister whose involvement with Christine Keeler helped bring on former Prime Minister Harold Macmillan's retirement last year. Livid with fury, Hogg snatched his glasses from



his face and exploded: 'If you can tell me that there are no adulterers on the front bench of the Labor Party, you can talk to me about Profumo.' "

Thus, on both sides of the Atlantic furious charges and countercharges flooded the communications media. But did all this have any beneficial result for the public at large?

Deficiencies Exposed

One accomplishment of these campaigns was to lay bare the very roots of human government. It exposed its deficiencies collectively and individually for all to see. This put the entire matter in better perspective for any who wanted to look beyond the surface issues.

An interesting comment in this regard was that of the Altus, Oklahoma, *Times-Democrat*, October 4, 1964. In an editorial entitled "Next President—Portrait in Mud," the following points were made: "Whom do you like for president? Do you prefer a 'raving, ranting demagogue' who is the trigger-happy leader of 'reckless and rejected extremes' and who would steer a 'callous course'? Or will your vote go to a 'liar' . . . a crafty millionaire who amassed a fortune in a manner that must cause him some sleepless nights . . . a political schemer who deliberately sets up international crises so he can show off . . . who uses his high office to threaten citizens with exposure as income tax cheaters unless they come across with real money for his party's campaign fund?"

This editorial's conclusion of these charges and countercharges was as follows: "You might think that the comments being exchanged by the two pals just possibly are a bit exaggerated, until you remember that they are being uttered by men whose official stature and grave responsibilities suggest caution, restraint and accuracy as fundamental tools of their

trade. The inescapable conclusion has to be that if either of these gentlemen is reasonably close to the facts in his evaluation of the other, the United States is in for rough sledding the next four years."

The point this paper makes is well taken. If the charges candidates make against each other are anywhere near the truth, then it would show glaring deficiencies in men already in high office and running for still higher office. But if they are not right in their estimation of each other, then what they speak is not the truth and this fact diminishes their stature.

This conclusion holds true even within a political party. For instance, one governor, before his party had decided upon its candidate, said that the man who later won the nomination "has come to stand for a whole crazyquilt collection of absurd and dangerous positions that would be soundly repudiated by the American people in November." But after the nomination, this same official extended congratulations and pledged his full support! Another, who in October called his party's candidate "a man of courage and integrity who has not ducked the issues," had stated previously, in July, that the same candidate spoke in a "dangerous, irresponsible and frightening" manner!

Such shifts in attitude make many wonder if the initial charges were true. If not, then why should they have been made? On the other hand, if these men sincerely believed that what they said was true, then why did they not maintain their integrity to truth and principle and stay by what they charged?

What can be observed from all such tactics within a political party or between political groups is this: For many who are in positions of governmental responsibility politics almost always comes before moral considerations.

The Painful Truth

The truth of the matter, however painful, is just as was noted by a newspaper editorial that said: "The truth is that, as the history of the country amply demonstrates, neither party is conspicuously better than the other in moral terms. . . . under the best of circumstances the corrupting pressures on government are so strong that it is impossible to guarantee that no wrongdoing will ever occur."—*New York Times*, October 23, 1964.

However, can the masses really expect total integrity, honesty and morality in government today? They need to remember that we are living in a time of moral decline. So people should ask themselves who their leaders are, where they came from and what they reflect. In answer they will find that these men are their neighbors, they are part of the community in which they reside, and are part of the way of life of the very ones who vote them into office. What it boils down to is this: If politicians are "sick," so is society at large, for politicians are a cross section of the people they represent. So when mudslinging, immorality and dirty politics are quickly condemned by people in general, they are actually condemning themselves, for it is out of their own attitudes and habits, yes, from their own kind, that leaders are developed.

