

Awake!

Why You Should Read the Bible Yourself

PAGE 5

Your Body's Fight Against Infection

PAGE 8

Second Vatican Council—How Great the Renewal?

PAGE 12

What to Do When Entertaining Guests

PAGE 20

FEBRUARY 8, 1966

THE REASON FOR THIS MAGAZINE

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

The viewpoint of "Awake!" is not narrow, but is international. "Awake!" has its own correspondents in scores of nations. Its articles are read in many lands, in many languages, by millions of persons.

In every issue "Awake!" presents vital topics on which you should be informed. It features penetrating articles on social conditions and offers sound counsel for meeting the problems of everyday life. Current news from every continent passes in quick review. Attention is focused on activities in the fields of government and commerce about which you should know. Straightforward discussions of religious issues alert you to matters of vital concern. Customs and people in many lands, the marvels of creation, practical sciences and points of human interest are all embraced in its coverage. "Awake!" provides wholesome, instructive reading for every member of the family.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of God's righteous new order in this generation.

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

PUBLISHED SIMULTANEOUSLY IN THE UNITED STATES BY THE
WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.
117 Adams Street Brooklyn, N.Y. 11201, U.S.A.

AND IN ENGLAND BY
WATCH TOWER BIBLE AND TRACT SOCIETY
Wals. H. Howe, Treasurer, The Ridgeway London N.W. 7, England
N. H. KNOX, President GRANT SUMNER, Secretary

Printing this issue: 4,450,000

4s a copy (Australia, 5d; South Africa, 3½c)

Yearly subscription rates
for semi-monthly editions
\$100
America, U.S., 117 Adams Street, Brooklyn, N.Y. 11201 \$1
Australia, 11 Bedford Rd., Birchfield, N.S.W. 8/-
Canada, 150 Bridgeland Ave., Toronto 18, Ont. \$1
England, Watch Tower House,
The Ridgeway, London N.W. 7 1/6
New Zealand, 621 New North Rd., Auckland S.W. 1 7/-
South Africa, Private Bag 2, P.O. Klondfontein, Tvl 70c
(Monthly editions cost half the above rates.)
Remittances for subscriptions should be sent to the office in
your country. Otherwise send your remittance to Brooklyn.
Notice of expiration is sent at least two issues before
subscription expires.

Now published in 26 languages

Semi-monthly—Afrikaans, Albanian, Danish, Dutch, English,
Finnish, French, German, Greek, Hebrew, Italian, Japanese,
Korean, Norwegian, Portuguese, Spanish, Swedish, Tagalog,
Thai
Monthly—Chinese, Claymore, Elifant, Malayalam, Polish,
Tamil, Turkish.

CHANGES OF ADDRESS should reach us thirty days
before your mailing date. Give us your old and new
address (if possible, your old address label). Write
Watch Tower, Watch Tower House, The Ridgeway,
London N.W. 7, England.

Entered as second-class matter at Brooklyn, N.Y.
Printed in England

The Bible translation regularly used in "Awake!" is the New World Translation of the Holy Scriptures, 1961 edition.
When other translations are used, this is clearly marked.

CONTENTS

Are You Gathering with Christ?	3	What to Do When Entertaining Guests	20
Why You Should Read the Bible Yourself	5	'T'd Rather Walk, Thank You'	24
Your Body's Fight Against Infection	8	Benefiting from Bible-Study Aids	26
Second Vatican Council		"Your Word Is Truth"	
—How Great the Renewal?	12	Does Man Go Through a Series of Rebirths?	27
Spurious Text	19	Watching the World	29

Awake!

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

—Romans 13:11

Volume XLVII

London, England, February 8, 1966

Number 3

ARE YOU *Gathering* WITH CHRIST?

IT IS one thing to

claim to be a Christian and another thing really to be one. That is why the expression "professed Christians" has a slightly unfavorable connotation, for it implies that such may only profess to be and not actually be Christians. An even stronger term is "nominal Christians," meaning Christians in name only, the word "nominal" meaning "existing in name only, not actual or real."—*Webster*.

Such expressions do indeed have weight when we consider how many persons claim to be Christians. Have you any idea how many? According to the 1965 *World Almanac*, there are presently almost a thousand million persons professing to be Christians, 993,055,000 to be exact. But what kind of Christians are they? Nominal ones or real ones?

Consider an example. According to the Roman Catholic 1965 *National Almanac* (United States), Italy has a population of upward of 51 million, and, of these, 99.5 percent are Roman Catholics. According to the Roman Catholic Church it is the true Christian church, which means that they believe all Roman Catholics to be Christians. But how can 99.5 percent of Italy's population be Christians when 25.3 percent of them voted Communist in the 1963 general elections? Communism denies God

the Creator, his Word the Bible, and Jesus Christ as the Son of God. Obviously, at least that number of Italians are nominal rather than real Christians.

The fact is that throughout Christendom the great majority of professed Christians are content with a negative goodness. They think they are really doing fine so long as they do not break any of the Ten Commandments. Even their own leaders occasionally admit that fact. Thus Dr. Trueblood, one of America's leading religious educators, was quoted as saying: "Plenty of religions are no good at all. Don't ever say that what we need is religion! I am not interested in religion!" (Los Angeles *Times*, August 17, 1964) And said Jamaica's Anglican Bishop Percival Gibson: "Obviously, if there is no reception of the Holy spirit the sense of mission is absent. We have largely driven the Holy Spirit from our Church life and substituted organizations. We dare not scrap the organizations because we have nothing to offer in their place. Brethren of the clergy and laity, nothing short of a reformation, root and branch, can save our Church, because to continue as we are means spiritual bankruptcy and eventually death." —*The Daily Gleaner*, February 23, 1965.

A real Christian is a follower of Jesus Christ. To be one in more than name only, he cannot be content with a mere negative goodness. He must be a worker, for Jesus Christ certainly was a worker, expending himself tirelessly. Well could he say: "My Father has kept working until now, and I keep working." "We must work the works of him that sent me while it is day." That he meant for his followers to be likewise workers is clear from his words on another occasion: "Not everyone saying to me, 'Lord, Lord,' will enter into the kingdom of the heavens, but the one doing the will of my Father who is in the heavens will."—John 5:17; 9:4; Matt. 7:21.

Jesus made the same point in his illustration of the sheep and the goats. Therein he told of two classes of people into which all mankind would be separated during his second presence, after his taking Kingdom power. The "sheep," who gained his approval and who were rewarded with everlasting salvation, were those who were active, doing something in behalf of Christ's "brothers," cooperating with them, giving them support. To these he said: "Come, you who have my Father's blessing, inherit the kingdom prepared for you from the founding of the world."

In contrast to the "sheep," the "goats" were cursed and consigned to the destiny of the Devil and his angels—everlasting cutting off or destruction. Why? Does the illustration indicate that they were or had been particularly wicked? No, not from their viewpoint. Then what was wrong with them? What caused them to merit that destiny? They had failed to obey God's commandments. They had not been positively active; they had failed to cooperate with Christ's "brothers."—Matt. 25:31-46.

This makes the matter of being more than a nominal Christian a very serious one. Negative goodness will not gain any-

one favor with God and Christ, for it is considered the same as opposing them. Jesus made the same point when he once stated: "He that is not on my side is against me, and he that does not gather with me scatters."—Matt. 12:30.

Gathering with Christ Jesus does not mean merely gathering oneself to him but means gathering *with* him, working, helping to lead others to Jesus Christ. That is why, when he began to invite others to join him as followers, he was not merely inviting them to be listeners, merely to hear and believe what he had to say, but he invited them to be workers. Instead of their working hard daily fishing for fish in the sea of Galilee, he wanted them to become "fishers of men." By fishing for men they were to work gathering others, catching men, as it were, to be followers of Jesus, even as they themselves were.—Matt. 4:19.

And so also with Jesus' parting instructions to his disciples, most likely the five hundred mentioned at 1 Corinthians 15:6. They were counseled to make workers, gatherers, out of others: "Go therefore and make disciples of people of all the nations, baptizing them . . . teaching them to observe all the things I have commanded you." Yes, all these were also to be fishers of men.—Matt. 28:19, 20.

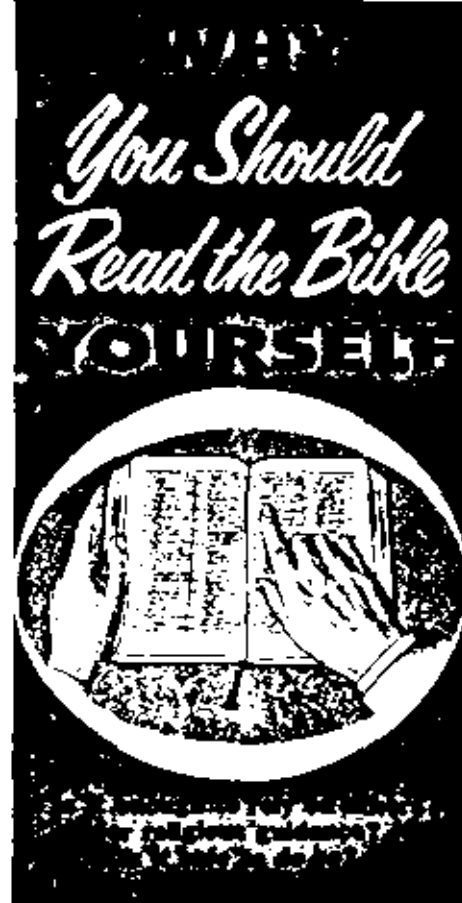
Do you profess to be a Christian? Then you have been favored in that you have come to know at least something about Jesus Christ, for there are ever so many persons throughout the world that have never heard of him and many others who want to have nothing to do with his name. But do not let it rest with merely professing to be a Christian. Do not be merely a nominal Christian; be a real one, one that goes beyond negative goodness and does something, one that gathers with Christ.

"I BELIEVE in God and go to church. My minister tells me all I need to know. He has studied and prepared himself to teach me, so it's not necessary for me to study the Bible." Do you agree with that statement, which expresses the viewpoint of many persons?

Some persons take such a view of religious matters because they say it is too difficult to understand the Bible and that without some higher education one might misinterpret it or fail to understand it, and so they prefer to let the clergy explain it. But is it safe to take such a view? To help us learn the answer to this vital question, we do well to examine the Holy Bible.

What Is the Bible?

The Bible is the Word of God. By means of the Bible, our invisible Creator speaks to us, revealing his name, purpose and will. Thus He guides us in the right way. This is why the psalmist speaks of God's Word as a "lamp to my foot, and a light to my roadway." (Ps. 119:105) The Bible serves as a Light to guide us in these hard-to-deal-with times, because it alone of all books is "inspired of God and beneficial for teaching, for reproof, for setting things straight, for disciplining in righteousness, that the man of God may be fully competent, completely equipped for every good work."—2 Tim. 3:16, 17.



