

Awake!

The Ultimate Destiny of Man—What Is It?

PAGE 5

A Thirsty World Faces a Water Shortage

PAGE 8

Majesty of Mountains

PAGE 16

Transit Strike Cripples New York

PAGE 21



MARCH 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
Watch Tower House, The Ridgeway London N.W. 7, England
N. H. KNOX, President GRANT SUITER, Secretary

Printing this issue: 4,450,000

44 a copy (Australia, 3s; South Africa, 3/6)

Offices

America, U.S., 117 Adams Street, Brooklyn, N.Y. 11201 \$1
Australia, 11 Barendse Rd., Strathfield, N.S.W. \$1
Canada, 150 Bridgeland Ave., Toronto 19, Ont. \$1
England, Watch Tower House,
The Ridgeway, London N.W. 7 7/6

New Zealand, 621 New North Rd., Auckland E.W. 1 7/-
South Africa, Private Bag 2, P.O. Elandsfontein, Tvl. 70s
(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.

Yearly subscription rates for semimonthly editions

Now published in 26 languages

Semimonthly—Afrikaans, Albanian, Danish, Dutch, English, Finnish, French, German, Greek, Iloko, Italian, Japanese, Korean, Norwegian, Portuguese, Spanish, Swedish, Tagalog, Zulu.
Monthly—Chinese, Cinyanja, Hiligaynon, Malayalam, Polish, Tamil, Ukrainian.

CHANGES OF ADDRESS should reach us thirty days before your moving 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

Do You Fear God as Well as Love Him?	3
The Ultimate Destiny of Man —What Is It?	5
A Thirsty World Faces a Water Shortage	8
What to Know About the Badly Injured in Highway Accidents	12
Majesty of Mountains	16

Maintaining Christian Neutrality in the Congo	19
Transit Strike Cripples New York	21
Zealous Christians in Our Day	25
"Your Word Is Truth" How Many Sabbaths Between Jesus' Death and His Resurrection?	28
Watching the World	30

Awake!

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

—Romans 13:11

Volume XLVII

London, England, March 8, 1966

Number 5

Do you *fear* God as well as *love* him?

THAT we are to love God the Creator of heaven and earth is time and again commanded in his Word, the Bible. And that we should love him is easy to understand and appreciate when we consider who he is and all that he has done for his earthly creatures.—Mark 12:29, 30; Acts 17:28.

However, the Bible commands us not only to love God but also to fear him. Thus the prophet Moses, in his farewell discourse to his people Israel, warned them that "Jehovah your God is the God of gods and the Lord of lords, the God great, mighty and fear-inspiring." Many years later the inspired psalmist wrote: "Let all those of the earth be in fear of Jehovah." Centuries after that the apostle Peter wrote: "Be in fear of God."—Deut. 10:17; Ps. 33:8; 1 Pet. 2:17.

How can we reconcile the commands to love God with those to fear him? By reasoning on the subject, in the light of the rest of the Scriptures. First of all, let us note that the fear we are to have of God is not a morbid terror, such as one would feel if he suddenly came face to face with a shark while swimming or with a python when walking through a forest. Rather, it is similar to the fear that the auto driver feels when he sees a traffic police car or

motorcycle on the highway. It is a wholesome fear that helps him to keep from exceeding the speed limit, if he were tempted to do so.

Not that that is all there is to it. This fear of God goes much farther. It is also the fear of displeasing someone we love, which fear, in turn, is based on our love for him, even as a dutiful child who has a good father fears to incur his displeasure apart from any punishment, although not necessarily so.

So we might say that this fear of God is primarily based on our love for him, for who he is and what he has done for us and what he has promised yet to do for us. But it is also based, as the Scriptures so clearly show, upon our instinct of self-preservation, or our love of life. God himself appeals to this instinct in us, saying: "Turn back, turn back from your bad ways, for why is it that you should die?" So we should fear to displease God also because his displeasure means the loss of eternal life, even as Jesus made so plain: "Do not become fearful of those who kill the body but cannot kill the soul; but rather be in fear of him that can destroy both soul and body in Gehenna."—Ezek. 33:11; Matt. 10:28.

So we see that the dictionary definition

of fear as "a painful feeling of impending harm or danger" cannot be ruled out in considering the fear of God and that the dictionary goes farther than its own definition of the fear of God, which is "profound reverence and awe." That is why God's Word states that the fear of God Jehovah is the beginning of wisdom, because this fear causes one to act in a certain way. (Prov. 9:10) Consistent therewith we read: "The fear of Jehovah means the hating of bad." "The fear of Jehovah is a well of life, to turn away from the snares of death." That is why God's Word warns Christians who sin willfully: "It is a fearful thing to fall into the hands of the living God," "for our God is also a consuming fire."—Prov. 8:13; 14:27; Heb. 10:31; 12:29.