Honest persons face the sad fact that human society throughout the entire world is ailing. Immorality, a decline in honesty and integrity, is rampant worldwide. This is reflected in the men who occupy positions of responsibility. As an article entitled "We Want Our Politicians to Be Hypocrites," printed in the October 17, 1964, *Saturday Evening Post*, stated: "Peo-

ple are demanding that their spokesmen act not merely as administrators or leaders, but as priests and votaries of the political dogmas and liturgy that are in fashion." The author also said that seekers of public office are pressured to hide their convictions to win public support. So the general public cannot shift their responsibility for producing leaders who are usually no better or no worse than they are.

Something Better

Many who want to see dignity, integrity, truth and morality in government are left with a feeling of futility when they see political campaigns such as the recent ones. They yearn for something better. But where can they turn? Even religious leaders—unlike the early Christians, who were "no part of the world"—urged their parishioners to take sides in the recent political conflict. So those who look to such religious organizations for guidance are told that their hope lies in this present system of things and what they can make of it.—John 15:19.

Yet the Bible holds forth a very different hope. It points to God's promise of a righteous heavenly government that will administer the affairs of all the earth. It shows that we are living in the time when that hope is to become a reality. Read it for yourself in your Bible at Second Peter chapter 3, Matthew chapter 24, and Luke chapter 21.

Then consider the recent political elections again, and perhaps you will see that they have helped you. How? In that they have alerted you to the fact that, at best, human government is not able to provide what men of integrity look for in government. That only God can do.



Tokyo's Olympics

By "Awake!" correspondent in Japan

"THE GREAT DAY IS HERE!" was the announcement in large lettering in the Tokyo newspaper *Mainichi* of October 10. For the thousands of officials and athletes around the world who had planned and toiled in preparation during the past four years it was indeed a great day, as the eyes of many people and nations in the world were focused on the city of Tokyo, where the 18th Olympic games were beginning.

Although it was a sports festival, religion received its share of publicity in connection with the games. The "sacred" flame, carried from the town of Olympia in Greece to Japan by air and then over land and sea, was a reminder that the games originated in ancient Greece to honor the pagan god Zeus.

Arriving in Japan, the flame was divided into four and carried by runners over the length of Japan. On the day before the games the Olympic flame was transferred to a cauldron at the Imperial Plaza in the presence of the president of the International Olympic Committee and other officials. In the evening, at the direction of "High Priestess" Aleca Katselis, who had lighted the original flame in Greece, 35,000 spectators watched an urn installed at the Korakuen Stadium lighted by the flame.

On the following day the flame was transferred by a series of runners to the National Stadium, where the opening ceremonies were held. There, with much pageantry and under brilliant skies more than 80,000 spectators and 7,060 athletes, coaches and officials from 94 countries watched the final Japanese torch runner light the Olympic flame urn at the stadium. Then the Emperor of Japan declared

the games open and received the salutes of the Olympians as they marched past the royal box.

Shinto, the national religion of Japan, too, lent its blessings to the games. Time-honored court dances and music were solemnly dedicated to the Meiji Shrine in Tokyo in the presence of Olympic officials, a Roman Catholic Church dignitary and a member of the Japanese Imperial family. Prayer was offered for the success of the games.

In the Olympic Village a young couple of the Bulgarian delegation was married. They exchanged their marriage vows before an altar that was adorned with the Olympic flag and a large photo of the "sacred" Olympic flame. In explanation, a member of a Japanese news agency connected with the ceremony said: "Instead of the Japanese god we have the sacred fire and the Olympic flag." After the thirty-minute ceremony, presided over by three Shinto priests, the bridal couple drank the traditional three cups of saké, a Japanese wine.

Attendance at the National Stadium was between 70,000 and 80,000 every day for the two-week period. For the daily swimming contests 15,000 jammed into the newly constructed indoor pool. Over 1,000 foreign journalists joined the Japanese newspaper representatives to give the widest news coverage possible. The Syncom-3 communications satellite gave a picture report of the games to viewers in North America and Europe.

Doing everything possible to make the games a success, the Tokyo Municipal Government spent hundreds of millions of yen installing new subway lines, extending others, and improving roads. The Mono-

rail line from Tokyo International Airport to downtown Tokyo was completed. Thousands of workers with brooms and other cleaning equipment gave a finishing touch to Tokyo's usually clean streets. Flowers in boxes were laid along the principal routes of travel.