Well, then, is the Bible a book for only certain specially educated persons? Did the Son of God say that his heavenly Father reveals understanding of His purposes only to the worldly-wise and intellectual ones? On the contrary, the Lord Jesus Christ plainly declared: "I publicly praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and intellectual ones and have revealed them to babes." (Matt. 11:25) To "babes"? Yes, to those whom the worldly-wise view as uneducated. The apostles of Jesus Christ, Peter and John, were "unlettered and ordinary." (Acts 4:

13) So God has not favored the worldly-wise and intellectual ones above the ordinary person; in fact, it has pleased God to hide sacred things from the worldly-wise and to reveal them instead to "babes," or ordinary persons. One of the reasons for this is, as the apostle Paul explains, "in order that no flesh might boast in the sight of God."—1 Cor. 1:29.

Since God has chosen to reveal understanding of his Word to "babes," or "unlettered and ordinary" persons, why should such persons feel God's Word is too difficult for them? It is not too difficult for those who look to God for guidance. Why, God's Word can be taught to children. For this reason the Bible says of the disciple Timothy: "From infancy you have known the holy writings, which are able to make

you wise for salvation." (2 Tim. 3:15) So rather than being limited to specially educated ones, an understanding of the "holy writings" can be gained even "from infancy"!

The Bible, then, is written for the guidance of persons humble enough, modest enough to walk with God, really seeking to do the divine will. His written Word contains examples, warnings, counsel and prophecies. It is a true historical Record of the dealings of Jehovah God with mankind. It is written for our guidance and comfort, that "we might have hope." (Rom. 15:4) What a wonderful treasure we have, then, in the Bible! It is a divine library of sixty-six inspired books given to us and preserved for us throughout the ages, that we might know the truth and be instructed in the way of true worship.

Bible Rejected as Source of Truth

The Author of this divine library knows that the tendency of worldly-wise men is to rely on their own wisdom and intelligence; so He gave us a warning not to fall victim to their philosophies: "Look out: perhaps there may be someone who will carry you off as his prey through the philosophy and empty deception according to the tradition of men." (Col. 2:8) In view of this warning, have the religious leaders of today stayed clear of human philosophies and adhered to the Bible for teaching their parishioners? Do the clergy faithfully uphold what the Bible says?

More and more it is noted that clergymen are rejecting large parts of the Bible as myths. For example, one Protestant bishop in the United States said: "I don't see anything special about the birth of Christ. . . . Literal belief in the nativity narratives . . . is not required to be affirmed in our church. . . . I don't think the son of God category is a very useful one."

Many are the clergymen who share similar views. In fact, a new official Sunday-school curriculum was adopted by the United Church of Canada after six years' preparation and at a cost of one million dollars. Viewed as "a major breakthrough," this new course teaches evolution, that the first eleven chapters of the Bible book of Genesis are myths, questions the birth of Jesus Christ as described in the Bible, calls one of the plagues God brought upon Egypt a "children's disease," denies that David killed Goliath, calls the flood of Noah's day a legend and says of the resurrection of Jesus Christ: "Some Christians take the stories literally . . . but others feel unable to do that."

Said a report in the *Toronto Daily Star* of July 4, 1964: "It is the first time a Sunday school course of study has taken such a frankly critical view of the Bible." Shocking? Not to ministers of the United Church and to some Baptists. "If this material is accepted in our Baptist churches," said cleric Frederick Helps, editor of Baptist Sunday-school publications, "it will be a very great step forward." Moreover, it was pointed out by the editor-in-chief of the United Church Sunday-school publications that this critical approach to the Bible is not to be viewed as revolutionary, since it has been taught in most Protestant theological seminaries for forty years or more!

Further, it is well known that the Roman Catholic Church has long placed tradition above the Bible, and more and more Catholic religious teachers in effect deny parts of the Bible. For instance, a priest, writing in a Catholic newspaper, says that "the Garden of Eden was surely not a geographic place but a symbol of man's innocence and happiness in his original life of union with God." As for the Bible account of Jonah and the big fish, a Catholic source says: "The prevailing view

among Catholic scholars is that it is an allegory."* This trend of downgrading the Bible is also found in modern Bible dictionaries and commentaries that the clergy use for their reference works.

How different are the clergy and religious teachers who reject parts of the Bible as myths from the apostle of Jesus Christ who said: "I believe *all the things* set forth in the Law [the writings of Moses, including the book of Genesis] and written in the Prophets"! (Acts 24:14) How utterly different are the clergy from the Lord Jesus Christ, who referred to the book of Genesis as genuine truth, who knew the history of Jonah was true, and who called all of God's word "truth," saying: "Sanctify them by means of the truth; your word is truth"—John 17:17; Mark 9:6-9; Matt. 12:40.

Instead of abiding by God's Word of truth, worldly religious leaders today have gone to cisterns of human philosophy, wisdom and tradition. This reminds us of the words of Jehovah God through his prophet Jeremiah: "There are two bad things that my people have done: They have left even me, the source of living water, in order to hew out for themselves cisterns, broken cisterns, that cannot contain the water." (Jer. 2:13) What these religious leaders offer people is, therefore, contaminated with human philosophies that God's Word warns against. For this reason the apostle John admonishes us: "Beloved ones, do not believe every inspired expression, but test the inspired expressions to see whether they originate with God, because many false prophets have gone forth into the world."—1 John 4:1.

Vital Need to Examine Bible Ourselves

It is by means of the Holy Bible that we can "test the inspired expressions" as

admonished by the apostle John. If we examine the Bible ourselves, then we are in position to reject anything that is out of harmony with the Word of God, and we will safeguard ourselves in these dangerous times when religious teachers are elevating the theories and philosophies of men above God's written Word of truth.

In such a vital thing as religious instruction, is it really wise to rely on some betitled religious teacher for guidance without going to the Bible to verify his teaching? No, it is most unwise, for the Bible commands us: "Make sure of all things; hold fast to what is fine." The Bible writer Luke shows it is a noble course when we 'carefully examine the Scriptures daily' to see whether the things we hear from others are in harmony with the Bible.—1 Thess. 5:21; Acts 17:11.

If we fail to verify what we hear and believe, then what? The Son of God said: "If, then, a blind man guides a blind man, both will fall into a pit." (Matt. 15:14) Each one of us has to render an account to God, and we cannot call upon another to answer for us. If one has been led astray, it does little good to blame another for what one has done. Instead of trusting implicitly in a professed religious leader, a person should verify his guide's teachings before it is too late.

So, then, it is to Jehovah God that we must turn for guidance, and our prayer should be: "Teach me to do your will, for you are my God. Your spirit is good; may it lead me in the land of uprightness." (Ps. 143:10) If you humbly turn to Jehovah God in faith and diligently study his Word, the Bible, He will teach you his way and you will be able to discern between what is true and what is false. Use your God-given Guide, the Holy Bible; you need it.—Prov. 2:10-13.

*Cleric Frank Stone, Catholic Information Center, quoted in *Toronto Daily Star*, November 23, 1963.

YOUR BODY'S

Fight AGAINST INFECTION

ALL around you there are billions of microscopic organisms. You handle things every day that are covered by unseen bacteria, many of which perform valuable services, but some are germs that can produce sickness or even death.

How does your body resist infection by them? Is your skin an impenetrable barrier to their invasion?

What about the many infective microorganisms you take in with the air you breathe, or swallow with the food you eat? Why do they not usually cause harm? How does your body afford protection against them? What happens when you are cut or wounded, and thousands of harmful germs at once gain entrance to the warm tissues and fluids of your body? What prevents them from multiplying and causing sickness and death?

You might think the body would be easily overwhelmed under constant attack by such a formidable host of invaders. Indeed, their great numbers and strength once caused a medical man to call health "the greatest of medical mysteries." Yet, on the other hand, an investigation of the body's marvelous system of defenses stimulates confidence in its ability to repel and overcome unfriendly organisms. In fact, the late physician Walter B. Cannon once said: "When you understand a great deal about the human body and its resources for health, you wonder why anyone is ever sick." Consider some of your body's defenses against infection—defenses with which man has been endowed by the Creator.

Initial Defenses

The first line of defense against disease-causing microbes is your skin. Despite its apparent fragileness, it is an extremely tough barrier that microorganisms cannot ordinarily penetrate. Bacteria do sometimes gain entrance into sweat glands and cause local infection, but unless there is a cut or crack in the skin they cannot reach the deeper tissues. To avoid such breaks in the skin that would allow openings for the entry of unfriendly organisms, oil secretions keep the skin freely flexible.

Then, too, the flow of perspiration washes bacteria from skin pores, and skin secretions contain acids and enzymes that can kill bacteria or, at least, impede their growth. For example, the potent dysentery bacteria in a drop of fluid can survive for hours on a glass slide, but when placed on the clean palm of your hand they will die within about twenty minutes. The eyes, too, are washed by tears that contain a mild bacteria-killing substance that protects them from infection.

Even should microorganisms enter your body through the nose or mouth, they meet a strong line of resistance. For instance, hairs of the nasal cavity serve to strain out the bacteria-laden dust particles you inhale. And should these particles cause irritation in the nose, they are sneezed out; or your nose begins to run and

they are flushed out. Infective organisms entering the mouth are resisted by anti-septic substances found in your saliva. If they are swallowed and washed into your stomach, the highly acid gastric juices will attack and destroy them. Very few bacteria make it alive from your stomach into the intestines.

Nevertheless, a fantastic number of bacteria do populate your intestines, mouth and nasal cavity. Most of these bacteria are harmless, and many, such as those in the intestines that manufacture essential vitamins, are beneficial. In fact, there are so many in the intestines of the normal human that a sizable proportion of fecal matter is composed of dead microorganisms. In a normally healthy mouth, it is said, every fifteen drops of saliva are estimated to average 750 million microorganisms! However, they are normally prevented from entering your body tissues and fluids in significant numbers by the linings of the alimentary canal, nasal cavity and upper lung passages, which present a difficult-to-penetrate barrier, much as the skin does.

These linings are coated with a thick, slimy secretion called mucus, which entraps bacteria, on the flypaper principle. In the main breathing passages tiny hair-like growths called cilia (not to be confused with true hair) are constantly waving in this mucous fluid, sweeping bacteria caught in the mucus toward the throat. They are then swallowed, to meet the destructive gastric juices in the stomach; or sometimes they are coughed up. Germs are thus often prevented from reaching the delicate tissues of the lungs.