Illustrating how the fear of Jehovah causes us to hate what is bad and thus is true wisdom, is an incident in the life of the Hebrew patriarch Joseph. Though a slave, he was put in charge of all the affairs of Potiphar, one of Pharaoh's officials. Because of his fine qualities as well as the vigor of early manhood, Joseph found himself the object of the attentions of his master's wife. The fact that she was infatuated with him did not flatter him but he steadfastly resisted her importunities. Why was he able to do so?

Because of his fear of God, even as he himself told her: "My master . . . has not withheld from me anything at all except you, because you are his wife. So how could I commit this great badness and *actually sin against God?*"—Gen. 39:8, 9.

Yes, Joseph feared to incur God's displeasure, for Joseph knew God was seeing what was happening upon the earth. True, Joseph was falsely accused by that woman

and as a result was thrown into prison; but with what a happy outcome! Succeeding events were maneuvered by Jehovah God in such a way that Joseph's imprisonment served as a stepping-stone to his becoming prime minister of Egypt. Would God have so greatly blessed Joseph had he yielded to that temptation? Feeling the fear of God actually caused him to hate what is bad and so proved to be wisdom for him. —Gen. 40:1-41:57.

If you would have the fear of Jehovah God, you must, of course, first of all become acquainted with him, learn of his attributes of power, wisdom, justice and love and what his righteous laws and principles are by which we must govern our lives. Read the Bible, not merely out of curiosity or for entertainment, but as the Word of God, which it actually is; and as you become acquainted with its great Author, learn not only to love him but also to fear to displease him, fear to go contrary to his righteous principles and laws. As you read the lives of faithful servants of Jehovah God, such as Noah, Joseph, Moses and others, who showed "godly fear," let your heart glow in admiration of their upright course and resolve to follow their example. —Heb. 11:7.

Then, as little issues or problems come up from day to day, let yourself be guided by those principles, those examples, and you will find yourself becoming more and more aware of God; and more and more concerned not to incur his displeasure. Then should some great temptation or test come across your way, as it did with Joseph, you will be able to stand firm, take a wise course, and so keep free from bitter regrets. Yes, the fear of Jehovah means turning away from what is bad, so we do well to fear as well as love Him!



THE ULTIMATE DESTINY OF MAN

What is it ?

IT IS a common saying that all religions are merely different paths leading to the same goal. But what is that goal? What is man's ultimate destiny? Does anyone know? What do some of the world's major religions teach on the matter? Let us examine and see.

A belief common to almost every major religion is that man consists of body and soul, and that at the death of the body the soul continues to live on in a spirit world. While the souls of the wicked are believed to suffer some form of punishment in a hellfire, those of the righteous are thought to enjoy eternal existence in a state of happiness, in the heavenly presence of God, or by absorption into the "Universal Spirit."

Religions that teach transmigration of the soul at the death of the body, notably Buddhism and Hinduism, speak of man's ultimate destiny as Nirvana. By Nirvana is meant the absorption of individuality into the divine spirit with extinction of personal desires and passions. Commenting on this, *The Encyclopedia Americana*, 1956 Edition, Volume 14, page 196, says:

"Buddhism . . . propagates self-development by intellectual means of knowledge (*jñāna*). Viewing the world as a transitory, changeable sphere, it strives after the constant Eternal which lies beyond the range of name and form (*nāma-rūpa*). It sees constant peace and bliss only in final absorption in the super-personal receptacle of Nirvana—a concept not unlike the Brahmanic postulate of re-

Do you know? It is vital that you have a reliable answer.

absorption into the all-embracing Brahman."

In Hinduism the famed school of Vedantic thought, the Monistic, teaches that the highest ideal that can be attained by man is a realization of complete and utter identity with God. Vedantic philosophy teaches that "man is, in reality, the finite and eternal spirit, and, as such, is different and separate from the body and mind as we, in our present state of ignorance, know them. The world of matter, which to our ordinary perception, is apparently unconscious, is also, in reality, the spirit. . . . the primary purpose of this life is the full discovery and manifestation of his innate divinity."*

Roman Catholic Teaching

The Roman Catholic Church, interestingly, has notable similarities in its teaching regarding man's ultimate destiny. A question in an official Roman Catholic catechism asks: "Why did God create man?" It answers: "God created man to know Him, to love Him, and to serve Him, so that after death man might, by possession of God in the beatific vision, be happy with Him for ever in Paradise."†

According to this catechism: "The be-

* *What Is the Church of Universal Philosophy and Religion?* Published by the Vedanta Society of Northern California.