In the athletic contests eleven new world records and twenty-six new Olympic records were established in track and field alone. As predicted, the United States and the Soviet Union won the greatest number of gold, silver and bronze medals awarded to the first three finishers in each event. The overall tally showed that the Soviet Union amassed a total of 96 medals and the United States 90. However, the president of the International Olympic Committee, Avery Brundage, said the medal tables "are completely misleading." He stated that the compiling of these tables should be discontinued, saying that the games are contests between individuals and not between nations. He added that if awards are to be given they should be given to the city of Tokyo for the "warm and friendly hospitality, for efficient organization and administration and for sensational pageantry."

Speaking out on another aspect of the games, a Japanese newspaper, *The Yomiuri*, quoted Mr. Brundage as saying that he wants to get rid of one of the games' most solidly entrenched rituals—the victory ceremony. He expressed his desire to abolish the practice of raising the national flags of the winners and the playing of their national anthems. Why? Because, he stated, "they only help to generate ex-

treme nationalism." He admitted that "extreme nationalism was affecting the spirit of the games, and should be discouraged in every way possible." As a measure to keep things in check he favored the elimination of team sports and the keeping of contests on an individual basis.

What did the multitude of visitors think of life in Tokyo? Almost without exception they found the Japanese people polite, friendly, clean and helpful. Some found the language barrier and the high cost of pleasure and night life disappointing. Others felt lost. But such things are to be expected in the most heavily populated city in the world.

On Saturday night, October 24, the games came to a close in a final blaze of nationalistic and religious pageantry. For an hour 75,000 spectators watched as the national anthems of Greece, Japan and Mexico were played. The Greek flag was hoisted to represent the birthplace of the games, then the Japanese flag to represent the host nation, and finally the Mexican flag representing the host nation for the 1968 games. The audience saw the "sacred" flame slowly extinguished and the Olympic flag lowered. Then they watched the participating athletes mingle arm in arm and march around the stadium in a final procession. Lending color to the ceremony was a group of New Zealanders who performed a Maori war dance and concluded with a series of Japanese bows before the imperial box, where members of the royal family were sitting. The games thus concluded until their renewal in Mexico four years hence.

HEAVIER LUNGS FOR MEN

● The average man's lung weighs three and a half pounds; the average woman's, two and three-quarters pounds. Even proportionately a man's lung is heavier than a woman's, a man's accounting for one thirty-seventh of his body weight; a woman's, only one forty-third. How many air sacs are there in a good-sized pair of lungs? Some 600 million air sacs. If these were spread out flat, they would cover 2,600 square feet.

**WE KNEW
IT WAS**

**the
Truth**

OUR eighty-year-old mother, Clara King, is active in the ministry. So are her ten children, twenty-four grandchildren and the mates of these who are married, accompanied by her five great-grandchildren. Along with twelve of the in-laws, that makes fifty-two members of the family either sharing in preaching the good news of God's kingdom or training to do so. How did it come about? Let me tell you.

One afternoon in 1939 two zealous witnesses of Jehovah visited our farm home in Western Australia. Mother and one daughter were the only ones at home when they called. My sister, in her late teens, was most impressed by the Scriptural answers they gave to her many questions during several hours of discussion. But mother, a devout member of the Church of England, was very much opposed to the Witnesses because of what the local minister had said about them.

That evening when I came home my older sister enthusiastically shared with

me what she had learned, and together we started to read the Bible booklets the Witnesses had left. Right through until 3 a.m. we studied and all next day and for several days to follow; we eagerly devoured the precious truths of God's Word. Then we declared to the rest of the family at home that we were going to be witnesses of Jehovah God. This met with severe opposition from our mother and eldest brother, although the second-eldest brother showed interest and wished to talk personally with the Witnesses.