When the Skin Is Breached

Suppose, however, a breach is made in the body's initial defenses; by a nail puncture of the skin, for instance. Immediately thousands of bacteria, including the formi-

dable staphylococci, which are ever present on the skin, make their entrance. With a beachhead established in the body's tissues the staphs multiply fast, building up their forces by dividing about every half hour. At that rate, a single staph, if left unchecked, can increase to over a billion in fifteen hours!

But your body does not permit this. It immediately takes countermeasures. An alarm sounds! Chemical substances are released, calling for help at the wound site. In response the small blood vessels near the injury expand, allowing an increase in blood flow to the area. This produces the familiar reddening and, because blood is warmer than skin, a localized warmth. Then an amazing thing happens! Highly mobile little blood cells squeeze through walls of the dilated capillaries into the surrounding tissue, and at once begin attacking the invaders.

The first wave of defenders is made up of white blood cells called neutrophils. The white blood cells, which are the primary defenders against infection, are composed of two main groups. First, those with granules in the cytoplasm (that part of the cell lying between the nucleus and outer membrane). The above-mentioned neutrophils make up about 95 percent of the cells of this group, while the other two types of cells in this first group are called eosinophils and basophils. The second group is composed of those white blood cells without granules in their cytoplasm. These include lymphocytes of larger and smaller sizes, which constitute the major number of cells in this group, and monocytes.

At the battlefield, the fast-arriving neutrophils somehow recognize the bacteria as foreign, and immediately attack by engulfing them and breaking them down by means of digestive enzymes. One neutrophil may wrap itself around and digest dozens of bacteria, but then it, too, be-

comes a battle casualty. The invading enemy wages ferocious counterattacks, releasing potent toxins that destroy the defending cells.

This calls for reinforcements. So from storehouses in the body, neutrophil reserves are mustered, and, at the same time, in the red bone marrow there is a speedup in the manufacture of these defenders. Basophils and eosinophils are also found at the site of infection, but their functions are not clearly understood.

In order to keep the infection from spreading, the body takes measures to localize the conflict. The clotting agent fibrinogen of the blood plasma solidifies into a network of strands and, with other plasma substances, forms a protective wall around the battlefield.

As the conflict rages in the confined area the casualties on both sides become staggering, numbering into the millions. Swollen and broken cells, debris and fluid strew the field of battle. Within a few hours the remaining neutrophils begin to break down and spew out their contents. The second wave of defenders next move in and begin a mopping-up work. They are the slower-moving lymphocytes and monocytes, which feed on the disintegrating neutrophils and remaining bacteria.

As they engulf the debris of the inflamed area, the lymphocytes swell up and become macrophages, which continue the cleaning-up action until every one of the alien invaders is disposed of. A few days after the cleanup by the macrophages, blood vessel cells and connective tissue cells begin growing in the area. In time, the body's miraculous healing processes fill the gap with firm, serviceable scar tissue.

Everyone has experienced this remarkable response of the body. But appreciating more fully the tremendous battle that rages, you will perhaps be more conscious

of assisting your body in its fight. Do not neglect cuts or wounds. When the skin is breached, reduce the number of invaders by washing out the cut. Also, use of an antiseptic is a good practice; and then be sure to keep the area clean.

Remarkable Drainage System

While much of the invading bacteria is broken down by enzymes into amino acids and sugars to nourish the cells, the body has a remarkable system for disposing of the remaining wastes and battle casualties. It is an amazing network of channels known as the lymphatic system. These innumerable vessels are continually returning seepage of fluids from the blood capillaries to the bloodstream, which prevents us all from "bleeding" to death internally. It also saves us from fatal poisoning. How so?

In that the lymphatic vessels carry away bacteria from the scene of battle, and, at the numerous strategically located lymph nodes along the way, strain them out and destroy them. By the time the lymph fluid reaches the nodes in the neck, where it is discharged into the bloodstream, all bacteria have generally been filtered out. Many persons have experienced painful evidence of this filtering process, developing swellings in the neck during a siege of "sore throat" or in the armpit after an infection of the hand or arm. These are swollen lymph nodes that have filtered out and are destroying infectious agents.

What is done within this remarkable drainage system to protect the body from infection indeed excites wonder. Men have only recently begun uncovering its secrets. For instance, they are now beginning to learn some answers as to what stimulates this system to produce its lifesaving products—the lymphocytes, macrophages, plasma cells and antibodies—and how these function in the fight against infection, par-

ticularly in the rapid repulsion of a second attack by the same invader.

Deeper Lines of Defense

Just four or five years ago the hitherto mysterious thymus, a barely discernible small gland in the chest, was discovered to play a key function in the body's defense mechanism. It was found that early in one's life the thymus stocks the lymphatic system with the vital lymphocytes, and then, apparently having served its purpose, diminishes in size. It was also learned that the thymus supplies some substance, evidently a hormone, that prompts the lymph nodes to produce lymphocytes from their own cells.

Lymphocytes, as has been noted, travel to areas of infection and grow into macrophages after feeding on bacteria and the debris of battle. But what is the function of plasma cells? And how are antibodies—the remarkable substances that are fashioned according to exact specifications to destroy specific alien invaders—produced?

Up until twenty years ago it was generally believed that macrophages produced the important antibodies. However, recent experiments prove that, instead, the plasma cells do; yet other scientists say that small lymphocytes also produce antibodies. So there is still some uncertainty. Interestingly, it is now suggested that lymphocytes, macrophages and plasma cells may all be variations of the same cell, which takes on different forms to carry out its complex operations against invading organisms.

How these cells cooperate to defend the body against a second attack by the same invader is truly amazing. Much is still un-

known. However, it seems that, when macrophages carrying vanquished alien invaders reach the lymph nodes, somehow a component of the microbe is retained and is passed on to succeeding generations of the cells, new ones taking it up as old ones die. Then, when the same invader again enters the body, the cells having this component immediately break down on coming in contact with the intruder. It seems that the disintegrating cells then supply to plasma cells something that causes them to divide and manufacture an-

tibodies.—*Scientific American*, February 1964.

Although antibody undoubtedly plays the major role in combating reinfection by a particular virus, the question is raised as to what should be credited with beating back the first attack by a virus that, for instance, reaches the tissues of your lungs. Surprisingly, recovery was often noted to occur before the body had time to manufacture antibody against the invading virus. This was somewhat of a mystery. But then, in 1957, an active virus-interfering substance produced in the attacked cells themselves was isolated and named interferon. Unlike antibody that is manufactured to fight just one type of invader, interferon is a general reaction of cells to virus infection.

Men have obviously only scratched the surface of knowledge regarding the marvelous functions of the body's defensive system. Yet the more that is learned, the more one comes to appreciate the divine wisdom of man's Creator. The human body was clearly designed with remarkable resources for health. You can do much to preserve these resources by providing your body with plenty of rest and good food.

ARTICLES IN THE NEXT ISSUE

- Worship According to Accurate Knowledge.
- Deep Concern over Vietnam.
- Ancient Mayan Religion—What Was Its Origin?
- Marvel of the Setting Sun.



SECOND VATICAN COUNCIL

ON January 25, 1959, Pope John XXIII made the startling announcement that he intended to call an ecumenical council—the first since Vatican Council I in 1869-1870, and only the twenty-first in the Roman Catholic Church's long history.* When asked the reason why, the pope is reported to have opened a nearby window and said: "To let some fresh air into the Church."

Now that the Council has officially concluded, its final chapter having been recorded, it seems appropriate to ask: Did the Council achieve its goal? How much fresh air was let in? How great was the renewal? The answers to these questions can better be understood by examining these council decisions and how they were passed.

A Sharply Divided Council

After more than three years of preparation the Second Vatican Council finally opened amid spectacular pageantry in Rome on October 11, 1962. Two days later, work sessions began for the more than 2,000 cardinals and bishops who had assembled. However, any notions that there would be unity of thought among them quickly disappeared. Almost immediately sharp differences erupted, and soon two sides became manifest.

On the one hand were the conservatives, chief of whom were the cardinals of the

Roman Curia, the central and most powerful administrative body of the Church. These men, led by Alfredo Cardinal Ottaviani, were staunchly opposed to any change whatsoever; in fact, some of them were against calling the Council in the first place. On the other hand were the liberals or progressives, who included the majority of cardinals and bishops. These favored renewal. However, it soon became obvious that it would be a difficult thing to override the Curia and obtain any clear-cut decisions for updating the Church.

In an attempt to start the Council on a less controversial matter, it was decided to consider first the document on liturgy, a decree involving principally matters of worship. It was hoped that a council decision would make the mass and other church sacraments more understandable and relevant to Catholics. The Curia, however, strongly resisted innovations, especially opposing the introduction of modern languages to replace Latin in the mass. But, despite the opposition, a preliminary vote in mid-November gave promise of some liturgical reforms.

The next major question considered was the decree on divine revelation. Here differences were even sharper. On the one hand, the conservatives argued for the popular Catholic position that there are two separate sources of revelation—the Bible and tradition—and that one is on the

* Please see *Awake!* of January 8, 1964, for a brief account regarding the history of these councils.

same level as the other. The original draft was based on this view. However, it came under strong attack by progressives who realized that its wording would be offensive to Protestants, whom the Catholic Church would like to welcome back into its fold. This apparently influenced these prelates to argue that Catholic tradition is always founded on the Bible and is not separate and distinct from it. After an impossible deadlock, the pope intervened and sent the document back to the committee for reworking.

The final three weeks were taken up with debates on the use of mass communications, Christian unity and, particularly, the huge document entitled "*De Ecclesia*" ("On the Church"), which considered many aspects of the internal operations and teachings of the Church. Each of these subjects received further consideration in later sessions. So when the Council's first session concluded on December 8 there was little tangible evidence of accomplishment. No decrees had been promulgated, but it was evident that there were sharp differences of opinion on religious matters among members of the Church's foremost clergy.

Act II

The holding of any future sessions was called into question with the death of Pope John the following June. However, uncertainty was soon dispelled when, shortly after his election, Pope Paul VI announced that the Council would continue. The second session finally opened September 29 and ran to December 4, 1963.

The major document under discussion was the massive constitution *De Ecclesia*. For weeks its various chapters were vigorously debated, the greater attention being focused on what, in final form, was chapter III, On the Hierarchical Structure of the Church. This dealt with the question

of the relative authority of the pope and bishops. At the first Vatican Council, in 1870, the infallibility of the pope, when speaking officially on matters of faith and morals, was promulgated as Catholic doctrine. Now an effort was being made to define the position of bishops, and to increase their authority in the Church.