Progressively Learning the Truth

Eagerly we waited for the Witnesses to return, and when they did we besieged them with questions and requests to play for us all the recorded sermons of J. F. Rutherford, then president of the Watch Tower Bible and Tract Society. When they finally left several hours later, we had each obtained a Bible and a whole set of volumes for Bible study, but mother firmly refused permission for the Witnesses to come back and help us study. This did not discourage us, however, and we kept on studying by ourselves and telling neighbors and visitors what we learned. Mother threatened and she pleaded with us to stop, our eldest brother ordered us out of the house, but we knew we had found the true religion and we could not let it go. Happily two of our other brothers were now taking a stand for the truth along with us, and a family of cousins next door chose the side of the truth.

The months went by and still no further contact with the Witnesses. World War II began and the opposition against preaching God's kingdom was getting keener in our entire district. About this time our sister who worked in the city came home for vacation. She was a nurse and a very regular churchgoer, so it was arranged that she come home and knock "this non-

sense" out of the heads of those of us who had declared ourselves to be Jehovah's witnesses. By special concession the Witness who had brought the truth to us was invited so that he could be proved wrong before the whole family. The discussion started at the lunch table with two definite sides: We two girls, the visiting Witness and our two interested brothers defending the truth against all the rest of the assembled family. My, what a battle!

At 7 p.m. everyone was still in the same place at the table, but with one difference. Our sister who was a nurse had been completely convinced by the truth from the Bible and she said that from now on she would be attending the meetings in Perth with Jehovah's witnesses instead of going to church. Opposition still continued on the home front, but the arguments were getting weaker.

It was not long until my sister and I realized the need for serving Jehovah to a greater extent, and so one morning we started out on horseback. It was agreed that one of us would go talk to our married sister who lived on a farm a few miles away and the other one would visit all the farms within a ten-mile radius to tell them about God's kingdom. Though we met with some abuse, we returned home elated at the end of our first day of service, having started a Bible study with our married sister and offered the truth to many others in the vicinity.

Things began to change rapidly in the family now. A group Bible study, with the whole family attending, began to be held every Sunday. In September 1940 we four girls were baptized at a convention of Jehovah's witnesses in Perth in symbol of our dedication to Jehovah God. What a wonderful milestone that was in our new spiritual lives! It was with joy and thankful hearts that during the next year my sisters and I saw all the rest of the mem-

bers of the family come to know that this is the truth. The past two years had seen many bitter arguments and tears, but now at last all in the family were firmly united as witnesses of Jehovah.

Trials as a United Family

By now it was 1942 and local hatred had become so intense against our family because of having become Jehovah's witnesses that when we went down the street we were booed and hissed at and our personal property was battered whenever a certain element in our district had opportunity to do so. But some neighbors were very kind.

Early in the year the war situation looked very grim for Australia, and because we lived in a coastal location thousands of troops were camped in the area. Our home being in the center, as it were, of thousands of troops, we saw a great deal of the men and took every opportunity to witness to them and explain why we took the stand we did. We made hundreds of friends among these boys and many of them have since become Witnesses themselves.

If it had not been for our many genuine friends in the army, maybe some of us would not be alive today. They warned us that we were suspected of being espionage agents and that we had come very near being shot at at times.

The propaganda of the local residents against us was very strong. We went about our regular routine, attending Bible studies, and sometimes when we came home quite late at night we found that our home had been thoroughly searched during our absence. Finally the climax came. A staff car with five top army officers arrived, all wearing service revolvers, closely guarded by two van loads of armed soldiers. They marched to the front door and served us with orders to be ready to vacate the farm

within twenty-four hours, as we were detrimental to the area. We asked for full reasons but were given none. We asked if we could seek legal aid, but this too was refused. We asked for at least three days to pack and dispose of our livestock. This was granted, but the major informed us that what we were unable to dispose of within the three days would be shot by the soldiers and disposed of for us.

Try to imagine if you can what this notice meant to us. This was our home. Mother had been brought here as a bride and we had all been born and reared on the place. A property of 7,000 acres stocked with cattle, pigs and poultry to be disposed of in three days! Mother was almost helpless with grief at leaving her home. For three days armed soldiers stood over us while we packed and made arrangements for the stock, but, I must say, the soldiers left guarding us were wonderfully kind and sympathetic. On the third day huge army vehicles arrived, loaded on our belongings and took us off to the home of our married sister in the city. This sister's husband was in the Australian Air Force, but he was kindness itself to us. It was an unforgettable sad day, made endurable only by the knowledge that this was happening to us for the sake of Jehovah's name. How thankful we were that the entire family was fully united during this time of trial and standing together in the strength of Jehovah!

As soon as we were settled in the city our eldest brother went about seeing legal

advisers, and after only three weeks, by their actions the military admitted their error, although not verbally doing so. They returned the family to our home, and many of the officers and personnel voiced their apologies for the dreadful thing done to our family. We were also compensated in a monetary way. The entire experience only served to make us more united in the truth and more determined than ever to keep serving Jehovah with spirit and

truth. We four single girls did not return to the farm, however, because we now saw the way opened to take up the wonderful privilege of the full-time pioneer min-

istry. Two brothers also were in full-time service.

Through the years we have had other trials, as all of Jehovah's people do, but we have also had many joyful experiences. Several of my brothers spent time in prison because of being denied their legal rights as ministers, and many of our neighbors continued their hateful attitude toward us because of our faith. But many of the family have had happy times in the full-time pioneer ministry, and I for a time accompanied my husband in the circuit ministry. We have all had the joy of taking the truth of God's Word to others.

When we heard the Kingdom message years ago we knew it was the truth. How happy we are that we took it seriously and made earnest efforts to help the rest of our family to accept it! It has made us a happy, united family, devoted to the service of Jehovah God.—*Contributed.*

ARTICLES IN THE NEXT ISSUE

- Apathy Can Ruin Your Home.
- Australia's Change to Decimal Currency.
- How Should Homosexuality Be Viewed?
- Two Hours in a Hurricane-tossed Sea.



"YOUR WORD IS TRUTH"

JOHN
17:17

Who Are the "Other Sheep"?

JESUS CHRIST on one occasion spoke of himself as the "fine shepherd" and of his followers as "sheep" for whom he would lay down his life. In this connection he also said: "I have *other sheep*, which are not of this fold; those also I must bring, and they will listen to my voice, and they will become one flock, one shepherd." Who are these "other sheep"?—John 10:16.

According to Christendom's Bible commentators in general, the "other sheep" are the Gentile Christians. Thus Fundamentalist Adam Clarke states: "The Gentiles and the Samaritans. As if our Lord had said, Do not imagine that I shall lay down my life for the Jews, exclusively of all other people; no: I shall die also for the Gentiles." And the modernist *Interpreter's Bible* (1952) reads: "He will bring into his flock those who are not of Judaism." In the same vein the Roman Catholic (Westminster) *Bible Commentary* (1952) says regarding this text: "The sheep of the Good Shepherd are not all to be found within the enclosure of Israel, hitherto the only pen established by God himself—but other sheep Jesus must bring from outside . . . 'Other sheep'—here signify simply the Gentiles."

Is this the right interpretation of Jesus' words at John 10:16? No, it is not. Christendom's theologians so interpret Jesus' words because they fail to appreciate that the Bible holds out two destinies to life for humankind, although but one salvation,

through the blood of Jesus Christ. In general they teach that there is only one destiny for believers, life in heaven, to be realized either directly at death or by way of purgatory, and that the only other destiny is eternal torment or eternal destruction.

However, in so holding these theologians overlook the many promises and prophecies, direct and implied, that tell of a destiny to earthly life. It is implied in God's promise to Abraham. (Gen. 12:3) Since, as Paul shows at Galatians 3:16, 29, those whose destiny is heaven are the spiritual seed of Abraham, it must follow that all the families of the earth that bless themselves in that seed must have another destiny to life, an earthly one. (Gen. 22:16-18) Further, there is the prophecy that "the earth will certainly be filled with the knowledge of Jehovah as the waters are covering the very sea."—Isa. 11:9.