On October 16 Archbishop Elias Zoghby of Egypt said in discussion of the matter: "The authority of the Pope, which is not absolute, isolated, and independent, cannot be understood except in relationship to the College of Bishops. . . . It is a wonder that so many doubt the doctrine of collegiality." And noted Bishop Emile Josef De Smedt of Belgium: "It is now desirable and imperative that the Pope, in matters of graver importance, communicate with the other bishops and with episcopal conferences." It was hoped by the majority of prelates that the adoption of this chapter would pave the way for bishops around the world to have a fuller share in the administration of the Church.

Another emotion-packed issue considered at this time was whether to include a statement on Mary in *De Ecclesia*, or to honor her with an exclusive document. Arguments were heated. Rufino Cardinal Santos claimed that the text on the Church "could hardly be modified so as to include the schema on the Blessed Virgin Mary without her dignity and place in the Church thereby suffering, or without the door thereby being opened to erroneous ideas in the minds of the uninstructed." However, by a narrow margin—forty votes—the Council decided simply to include its statement on Mary in the final chapter of *De Ecclesia*.

Disappointing End

The last major document argued during the session was the one on ecumenism, or the union of all professing to be Christians.

It at first contained three chapters, but a fourth one on Catholics and Jews and a fifth on religious liberty were added. This schema was of great public interest, Catholics and non-Catholics alike wondering whether the Council would reverse the Church's position on these matters. Council speeches were followed with intense interest.

The most moving of them was the one by Bishop De Smedt on the religious-liberty chapter. Tracing the Church's views on the matter, he noted that, in the past, pontifical documents had treated "religious liberty in such words that this liberty appeared as something that had to be condemned." He cited, as an instance, the encyclical of Pope Pius IX, *Quanta Cura*, which called "erroneous" the view "that the freedom of conscience and of cults is the proper right of each man."

To show the world that the Catholic Church no longer subscribes to such views, Bishop De Smedt urged that the present statement on religious liberty be adopted. "The whole world is waiting for this decree," he said. "The voice of the Church on religious liberty is being waited for in universities, in national and international organizations, in Christian and non-Christian communities, in the papers, and in public opinion—and it is being waited for with urgent expectancy. We hope that it will be possible to complete the discussion and the approbation of this very brief, but very important, decree before the end of this session."

However, many prelates, particularly the powerful Curia leaders, did not share De Smedt's views. They strongly opposed religious liberty and, by a series of deceptive moves, succeeded in blocking passage of the text.

First, they had chapters four and five temporarily separated from the first three chapters on ecumenism. But, to relieve any

fears, it was announced publicly, not once, but three times, that these separated chapters would be voted upon "within the next few days." On November 21 a preliminary vote unanimously favored the three-chapter document on ecumenism. However, during the remaining days of the session, the Curia leaders succeeded in preventing the promised vote on chapters four and five. Said one Catholic observer: "They outsmarted the majority and kept the statements on the Jews and religious liberty from a vote which could easily have been taken."

First Two Promulgations

But despite the bitter disappointments, the second session was not entirely without fruitage. The lengthy 12,000-word constitution on the liturgy finally was approved and promulgated by the pope. It provided for a measure of change, particularly in the mass. Provision was made for the use of vernacular languages and for certain active participation by the laity. However, application of the document's reforms is strictly reserved to a commission set up in Rome under the pope's direction.

The second promulgation was a short decree on communications, which considered the use of the press, radio and television. However, according to a statement of protest by some twenty-six bishops, this document "by no means reflects the wishes of the people, and especially of experts who work in the field." One Catholic prelate observed that the phraseology "undoubtedly leaves the door open for censorship."

So, at the midway point, the Council had accomplished little in the way of renewal and reform. Many prelates were bitterly disappointed.

The Third Session

On September 15, 1964, the third-session debates began with a consideration of

chapter seven of *De Ecclesia*, which touches on doctrinal matters. Some prelates argued for greater emphasis on the teaching of hellfire and purgatory, but this was not approved.

The next day most of the session was spent discussing the eighth and last chapter of *De Ecclesia*, the one devoted to Mary. The debate centered on the description of Mary as "mediatrix" for mankind, as if she had a share in man's redemption. Prelates steeped in Catholic tradition argued for unstinted glory of Mary, desiring that she be honored in this official document with such titles as "Mediatix" and "Mother of the Church," even though the Bible does not call her such. But the majority of cardinals and bishops, in an effort to cut down on excessive worship of Mary, were able to have these designations ruled out of the decree.

During the following weeks a vast array of topics were reviewed, and some new ones introduced. Then on November 6 an incident worthy of note occurred. Because of interest in the proposed document on the Church's missions the pope, for the first time since the Council convened, attended to speak in behalf of a document. He pronounced it generally satisfactory, and left no doubt that he expected it would have overwhelming support. The assembled prelates, however, showed they had a mind of their own by rejecting it as inadequate and needing complete reworking. "We needed fire, and the commission gives us a candle," one Irish bishop of Rhodesia cried out. "We wanted a theological background for the preaching of the Gospel, and the commission has given us a few dry principles from a textbook."

Council Crisis

As the session neared its November 21 close there was a feeling among many prelates that the Council was going to achieve

a substantial renewal in the Church after all. The *De Ecclesia* document, whose principle of collegiality was understood to diffuse the pope's authority and to give greater voice to bishops in church government, was ready for promulgation. Then, too, a vote had been promised on religious liberty, and it was certain to gain the approval of the majority of prelates. But then a bombshell was dropped.

On November 19, two days before the Council's close, the announcement was made: It seems proper "that this question [on religious liberty] should not be decided now. We will not proceed to a vote." In moments the Council was up in arms; bishops were livid with rage. Quickly a petition was drawn up, and some 1,400 prelates signed the appeal: "To the most Holy Father: Reverently but urgently, very urgently, most urgently, we ask that a vote on the declaration on religious freedom be called before the end of this session of the Council lest the confidence of the world, both Christian and non-Christian, be lost."

The pope, however, refused to listen to the bishops, and endorsed the decision of the handful of conservatives to postpone the vote. But this was not the only shock. The prelates found that, after they had approved the document on ecumenism in chapter-by-chapter votes, the pope made nineteen last-minute textual changes before promulgating it. Further, although the bishops had decided that Mary had already been honored to the point of idolatrous worship, the pope spent half of his closing speech eulogizing her, and bestowed upon her the very title rejected by the Council, "Mother of the Church." So in this matter the pope allowed no hint of renewal, even calling Mary in one of his speeches "our Heavenly Mother and Queen," a title like that given by the ancient pagans to their goddess!—Jer. 44:17-19.

Some observers felt that the pope was

perhaps smarting under the harsh rejection of his proposed mission's document two weeks before and wanted to impress upon the bishops his interpretation of this principle of collegiality. It is interesting to note the comments of the Catholic periodical *The Commonweal* of December 4, 1964:

"The promulgation of that Constitution [*De Ecclesia*] was accompanied by a speech of Pope Paul in which he undercut some of its strongest points. In particular, he seemed totally to set aside the principle of collegiality voted upon by the Fathers by unilaterally proclaiming Mary as mother of the Church, by making nineteen suggestions for textual changes in the decree on ecumenism, and by failing to support that large group of bishops who petitioned him to allow a vote on the proposed document on religious liberty. In each of these instances, he could well have responded to the majority of the Fathers, thus giving an immediate indication of the seriousness with which he took *De Ecclesia*. . . . It clearly means that the way a decree is read and implemented counts for much."

So although three more documents were promulgated at the end of this session—*De Ecclesia*, ecumenism and a short one on the Oriental Catholic Churches—it was seriously questioned how they will actually be applied. Admittedly, the careful wording of the decrees, achieved under the direction of Curia leaders, can often be interpreted in various ways. Thus, despite the great publicity about renewal and updating, the documents themselves are not proof that such will be realized.

The Final Session

The fourth and final session, which began last September and concluded December 8, 1965, was spent putting finishing touches upon and preparing the remaining eleven documents for promulgation. When

this was accomplished it brought the number of official decrees of the Second Vatican Council to sixteen.

The first five of these were promulgated by the pope on October 28. They were decrees on the pastoral office of bishops, education, seminary training, religious orders—all of which dealt principally with internal church matters—and the much publicized declaration on the relation of the Catholic Church to non-Christian religions, particularly the Jews.

Interestingly, before the Council opened, Curia leaders, on learning that Pope John had asked a cardinal to prepare a statement on the Jews, immediately alerted various Arab nations. Their diplomats, in turn, put up such a fuss to the Holy See that for a time it was a question of whether the statement on the Jews would come before the Council. One American bishop noted in bewilderment: "I wouldn't have believed all this if I hadn't seen it." Another prelate, an American member of the Curia, laughed at his naïveté. "What do these bishops think this is? A Boy Scout jamboree?"

But despite vigorous opposition, a short and many times revised declaration on the Jews was finally promulgated. It repudiates the attitude held in the past by many Catholics toward Jews that resulted in such terrible persecution of them. The decree says: "True, the Jewish authorities and those who followed their lead pressed for the death of Christ; still, what happened in His passion cannot be charged against all the Jews, without distinction, then alive, nor against the Jews of today. . . . The Church . . . decries hatred, persecutions, displays of anti-Semitism, directed against Jews at any time and by anyone."

However, if this was meant to be a conciliatory gesture toward the Jews, a Jewish rabbi pointed up a real weakness of the draft. He asked: "How can a historic docu-

ment about Judaism possibly overlook the tragic record of Jewish persecution in which the church over the centuries was hardly neutral? It is in the absence of the remotest reference to this record that the section on the Jews assumes a doubly unfortunate note: (1) it is condescending; (2) [and] . . . presumes to redress on its own terms a wrong which it does not admit. There is not a hint of contrition or atonement."

The next two documents, on the lay apostolate and divine revelation, were promulgated by the pope on November 18: The laity decree is the first ever produced by a Roman Catholic ecumenical council that deals exclusively with the laity. It repudiates the common Catholic belief that the laity are merely to sit and listen, saying: "They are consecrated . . . that they may offer spiritual sacrifices in everything they do but also that they may witness to Christ throughout the world." Yet the decree leaves entirely uncertain what it means to "witness to Christ." No provisions are described for training the laity to do this work; nor is an explanation given on how it should be done. It is extremely doubtful, therefore, that this decree will result in any renewal whatsoever.

The decree on divine revelation is a masterstroke of ambiguity. Originally it was called "On the two sources of revelation," but, in time, the name was changed, as the two-source view was minimized. Finally, however, the pope insisted on the insertion of the idea that Scripture is not the only source of Catholic teaching; so the document reads: "Consequently it is not from sacred scripture alone that the Church draws her certainty about everything which has been revealed. Therefore both sacred tradition and sacred scripture are to be accepted and venerated with the same sense of loyalty and reverence." So, in the end, no real change was achieved.