Making clear the two destinies are the words of John at Revelation 21:2-4, where the Christian heavenly congregation is pictured as the New Jerusalem: "I saw also the holy city, New Jerusalem, coming down out of heaven from God and prepared as a bride adorned for her husband. With that I heard a loud voice from the throne say: 'Look! The tent of God is with mankind, and he will reside with them, and they will be his peoples. And God himself will be with them. And he will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more. The former things have passed away.'"

Appreciating that the Bible holds out two destinies; we can correctly understand Jesus' words. The ones of whom he spoke as being of "this fold" are those whose destiny is heavenly, the first of these being among the very ones to whom Jesus spoke. The "other sheep" are those whose destiny is earthly. This is the only construction of

Jesus' words that is consonant with the facts and the rest of the Scriptures.

If, as claimed, the sheep that are in "this fold" refer to just the Jewish Christians, it would have to follow that that sheepfold is the Mosaic law arrangement, which served as a fold for the Israelites. But how could that be, since Jesus in the same account speaks of himself as the door of the sheep: "Most truly I say to you, I am the door of the sheep"? Certainly he was not the door by which sheep or persons came into the Mosaic law arrangement. By no means! More than fifteen centuries previously Moses had brought the Israelites into the Law-arrangement sheepfold at Mount Sinai. This he did by serving as a mediator between Jehovah God and the Israelites.—John 10:7.

Far from Christ's followers being in the Law-arrangement fold, he brought them out from it by being used by God to end the entire old law arrangement by his death on the torture stake: "[God] kindly forgave us all our trespasses and blotted out the handwritten document against us, which consisted of decrees and which was in opposition to us; and He has taken it out of the way by nailing it to the torture stake." As far as Jehovah God and Christ's followers were concerned, that Jewish sheepfold arrangement came to an end at that time.—Col. 2:13, 14.

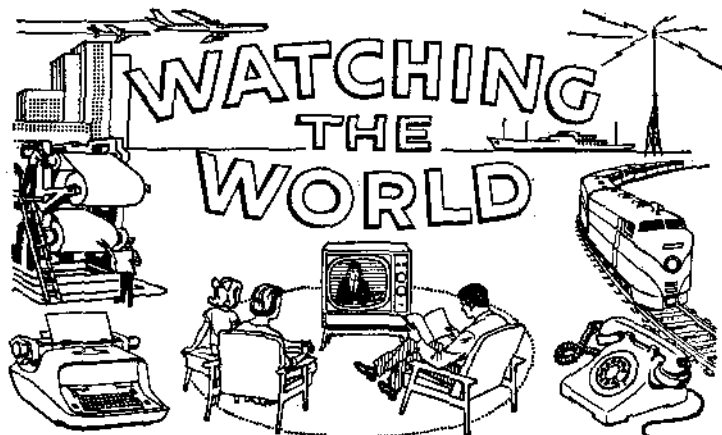
Then what is "this fold" of which Jesus spoke? It could be none other than God's arrangement by the Abrahamic covenant to have a seed, Jesus Christ, and the members of his body, which, according to Revelation 7:1-4; 14:1-3, are limited to 144,000. All these together constitute the seed of Abraham, as already noted. True, the first sheep to enter this sheepfold were the natural descendants of Abraham, but they were able to enter this fold only after the doorkeeper, who could have been none other than John the Baptist, introduced Jesus

as the Fine Shepherd to the Jewish sheep.

In connection with his illustration of the sheep and the Fine Shepherd, Jesus referred to himself also as the door of the sheep. Why? Because it is only in his name and by union with him as his *spiritual* brothers that any creatures can enter into the Kingdom privileges in the Abrahamic covenant arrangement, as pictured by "this fold." And further, he is also the door of the sheep in that he is the faithful Exemplar. Only by copying him and being conformed to his image in faithfulness under suffering and even to death can anyone get into the heavenly kingdom and the privileges of the Abrahamic covenant. As he said on another occasion: "I am the way and the truth and the life. No one comes to the Father except through me."—John 14:6.