Nevertheless, Catholics were definitely encouraged to read the Bible. That they generally do not, especially in Catholic countries, Bishop Arthur Eichinger noted: "In most Catholic homes, you don't find a Bible—or if you do, it doesn't have a place of honor." Yet the decree says: "Easy access to sacred scripture should be provided for all the Christian faithful. . . . The sacred synod also earnestly and especially urges all the Christian faithful, especially religious, to learn by frequent reading of the divine scriptures." How fine it would be if they would all do that, and thus personally become acquainted with the Word of God!

What About Religious Liberty?

This was still the big question right down to the final session—its fate yet being undecided. But then a last-minute maneuver by conservatives to shelve the document completely was thwarted and a majority vote was finally obtained in its support. On the Council's next to last day the pope promulgated it, along with decrees on the role of missionaries, the ordinary priest, and the huge document on the Church in the modern world, to complete the total of sixteen promulgations.

But why such opposition to granting non-Catholics freedom to practice their religion? Because, for one thing, it poses a dilemma in Catholic teaching. As noted by a Catholic priest writing in *The Commonwealth* of October 15, 1965: "The minority [conservatives, particularly of the Curia] insisted that the declaration on religious liberty went against traditional Catholic teaching. They were quite right. Religious liberty as proposed in the last century as part of the ideal lay state was then totally rejected by the Catholic Church. The minority could quote many papal documents in support of their view."

Papal decrees by former popes were ob-

viously out of date. But if the Church came out unconditionally for religious liberty, it would be an admission that the official declarations by former supposedly infallible popes were in error. Also, many of the Church's foremost clergy held tenaciously to these pronouncements.

For instance, Michael Cardinal Browne, an Irish-born member of the Curia, argued: "The spreading of another religion in a Catholic state is a violation of public morality and harms the right which Catholics enjoy not to have their faith endangered." The Spanish Benjamin Cardinal Arriba y Castro asserted: "We must remember that only the Catholic Church has the right to preach the gospel. Proselytism in a Catholic state is bad and must be repressed." And Cardinal Ottaviani, the most powerful prelate next to the pope himself, expressed essentially the same opinion. In fact, *The Catholic World* of March 1965 said of him:

"His idea of religious tolerance may be stated briefly in this way: although truth and error as such cannot be said to involve rights, one must hold that persons professing the truth ought to be granted rights which are denied to those who profess error. On this basis, the Catholic Church will demand, when it is sufficiently strong, that the State give it a privileged position and restrict the activities of other religious groups. If, however, the Church is itself in a minority, it will either claim the freedom guaranteed by a liberal state or will protest, in the name of the rights of man, against oppression by a regime like the Communist State.

"It may seem that Cardinal Ottaviani's view scarcely differs from that of certain Catholics in the last century whose argument, in Montalembert's words, went according to this formula: 'When I am the weaker, I ask you for liberty because that is your principle, but when I am stronger,

I take it from you, because such is my principle.' "

Nevertheless, in apparent repudiation of these views and of former papal pronouncements, the religious-liberty declaration says: "The social nature of man, however, itself requires that he should give external expression to his internal acts of religion: that he should share with others in matters religious: that he should profess his religion in community. Injury therefore is done to the human person and to the very order established by God for human life, if the free exercise of religion is denied in society, provided just public order is observed."

Is this not a renewal, a change in viewpoint of the Church? That depends on whether it is interpreted and applied in keeping with its apparent meaning. But this still remains to be seen, for in Catholic countries such as Spain and Portugal non-Catholics, particularly Jehovah's witnesses, are to this day bitterly persecuted and oppressed for talking about their faith to others.

The Church in the Modern World

The decree on the church in the modern world was especially awaited because it promised to touch on questions closely affecting the lives of people, including birth control, marriage and divorce and nuclear war. However, for many Catholics the document, for the most part, was a source of great disappointment.

The pope intervened on the question of birth control, doubtless because of the strength of the progressive force that threatened to approve revolutionary changes. Just a few years back a former pope, Pius XI, in an encyclical on Christian Marriage, asserted: "Any use whatsoever of matrimony exercised in such a way that the act is deliberately frustrated in its natural power to generate life is an offense

against the law of God and of nature, and those who indulge in such are branded with the guilt of grave sin."

Again, in this matter, approval of birth control would present a thorny problem to Catholic teaching of papal infallibility. So to the disappointment of many Roman Catholics, the official decree afforded no renewal. It simply stated: "Sons of the church may not undertake methods of birth control which are found blameworthy by the teaching authority of the church in its unfolding of the divine law."

When the matter of marriage and divorce was under consideration Monsignor Zoghby of Egypt pointed to Matthew 5:32 and 19:9, and asked: "Does not that expression—"except it be for fornication"—indicate that the law of indissolubility of marriage admits an exception, when one of the mates hardens himself in adultery?" But the Italian magazine *Domenica del Corriere* (Sunday Messenger) of October 17, 1965, observed: "Proposals like that of Monsignor Zoghby are destined at present to fall in the air." They did.

Another question of great debate was that relative to modern war. Here again the document was unsatisfying. Observed *The Commonwealth* of March 5, 1965: "The schema itself was disapproving [of war] but evasive . . . No effort was made in the schema to relate deterrence to the declaration against nuclear weapons."

The Catholic periodical then added: "The

person's responsibility for his own actions in war and his right to conscientious objection have been neglected to the point of scandal in the recent teaching and history of the Church, from the submersion of the Catholic conscience in Hitler's war effort to its unquestioning role in Allied atrocities of Dresden and Hiroshima. The text of Schema 13 did little to fill this vacuum when, after condemning nuclear weapons, it gave no counsel to the Christian ordered to use such weapons. . . .

"The Council could reinforce an affirmation of the right of conscientious objection in the schema proper by directing Christians toward a rediscovery of the Scriptural roots for a personal witness to peace. These are not hard to find—they constitute an essential part of the Gospel . . . There would be nothing imprudent in the Council's support of a Christian dedication to total peace." But this the decree failed to provide.

When, on December 8, the pope brought to a close the four-session Second Vatican Council, many persons still held hopes for reforms in Catholic teaching and practice. Within the Church itself there was hope for implementing the principle of collegiality to give the bishops a greater share in church government. But in view of what took place during the Council, it is evident that in these and other matters, the extent of the renewal yet remains to be seen.

Spurious Text

● A recently released edition of the Christian Greek Scriptures, approved for use by Roman Catholics, makes an interesting comment on the spurious portion of 1 John 5:7 that has often been used in attempts to support the trinity doctrine. *The New Testament, Revised Standard Version, Catholic Edition*, omits from the main text the words: "There are three who give testimony in heaven: the Father, the Word, and the Holy Spirit; and these three are one." Commenting on this in Appendix 1, the Catholic edition states: "The 'Three Heavenly Witnesses,' as the first sentence is called, is first found in the Latin (fourth century) and does not appear in any Greek manuscript until the fifteenth century. It is probably a marginal gloss that found its way into the text."

WHAT TO DO WHEN ENTERTAINING

Guests

HAVE you ever been invited to a friend's house for an evening of relaxation and, after a while, found yourself wishing you were back home or even somewhere else? That sometimes happens. What seems to be the problem?

When you arrived, things were pleasant enough. You were met at the door, invited in and introduced to those present. But after a while you felt as if adrift on a ship that had no place to go. The gathering seemed to lack direction.

Perhaps, more often than not, gatherings are naturally enlivened by one or two persons with outgoing personalities. Persons of that sort quickly relax, enjoy talking and often do well in drawing others into conversation.

However, where this does not happen, time can drag. Guests may slowly slip into neutral corners and there engage in "small talk." One of the group may suggest turning on the television. In semidarkness they will gather around and stare at the glow of the screen. Eventually someone will say, "I have to go home." Others will then quickly chime in and, before many moments have passed, all the guests will have politely retreated, after dutifully expressing their appreciation for the evening.

While these may be relaxing moments



for some, still others confess that, for them, something satisfying and upbuilding appears to be lacking in an evening of this sort. They do not feel uplifted by it. Spirituality seems to be missing.

Many Ways to Entertain

Of course, there are a number of ways to relax and entertain guests. Sometimes simple conversation can be the most rewarding of all forms of entertainment. It can be most pleasant, upbuilding,

spiritually enriching and memorable. Guests often delight in seeing colored slides or home movies, a half hour to an hour's showing usually being of ample length. Some have found the recording of voices and conversations on a tape recorder fascinating entertainment. It is amazing how few have heard their own voice as others hear it. It usually comes as a surprise. On occasions, even a few minutes of controlled television viewing can be refreshing.

There are also times when having a few members of your religious congregation over to share a meal is delightful. Times like these are most rewarding when we do not forget the words of Jesus Christ, recorded at Luke 14:12-14, and invite the poor, the crippled, the lame and the blind. Simply having a spiritual brother or a sister over to share a meal and a few evening hours may prove to be a rich blessing from God.

In some places, however, there are large numbers of members who do not associate with others in the congregation apart from

meetings and service, because they cannot afford to spread a meal for many guests. Even though they may not have much in a material way in the house, this is no reason why they should deny themselves the pleasure of the association of their spiritual brothers. Food and drink are not the big thing, for instance, with Christians. Real Christians prize the association of their brothers more than food. If those who do not have an abundance feel that they must serve refreshments, then be assured that a glass of lemonade or a cup of tea will do. It is good to be hospitable and share what one has; but when one does not have, one does not need to feel ashamed. If he has the spirit of God, that is what counts!

Advance Planning Sometimes Advisable

Some find that advance planning, not only of the meal, but also of other activity for the evening helps to make the get-together a success. On some occasions the host or hostess may want to inform the guests at the start as to the sort of evening that has been planned for them. This has a tendency to relieve a lot of uncertainty where there is a large crowd present. In the majority of instances, however, announcements and programs are not necessary, especially so when the group is small. If the host is having one, two or even three or four dinner guests over, often very little attention is devoted to planned entertainment.

Many get-togethers are successful without a great deal of planning, but the entertainment problem does tend to be greater with a larger group of people. If one invites many guests, advance planning is usually advisable. A program will provide that, at an appropriate time (such as when conversation lags), a Bible game be played, or some other profitable activity be ini-

tiated to occupy the time and attention of the guests.

A Balanced Approach Appreciated

Whether Bible games should be played or not is, of course, an individual matter. The host or hostess, no doubt, will want to take into consideration the guests present, whether they are the type that would enjoy it or not. If children are present, an adjustment may be made to include them. Present also may be those who have a very limited knowledge of the Bible, while, on the other hand, others may have a great amount of knowledge. So as not to embarrass anyone, these factors should be given consideration.

Everyone can be encouraged to play, but no one should be made to feel obligated. If some do not want to join in, take it for granted that they have valid reasons. A number of people find group participation difficult and embarrassing. Others are just bashful and need more time to get acquainted. So regardless of whether one plays or not, he should feel welcome and accepted.

When mistakes are made or incorrect answers given, be patient in pointing them out. If possible, make them a part of the fun. In this way those who keenly feel their inadequacies will not fear making mistakes. They will realize that errors are made by all and no one belittles one for making them.

Instead of seeing how many individuals sit on the sidelines for having failed, the aim of Bible games should be to keep all the players participating. Being isolated for giving an incorrect response or for some other failure not only is unpleasant but often causes embarrassment. A shy person put on the sideline may return to the same self-conscious shell from which he may have momentarily emerged. On the other hand, keeping score does not have

to be eliminated, and it can stimulate enthusiasm for the game.

Bible Games

Some have found playing Bible games a delightful experience. Especially is this true where the number of guests is relatively large. There are a number of games that can be played. Many enjoy playing "Traveler, Where Are You Going?" Someone in the group should select the name of a Bible character and a place to which he traveled. Then those in the group may ask questions to help them to guess the name of the traveler and his destination, but they are careful not to state the actual name of the character and his precise destination until they are sure.

For example, the audience will ask, "Traveler, where are you going?" One of the group, who has a name and a place in mind, will say, "I am going to visit a city." "Is it a walled city?" "Yes, it is a walled city." "Was the temple of God located there?" "No." "Was this the home of Rahab?" "Yes, it was." "Is your brother's name Aaron?" "No." "Are you the son of Nun?" "Yes, I am the son of Nun." "Then you must be Joshua headed for the city of Jericho!" This game obviously will test one's knowledge of places and people.

Another game often played is called "What Is Wrong with This Story?" The stories are of a few sentences and no more than one or two paragraphs long. The object of this game is to see how many errors can be detected by the audience as the story is related. Not only is the error to be uncovered, but the correction must also be given.

For example, someone in the group will relate this story: "The flood that God caused in Noah's day destroyed the wicked people of that time, including Noah's own bad son Ham. After the flood Noah fathered three more sons—Shem, Japheth

and Nimrod." No doubt, a burst of hands will go up along with a volley of objections. The one relating the story will ask, "What is wrong with the story?" Someone may point out that none of Noah's sons died in the flood. Another may say that Noah had no sons after the flood; they were all born before that time. Also, Nimrod was not one of Noah's sons; he was one of his great-grandsons.

The book "Things in Which It Is Impossible for God to Lie," especially chapter 3, is ideally suited for making up such Bible stories. Variations of this game may also be played by dividing up the group into teams.

Another game can be played with the Bible-study aid "Make Sure of All Things; Hold Fast to What Is Fine." Have the guests choose sides. Arrange a variety of questions beforehand. Ask the question and see which side is the first to locate the answer in the book. No other publication is to be used. The answers are to be read from "Make Sure."

For example, the one supervising the game may ask, "How many years was it between Adam's creation and the Flood?" Both sides will then plunge into the book to find the answer in the book. The one first to raise the hand will answer, but first he will tell the others where the answer is and wait until they find it. By the time ten or fifteen questions are considered, much will be learned, not only about true worship, but also about the advantages of having and using the book "Make Sure of All Things; Hold Fast to What Is Fine."

"What Is My Line?" is a game in which guests act out the occupation of the character they have in mind. Choose two teams. Let one team, or a person on that team who volunteers, act out the occupation of some Bible character. For instance, one may sit in the center of the room with

his legs crossed and be going through the motion of sewing. The other team will do the guessing to identify both the occupation and the name of the character. Immediately someone may recognize this to be the apostle Paul making tents, for he was a *tentmaker*. (Acts 18:3) Someone else may go through the motions of sawing and using a hammer. One of the group may quickly recognize this to be the trade of Joseph, the foster father of Jesus Christ. He was a *carpenter*.—Matt. 13:55.

Still another Bible game is "*I Am Thinking of a Bible Character*," or "*Twenty Questions*." Using twenty questions or less, you are to ascertain who the character is, without using the character's name unless sure. Someone will say, "I am thinking of a Bible character." The audience will say, "Did he live before the Flood?" "No, he did not live before the Flood." "Did he live before Christ's earthly ministry?" "Yes, he did." "Was he ever a king of Israel?" "Yes, he was." "Was he a king that found favor in God's sight?" "Yes." "Did he have a son called Solomon?" "Yes." "Are you thinking of King David?" "Yes, I am thinking of King David."

Things to Bear in Mind

As you can see, there are a host of Bible games that can be played. And there are as many, if not more, variations of the games. Most, if not all, of these games can be stimulating and highly entertaining. There are no hard-and-fast rules as to how they are to be played. Be flexible and adapt to circumstances. The aim should be wholesome relaxation, upbuilding association and entertainment.

A word of caution: do not wear out your guests. You do not have to play every game you can think of in one night. One or two games a night are better than too many.

Alternatives

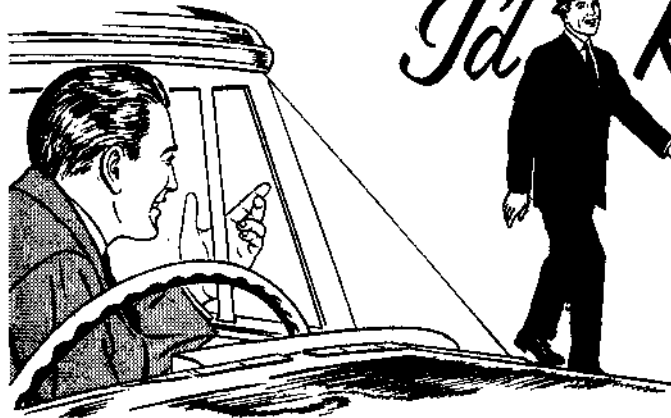
A change from playing games can also be refreshing. Some may enjoy musical entertainment. In some countries people enjoy singing folk songs. Christians also enjoy singing Kingdom songs.

Some persons are very talented. They may know how to play a musical instrument or they may have lovely voices or other talents. These may be willing to contribute to the evening's program.

Have you ever been present at a get-together where someone was asked how he became one of Jehovah's witnesses? The stories are often thrilling to hear and are faith-strengthening. What an encouragement these experiences are to others present, and how beneficial for persons who have just recently begun to associate with the Christian congregation! They are good for the children to hear too. Two or three experiences will add variety and meaning to an evening of entertainment.

There are times when guests may feel modest or hesitant about relating their personal experience; then, perhaps, some other form of discussion may be apropos. For example, the conversation can tactfully be directed to a recent article in *The Watchtower* or *Awake!* or to a highlight of a recent assembly.

The apostle Paul counsels Christians as follows: "Show yourselves thankful. Let the word of the Christ reside in you richly in all wisdom. Keep on teaching and admonishing one another with psalms, praises to God, spiritual songs with graciousness, singing in your hearts to Jehovah. And whatever it is that you do in word or in work, do everything in the name of the Lord Jesus, thanking God the Father through him." (Col. 3:15-17) When this sound, inspired advice governs the tone of the gathering, true Christians will feel deeply enriched and strengthened by such association with their brothers.



By "Awake!" correspondent in New Zealand

WHEN was the last time, in response to an offer of a car ride to your proposed destination, you replied, "I'd rather walk, thank you"? If you are a member of a materially prosperous Western society and can remember such an occasion, you will probably recall that your reply evinced an attitude of incredulity on the part of your would-be effort saver.

In lands such as New Zealand, where there is a ratio of one automobile to three people, the attitude often is, "Why walk when you can ride? And if you can't ride, stay at home." Not uncommon as an excuse for failure to show up at a meeting is, "The car was being repaired." An outdoor, sport-loving people is what New Zealanders consider themselves to be, but, in this land down under, the beckoning of the wide-open spaces, superb ocean beaches and natural scenic wonders is more often answered on wheels than on legs.

That children are growing up with this disinclination for walking was recently driven home to one father, whose three-year-old daughter, upon hearing that he was about to travel on foot to a nearby shop, asked in wide-eyed sincerity, "Is the car broken, Daddy?" More and more common is the sight of the well-meaning moth-

er kissing her schoolchildren good-bye, not at the doorstep, but in the car as they are dropped off at the school gate. Editorialized the Auckland *Star* of September 1, 1962: "Forty,

thirty or even twenty years ago, a child who arrived at the school gates by car would have been thought sickly or pampered. Nowadays, no eyebrows are raised. The day may even come when children who walk any distance to school will become objects of curiosity."

Our Health at Stake

Many authorities agree that this growing attitude toward walking in our highly mechanized, motorized, televisionized age is a cause for alarm. In the United States, where there is the highest ratio of car and television ownership in the world, a report called for by the late President Kennedy revealed that a quarter of America's forty million schoolchildren could not pass a simple test of physical fitness.

Today, for our health's sake, we must learn anew to say and mean it: "I'd rather walk, thank you." This is a lesson parents do well to teach their children. Writing in the British Medical Association's magazine, *Family Doctor*, the September 1965 issue, Dr. Kenneth Vickery asks the question, "Do Coronaries Begin in the Classroom?" He points out that the coronary thrombosis we read about in headlines today is a premature and vicious

kind that reaches victims in their 30's and even 20's. The causes? They are thought to be not enough exercise and too much food! Riding has replaced walking. The advice Dr. Vickery gave to parents was, "Turn a deaf ear to the children's pleas and demands for transport—turn them out from the television set into the open air."

A similar suggestion was made by Dr. Paul Dudley White, personal physician to ex-President Eisenhower. Dr. White believes that children should usually walk or cycle to school instead of taking the bus, or riding in an automobile. "The more we get young people outdoors doing useful work, instead of just exercising in gymnasiums, the better it will be for them," Dr. White declared. For adults he recommended a similar remedy—a walk.

Overcoming the Weight Problem

Associated with much of our modern ill health is the problem of overweight. A contributing cause is believed to be lack of sufficient physical activity. To the anti-walkers, diet is the exclusive remedy. Exercise defeats its own purpose, we are told. "Why, it only makes you eat more and you immediately gain back the weight lost," is their convenient explanation. "You have to walk thirty-six miles to lose just one pound of fat!" they exclaim as they comfortably sit back.

Of a truth, diet is necessary. It has been said that the best exercise for conquering overweight is a rapid movement of the head from left to right when the second helping is being passed. However, this may be only half the story.