Just as a shepherd may speak of all his sheep together as his flock and yet may have more than one pen to house them, so also with Christ Jesus as the "fine shepherd." He laid his life down for all the sheep; all who will get life must be sheep-like. But not all those who gain life will have the same destiny. Those who gain the heavenly destiny are those who belong to "this fold," that is, the Abrahamic covenant arrangement, which includes both Jews and Gentiles, because "God . . . turned his attention to the nations to take out of them a people for his name."—Acts 15:14.

As for the "other sheep," these include the faithful men of old, the faithful witnesses mentioned at Hebrews chapter 11, the sheeplike ones of today who are befriending Christ's brothers, even as Jesus foretold in his illustration of the sheep and goats, and who have the hope of being Armageddon survivors, and their offspring after Armageddon, as well as dead mankind in general who will come back to earth from the memorial tombs.



The Election Results

◆ For Lyndon B. Johnson the American election was viewed generally as an overwhelming triumph. Johnson was elected president by the greatest popular vote in American history—42,328,350, compared with President Eisenhower's 35,590,000 in 1956. The people who went to the polls numbered 69,169,000. They represented 78 percent of the total registered vote, but only 60 percent of the population of the United States of voting age. Many apparently did not favor either candidate. The popular vote for Johnson was 61.2 percent. The electoral vote for Johnson was 486; Goldwater, 52. The election left the United States with the nearest thing to a one-party government since 1936. In the Senate there are 68 Democrats, 32 Republicans. In the House there are 295 Democrats, 140 Republicans. That represents a gain of 38 seats for the Democrats. In the States, governorships held by Democrats number 33; by Republicans, only 17. Obviously the Republican party was hurt badly by the election.

Death Penalty for Eight

◆ Eight men recently received the death sentence from the Malawi High Court for the murder of Elaton Mwachande, one of Jehovah's witnesses who had decided not to participate

in the political elections, because of religious reasons. The acting judge, L. M. E. Emejulu, said that he saw no provocation on the part of Jehovah's witnesses, that they were alive to their civic duties and engaged in community development. The judge further stated that the Malawi Constitution guaranteed freedom of conscience; therefore, Jehovah's witnesses were within their rights not to join any political party or vote. The eight men who took part in the murder of Mwachande were found guilty and sentenced to die. They gave notice, however, of appeal to the nation's Supreme Court.

Church Power Politics

◆ A news release from Santiago, Chile, stated that "behind the scenes of the crucial presidential election in Chile," in which Senator Eduardo Frei was elected, "was the Roman Catholic Church." Although the Catholic church tried to stay in the background, the religious issue was everywhere. And the church left no doubt as to which one of the candidates was its favorite son. Interestingly, the church-backed Christian Democratic party did everything in its power to convince the public that it had no connection with the Roman Catholic Church. Why? Well, Chileans are well acquainted

with the Catholic church's political record.

Teen-Agers and Births

◆ Fifteen percent of the births in the United States today are to girls under 19 years of age, the International College of Surgeons was told on September 11. Last year 600,000 babies, a large proportion of which were conceived in fornication, were born to teen-agers. "One-third to one-half of all girls who marry in high school are pregnant at the time of marriage," said Dr. Mary S. Calderone of New York. "This is in contrast to one out of six in the general population." Dr. Calderone stressed that the teen-age marriage problem is serious because early marriages are more likely to end in divorce.

Violence on Television

◆ Senator Thomas J. Dodd of Connecticut said that there are "an estimated 62,000,000 television sets" in America. These are operating in 51,200,000 homes. "This means," he said, that "each day more than 25 million children, 12 and under, look at television. These children, on the average, spend more time watching television than they do in either school or church." The Senator's point, however, was not television sets but the increase of violence, crime and brutality portrayed through television. Since there is a definite link between the rise of violence on television and the rise in youth crime, the broadcasting industry has been warned to cut down on television violence or face possible action by Congress. A three-year study by the Senate Subcommittee on Juvenile Delinquency revealed that since 1954 there has been a 200-percent rise in crime and violence shown on the television screen. Corrective action was urged by the Subcommittee. Whether any will follow depends much on the public's demand.