Extensive experiments by Dr. Jean Mayer at the Department of Nutrition of the Harvard School of Public Health show that exercise must accompany diet to combat overweight. For example, a 165-pound sedentary worker would gain at least 13 pounds in 5 years as a result of a daily

dietary excess of 80 calories. However, these calories would be expended by leaving the car home and walking 15 minutes to and from the office. Thus, he would retain his trim 165 pounds.

Other Benefits

If not overweight, perhaps the common backache is your "thorn in the flesh." Did you know that this could be due to lack of exercise such as walking? An aching back frequently results when strength and flexibility of trunk and leg muscles drop below a certain level. One young man, who suffered from chronic backache while engaged in a chair-borne job, found that, when he changed his occupation to one that required a long brisk walk daily, his back trouble disappeared. This is not an isolated case. When an extensive medical survey was conducted among persons afflicted with "lower-back pain," it was learned that 80 percent had no disease or injury, just weak and/or stiff muscles due to lack of physical activity. Relief was found in exercise such as walking. For walking to be of real benefit in this regard, it must be more than an aimless wander. One should walk as if he is going somewhere and it should be a regular exercise.

Many are the physical benefits of exercise from physical activity such as walking. It makes one feel better and sleep better. It improves the appetite, improves personal appearance and increases strength and endurance. It makes for better elimination. In children it stimulates growth.

Although it is rated very highly as a form of exercise, do not conclude that walking is a cure-all. However, consider its numerous advantages over other forms of physical activity. It requires no special equipment. It is inexpensive, free as the air; in fact, it can save you money, if it is possible to walk when going to school, to work, or when doing a little shopping.

It brings one out into the fresh air. It can be done alone or in a group at any convenient time. It is not too strenuous in good weather. If you begin to get tired you can usually turn around and go home or stop and sit down. Walking has been described as the most flexible and natural of all exercises. And, very importantly, in most cases it can be participated in and enjoyed safely throughout life.

Along with the physical benefits that accrue from putting one foot in front of the other are the psychological rewards. Ours is an age that is noted for its harmful abnormal tensions. At times there is a need for a change in activity. This can often be had by taking a walk. Some business executives find it is an excellent means of "getting away for a while." A long walk can have the effect of bringing seemingly mountainous problems down to the molehill level.

A factor not to be overlooked is that walking is enjoyable or can easily be made enjoyable. There need be no boredom in walking, whether it be in the country or in the city. The secret to finding enjoyment is to be observant, interested. Look upon a walk in the country as a browse through the Creator's most absorbing "book of divine creation." Use all your senses—sight, smell, taste, touch and hearing—to take in the things around you. Added pleasure can come from walking if, at times, it is used as an opportunity for soul-satisfying meditation or prayer.

No, the use of the automobile and airplane is not being decried. Rapid transportation from place to place is often essential, calling for the use of a motor vehicle. However, if you want to enjoy getting there and if you want to experience both physical and spiritual rewards, why not say more often, "I'd rather walk, thank you"?

BENEFITING FROM BIBLE-STUDY AIDS

COLLEGE STUDENT HELPED

One of Jehovah's witnesses in Pennsylvania placed a copy of the Watch Tower Society's book *"All Scripture Is Inspired of God and Beneficial"* with a woman who said: "I believe that that book would help my daughter who is taking a course in religion at Lycoming College in Williamsport." The Witness said: "The next time I called she told me that her daughter was so pleased with the book; in fact, she had gotten all 'A's' for the entire first half of the semester, and she believed that the book had helped her to accomplish that."

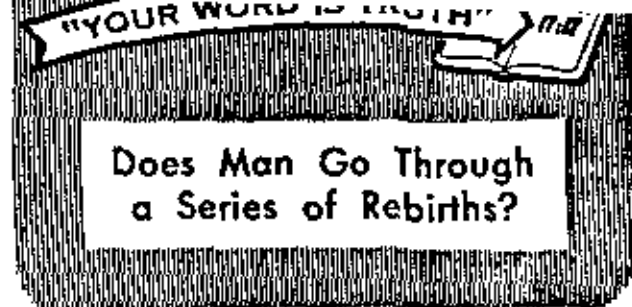
AID TO BREAK FREE FROM "GREAT BABYLON"

A Witness in California relates that ever since 1956 he has spoken God's truth to a certain man: "One day I took the 'Babylon' book to him, telling him of its value. He took the book. But it was not read for four months. Finally he decided to read it, and after one month, finished it. The last chapter left a forceful impression. He realized the

need to break free from the world empire of false religion, 'Babylon the Great.' He made the decision, and was baptized at a recent circuit assembly."

READING TO A CHILD BENEFITS ADULT

The Watch Tower Society received a letter from a woman who wrote: "I opened my book *From Paradise Lost to Paradise Regained* tonight and read to my two-year-old daughter. I found myself thoroughly engrossed in the reading. So many facts that I had not understood became very clear to me. . . . Just living a good life and going to church doesn't seem to be enough. I have scanned the telephone book looking for a Kingdom Hall in my vicinity or someone who could come and read the Bible with me once a week or so. Could you kindly send me the address of the nearest Kingdom Hall?" The Society forwarded the letter to the nearest congregation, and a Bible study was started with this woman who has manifested deep appreciation for God's truth.



far as to claim that it is founded on Bible teaching and pointing to John 9:1-3, where Jesus' disciples raised the question about the man born blind and suggested the possibility that he was suffering for sins committed prior to his birth. Another clergyman declares: "I believe that reincarnation is the fulfillment of the Gospel."

But would it not be well for us to consider briefly the origin of this teaching, and the value of its claim to being truth? The doctrine of transmigration of souls, according to the *Hindu philosophies*, teaches that the "soul" or "self" must undergo a long, indefinite series of existences in various bodies before attaining nirvana, the state of bliss that has been described as "a sort of unconscious consciousness." The conduct and actions of the creature in each existence are said to govern the kind of existence that will be had in the next incarnation. If the actions have been good, then the next existence is thought to be better; if bad, then it is claimed that the "soul" will enter into a lower type of human or an animal.

The Hindu is taught that desire motivates action, and that actions or deeds are what bring into operation the law of Karma, according to which the "self" must pay in another existence for wrong actions. Accordingly, all desire, whether legitimate or illegitimate, and excepting only the desire for nirvana, must be completely stifled before attainment of nirvana brings to an end the series of rebirths. So periods of meditation are prescribed during which the subject is expected to fix his mind on absolutely nothing, let it go blank. This is the Yoga system of attaining union with the deity, a system, by the way, that is now being popularized in Western lands as a means to health and strength.

THE idea that we have lived here on earth before and will yet return again and again in different guise is most appealing to many. In one form or another the idea crops up in a number of modern movements—movements that recruit support from members of Christendom's religions, and which have no objection to each one's also continuing his association with the religion of his birth. The Unity movement, for example, claims that "each human ego goes through many incarnations." The Rosicrucians, for their part, claim that "heaven is here on earth and one achieves heaven through a series of earthly incarnations." "When one reaches 'Christ perfection' through righteousness," say they, "he will never die but will live in his final body."

There are several factors that would seem to lend support to this doctrine of reincarnation. Its believers tell of instances where visitors to faraway countries for the first time have been so struck by the familiarity of some scene that they felt sure they must have been there in some previous existence. The religious teaching of the immortality of the human soul also prepares the ground for accepting the reincarnation idea. Besides, have not a goodly number of prominent philosophers and thinkers come out in favor of reincarnation—men such as Goethe, Thoreau, Nietzsche, Gandhi, Schweitzer?

The effects of this kind of teaching should not be overlooked. One may try to sidestep responsibility for one's actions with the argument that it is the body that is to blame and not the real "self." Also, a self-centered, unproductive, meditative way of life is favored. No distinction is made between right desire and wrong desire, and positive action is made to appear as a menace to one's highest welfare. Nor should it be forgotten that the blank mind is the mind that is most likely to be open to the invasion of superhuman, demon influences.—Matt. 12:43-45.

But what does God's Word the Bible say about this whole question of transmigration of souls? It informs us that when God breathed into the nostrils of the first man the breath of life, then "man came to be a living soul." (Gen. 2:7) Note that he did not get a soul put inside of him, but he *became* one. As long as he lived and moved he would be a living soul. But would he live forever? Not necessarily, for God had warned that the sin of disobedience would be punishable with death, the opposite of life. Did that mean that only the body would die? No; God's decree on the subject is: "The soul that is sinning—it itself will die." (Ezek. 18:4) But is there hope that some of the dead will live again? Yes, but not by way of a series of rebirths. Since the soul dies, it cannot migrate anywhere.

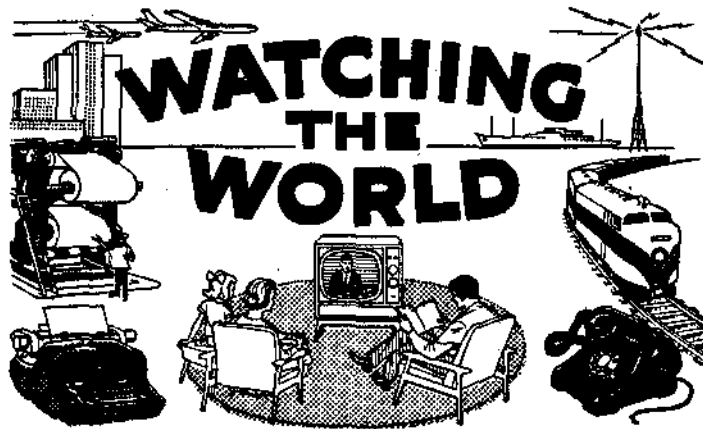
The Bible is most explicit about the condition of dead ones: "The living are conscious that they will die; but as for the dead, they are conscious of nothing at all." "[Man's] spirit goes out, he goes back to his ground; in that day his thoughts do perish." "There is an eventuality as respects the sons of mankind and an eventuality as respects the beast, and they have the same eventuality. As the one dies, so the other dies; and they all have but one spirit, so that there is no superiority of the

man over the beast."—Eccl. 9:5; Ps. 146:4; Eccl. 3:19.

While there is no superiority of man over beast in the manner of dying or in the condition of the dead, there is a vast difference with respect to hope of future life. The Word of truth teaches that Christ Jesus is the sole mediator between God and sinful men (not beasts), and that he died as a perfect human sacrifice so that repentant humans might gain the opportunity for everlasting life. (1 Tim. 2:5; Rom. 5:19; John 3:16) And, that sacrifice having fully met the requirements of a just and loving God, the way was opened for Jesus' work of salvation to proceed, including the tremendous program of raising multitudes from the death state in harmony with his own promise: "The hour is coming in which all those in the memorial tombs will hear [my] voice and come out."—John 5:28, 29.