Martial Law in Sudan

◆ The closing days of October witnessed the land of Sudan in a state of tension and violence. Premier Sir-el-Khatim el-Khalifa pleaded with the people for law and order. But on November 11 demonstrators attacked the United States, the British and the United Arab Republic embassies in Khartoum. There was no immediate explanation for the rioting.

White-Collar Crime

◆ The *Christian Science Monitor* stated that white-collar crime in the United States has reached such proportions that it makes some professional criminals look like kindergarten crooks. The paper reports that "in 1962 it took burglars 900,000 break-ins to pile up a \$171 million public loss. But insurance companies now estimate that American business loses more than \$4 mil-

lion a day from employee thefts. In cash and merchandise the white-collar bandit carries home more than a billion dollars a year. This may come as a surprise." "But here is the shock," the paper says: "Many dishonest acts are committed not by rank-and-file employees but by executive and supervisory personnel, many with the advantage of a college degree."

Bolivia Seeks Calm

◆ A revolt swept Bolivia in which at least 40 persons were killed and 150 wounded. The revolt tumbled the old regime and ushered in a new government with Gen. René Barrientos, 44, as its president. Former President Victor Paz Estenssoro fled into Peruvian exile on November 4.

Circumcision Reconsidered

◆ The faithful Hebrew Abraham was the first among

earth's inhabitants to be told of circumcision, and this was by his God Jehovah. That was almost 4,000 years ago. Now modern physicians are urging circumcision to prevent cancer of the male sex organ and to cut down the number of malignancies of the neck of the womb among women. *Science News Letter* for October 31 stated that "the reason for circumcision is cleanliness, to prevent accumulation of an irritating mixture called smegma in the narrow space between the male glans and the overlying foreskin. There is little cervical cancer among Jewish women, studies have shown, and this is believed due to the fact that Jewish males are customarily circumcised." About 25,000 American women develop cervical cancer every year, and the report says that between 2,000 and 6,000 men have sex-organ cancer.

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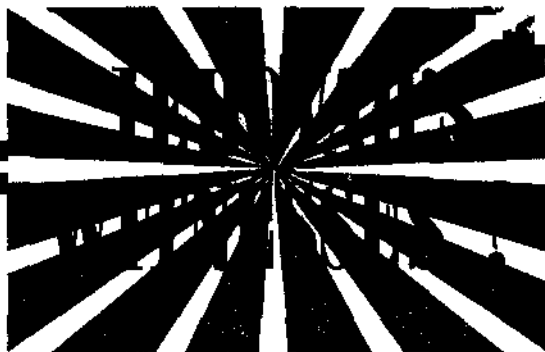
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Why the name



"What's in a name? That which we call a rose by any other name would smell as sweet," said Shakespeare. True, but how, in words, can you distinguish between the sweetness of the rose and, for example, that of the gardenia except by name?

A name, then, is a distinguishing mark of identification, and particularly so if the name has significance in itself—like "Jehovah's witnesses." This name identifies Jehovah's witnesses for what they are: servants of the Almighty God, Jehovah. It sets them apart from others who are also called "Christians" because it distinguishes them for what they do: bearing testimony to Jehovah's name and kingdom. In preaching from house to house and conducting home Bible studies Jehovah's witnesses are unique in modern days, although it is the same method of preaching that identified Jesus as "the faithful and true witness."—Rev. 3:14; 1:5; Luke 13:22; John 18:37.

1965 Yearbook of Jehovah's Witnesses

contains a record of preaching activity consistent with the name "Jehovah's witnesses." In metropolitan cities and tropical jungles, in mountains and deserts, on large continents and remote islands of the sea, the same "good news" is being preached. Read about it! Enjoy the thrilling experiences and blessings encountered during this memorable year.

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