The text at John 9:1-3, rather than supporting the doctrine of reincarnation, only offers evidence that there were persons among the Jews who were entertaining this erroneous idea. Rather than agreeing that the man was born blind as punishment for sins of a previous existence, Jesus plainly stated: "Neither this man sinned nor his parents, but it was in order that the works of God might be made manifest in his case." God's wonder-working power operating through Christ Jesus was indeed made manifest on that occasion, for the blind man was granted sight by a miracle.

God's Word of truth affords no support whatever to the doctrine of transmigration of human souls. Belief in future existence through a series of imagined rebirths is a cheap and shoddy substitute for the hope of everlasting life in happiness held forth by the loving Creator in his written Word. We should wisely acknowledge his wisdom and reject human philosophy.—Col. 2:8.



Pakistan Cyclone

◆ A report from Karachi, Pakistan, December 16, stated that between 10,000 and 15,000 persons are believed to have lost their lives in a cyclone and a tidal wave that smashed into East Pakistan on December 15. Seven months ago another cyclone struck the same province, killing more than 17,000 and injuring 600,000 and leaving at least five million homeless on the offshore island of Maishkhal, where 70 to 80 percent of the homes were flattened by the wind and waves. About 3,000 fishermen were believed to have died at sea in the recent cyclone.

Rendezvous in Space

◆ Gemini 6 and Gemini 7 astronauts rendezvoused in space on December 15 in a historic space feat for the United States. For a time the two spaceships flew nose to nose no more than ten feet apart. European scientists acclaimed the rendezvous as a major advance in space exploration. The main political committee of the United Nations General Assembly burst into applause at news of the rendezvous. But at present it is difficult to see how the expensive adventure will help the true welfare of mankind. Also, while the feat was memorable and deserving of applause, it was possible only by the use

of brainpower, which God gave man.

Military Escalation

◆ The vital industrial complex around Hanoi and the key port city of Haiphong in North Vietnam began to come under attack by United States' aircraft in December. In one instance American F-105 Thunderchief jet fighter-bombers bombed the Uong Bi power plant, some fourteen miles northeast of Haiphong. Twelve tons of 3,000-pound bombs knocked out 23 percent of the electrical power to Hanoi and 33 percent of the power supply to Haiphong.

The Computer Era

◆ A giant IBM computer used to record checking-account deposits broke down at the huge Manufacturers Hanover Trust Company bank on November 29. In a single day the bank fell behind some \$3,000,000,000 in its bookkeeping. With help from some competitors, the bank was able to get out its work about five hours later than usual. Like an old faithful employee who is not appreciated until he is out sick, the computer was warmly welcomed back to work.

What can be done with the aid of computers? They can, in a matter of seconds, make airline reservations for thousands of passengers on hun-

dreds of planes in dozens of cities. They can write checks at the rate of 10,000 an hour, and read and sort 72,000 of them an hour. They can do these jobs and hundreds of others, 24 hours a day, 7 days a week, with no overtime pay, vacation or complaint. In 1951 there were fewer than 100 computers in operation in all the United States. Today there are an estimated 22,500 carrying out 3,000,000 operations in less time than it takes to read this sentence. The average electronic computer puts 35 persons out of work and changes the work for 105 other workers. The United States is making about 10,000 computers a year. The fear now is that the computer will become a monster and not a marvel.

Population Explosion

◆ The Indian Ocean island of Mauritius, shortly to receive its independence from Britain, will face some difficult problems. Figures just published by the Mauritius Family Welfare Association show that there are 1,040 persons per square mile on the island. In Australia the figure is 4 per square mile, in China it is 175, in France, 228, Pakistan, 270, and in India, 382. Twenty percent of all women on the island have a child every year. The population increases by 100,000 every five years and by the year 2000 it is estimated that 3,300,000 persons will have to find a place on this island of 720 square miles.

Church-State Battle

◆ The Orthodox Church is the state church in Greece and it is dependent on the state for financial support. The religious hierarchy elected new senior bishops to dioceses in November without governmental approval. In retaliation the Greek government drafted a bill to cut off the bishops' income and make them entirely dependent on state funds.

Impressed by Witnesses'

Example

◆ Stanley Hodges, minister of Wickford Congregational Church, tried, for a few weeks, to copy the example of Jehovah's witnesses in the training of his congregation. Each week before Christmas he endeavored to hold three "minister's hours" from which he hoped church members would be able to improve their own ability to talk and also to explain what they believe. Hodges is quoted as having written: "Whatever you may think of Jehovah's Witnesses on the doorstep, I see no reason why we should not extend Christian charity and courtesy to them as much as anyone else. You cannot but be struck by the fact that they know what they believe and have a ready answer to almost any question." He went on to say: "This is in contrast to most of us who would often be hard put to it to give a simple reason for the faith that is in us. The Jehovah's Witnesses do not do it by accident; they have talked about what they believe and have discussed their answers among themselves until they are ready with what they have to say. Surely we should take a leaf out of their book."

Scientific Research

◆ A report prepared by Christopher Freeman of the National Institute of Economic and Social Research, in London, stated that the Soviet Union and the United States are putting forth about the same effort into scientific research. Western Europe was said to be far behind. In terms of manpower involved in research the United States employs a little more than a million men. Five European countries hire about 500,000 for the same purpose. The Soviet Union has engaged between 1 and 1½ million persons in scientific research.

De Gaulle Wins

◆ Charles de Gaulle of France won the runoff election on December 19, for the presidency of the nation. The general received 54.7 percent of the votes cast. His opponent, François Mitterand, polled 45.3 percent of the valid votes. General de Gaulle, who is 75 years old, was elected for a 7-year term. The runoff became necessary when the general did not win half the valid ballots, plus one, as required, when the election was first held December 5.

Christmas Background

◆ Time magazine for December 10 states that "Christmas never completely belonged to the church." "It began as a pagan festival," the magazine says, "and it has slowly been changing back into one for the past half-century. Long before the birth of Christ, Dec. 25 was celebrated in pagan societies as the day on which the sun began its yearly rebirth (astronomically they were only three days off). Peasants in northern Europe decorated their homes with evergreens as a tribute to nature's victory over the numbing winter, held lengthy feasts and processions. The Romans celebrated the entire winter solstice season to honor Saturn, the god of agriculture. During the Saturnalia everyone ate, drank and exchanged presents in one long bacchanal. When the Christian missionaries began to comb the countryside for converts, they found that few were willing to give up their pagan rites. Figuring that pragmatism was called for, they combined the two holidays into the mixture of religious and secular customs that remains today." So Christmas is far from Christian. It is pagan. And that is why Jehovah's witnesses do not celebrate it.

Shoplifter's Season

◆ There is a prodigious amount of stealing during the

Christmas season. Shoplifting increased 93 percent from 1959 to 1964, until it is now the fastest-growing form of larceny in America, according to the Federal Bureau of Investigation. Most shoplifters are women. Housewives sometimes draft their children as accomplices and loudly berate them for stealing if they are caught. Shoplifting is the product of a materialistic outlook on the part of people who fall to esteem honesty. In the 17th century the penalty sometimes was hanging. Jail sentences, fines and/or restitution are the punishment today.

Catholics Picket

◆ A group of fifty Roman Catholic college students picketed Cardinal Spellman's chancery in New York on December 4. They were protesting what they called the "muzzling" of three Jesuit priests who have been active in the antiwar movement relative to Vietnam. The students, most of whom attended Fordham University, carried signs with such slogans as "End Power Politics in the Church," "Honesty in the Church," "Exile and Constraint Are the Tools of Totalitarianism" and "St. Paul was a Rebel." Frank Carling, chairman of the ad hoc Fordham Student Committee for Religious Liberty, said priest Daniel Berrigan was sent to Mexico to keep him from participating further in the Clergy Concerned About Vietnam Committee. The other two priests assertedly were ordered to withdraw from the organization, and did so. But it was evident that there are sharp differences of opinion on this matter even among the Catholic clergy.

"Sick" Games

◆ There is little doubt that the world is sick. If one has need of convincing, perhaps, the growing trend toward "sick" parlor games might suffice. The inventor of the

games said "games like this probably release a lot of tensions." If not that, they at least create a lot of conversation. For example, a neatly boxed atomic war game can be played on a kitchen table. The idea, according to its inventor, is that "you wipe out most of your opponents." Another sick game is "Big Funeral." "In this game," he says, "you compete with other players for the largest funeral, with the best hearse, tombstone and plot." "You try to put the others out with cheap funerals." The loser has no funeral at all. It is pitiful when one must resort to morbidity for pleasure.

Blood Typing

◆ *Medical World News* for October 8 quotes Dallas researchers as saying that a water-soluble substance in the plasma of a quarter of all diabetic patients makes their

blood typing subject to "error greater than can be tolerated in blood banking." Dr. Sol Haberman, at Baylor University Medical Center, pointed out that, in the past, standards for blood-typing serums have been based on the ability of antisera to agglutinate presumably healthy blood. "It appears," he said, "that nobody has bothered to test out blood of people with disease." Now that the peculiar characteristic has been found in the blood of diabetic patients, he said, "we don't know if there's any other disease that will give a false-negative reaction."

Organized Prostitution

◆ The Vancouver *Sun*, August 12, published an article from *Der Spiegel*, a leading West German news magazine. It said that "Solon, one of the seven sages of Greece, was the first man in the Occident who took taxes from prosti-

tutes. With that money he built a temple." The account continues: "The income of West German prostitutes in recent years would be sufficient to build hundreds of temples. Experts estimate their income in 1964 to have been over one billion marks (\$250 million). This is about as much as Bonn spent for the support of underdeveloped countries." The article pointed out that today there is no urge to abolish prostitution. A police official is quoted as having said: "We do not fight prostitution, we only fight its excesses." Willi Bauer from the Stuttgart detective force stated: "It is better to keep order among the prostitutes than to try, in vain, to abolish them." Rather than try to remove the prostitute from today's society, arrangements are made to make her degraded life acceptable. It is simply another evidence of the world's low moral level.

LOVE OF THE TRUTH

How can you "buy truth"? The Bible says: "Buy truth itself and do not sell it." Do you love truth enough to accept it even at great cost?

How much do you really love truth? Enough to accept it no matter what the source? Enough to accept it even when it exposes something you may have long cherished? It takes courage but it can mean your life. "The truth will set you free," says the Bible. Read *The Watchtower*. It is devoted to Bible truth. One year, 7/6 (for Australia, 8/-; for South Africa, 70c).

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