† *The Catholic Catechism*, by Cardinal Gasparri, pages 77, 78.

atific vision of God consists in the vision of the very essence of God, who manifests Himself directly, clearly and openly to the soul, which, however, is only able to exercise this vision by the help of the light of glory; from this vision and possession man gains true, full and never-failing happiness—that is eternal life.”

The Catholic Encyclopedia under “Heaven” observes: “We are born for higher things, for the possession of God. This earth can satisfy no man, least of all the wise. . . . God made us for holiness, for a complete and final triumph over passion . . . But his happy goal is not reached on earth, but in the next life.” Then it notes: “The beatific vision is a mystery. Of course reason cannot prove the impossibility of such a vision. For why should God, in His omnipotence, be unable to draw so near and adapt Himself so fully to our intellect, that the soul may, as it were, directly feel Him and lay hold of Him and look on Him and *become entirely immersed in Him?*”

So the teaching of the Roman Catholic Church, as well as the teaching of the major Eastern religions, is that true happiness can be realized only as a result of the uniting or immersing, in some way, of one's soul with God. But if, as *The Catholic Encyclopedia* says, “this earth can satisfy no man,” why did Almighty God create the first man Adam and place him in a paradise garden here on earth? Was this not meant to be the permanent home for him and his offspring?

The Roman Catholic Church answers this way: “The Christian revelation teaches that Adam was created, not in a state of pure nature, but in what is called the state of original justice; that is to say, from the beginning his soul was endowed gratuitously by God with habitual or sanctifying grace, which raised him to a plane altogether beyond the human. Man by nature tends to God as his last end, as the

creature tends to the Creator; but sanctifying grace made him a partner of the divine nature, and gave him a supernatural end, namely, to see God as He is, face to face, and ultimately to be united to him as to an all-loving Father.”*

This Catholic teaching regarding man's ultimate destiny raises questions: If God created man to be united eventually with Him, what activity is man to enjoy after realizing this uniting? Does the soul after being immersed in God cease to have individuality, as is implied in the beliefs of Buddhism and Hinduism? Apparently there was some borrowing by Catholic theologians from the views of the older Eastern religions.

Heavenly Glory for Some

In contrast with the teaching of the world's major religions, the Holy Bible does not teach that man has an immortal soul that continues to live on in a spirit realm at the death of the body. Plainly the Bible says: “The soul that is sinning—it itself will die.” (Ezek. 18:4) While not once are the words immortal, everlasting or never-dying used in connection with the word soul in the Bible, there are literally scores of instances showing that man himself is a soul, and that with the death of a person, the soul dies.

Then why did God create man? As was noted earlier, the Roman Catholic catechism answers: “So that after death man might, by possession of God in the beatific vision, be happy with Him for ever in Paradise.” However, the Bible does not teach that God created man to die, and then enter a heavenly paradise to be with Him. God put man in an earthly paradise to live there, enjoying forever the grand blessings He had prepared for him. God

* *The Teaching of the Catholic Church—A Summary of Catholic Doctrine*, arranged and edited by Canon George D. Smith, Second Edition, reprinted 1963, page 239.

specifically stated that only if man sinned would he die. Sin leading to death would result in the loss of paradise, not the *gaining* of it.—Gen. 2:17; Rom. 6:23; 5:12.

When the first human pair sinned and were ejected from the paradise garden, it did not mean that God's purpose regarding mankind had failed and would not be carried out. No, for God, motivated by perfect love, sent his heavenly Son to earth as the man Jesus Christ to die as a ransom sacrifice to recover mankind's right to earthly life.—Matt. 20:28.

At the same time, provision was made to purchase from among humankind a body of associates who would join the resurrected Jesus Christ in heaven. This would not be accomplished by disembodied souls' surviving the death of human bodies and ascending to be united with or immersed in God. No, but like Jesus Christ, these anointed Christians die in the flesh as humans, and are resurrected as invisible spirit creatures. (1 Pet. 3:18) At their resurrection they become spirit persons, just as God is a Spirit, and the Bible says: They "shall be like him, because [they] shall see him just as he is."—1 John 3:2.

These persons resurrected to heavenly glory compose a relatively small number, as the Bible at Revelation 14:1, 3 shows: "And I saw, and, look! the Lamb [Jesus Christ] standing upon the [heavenly] Mount Zion, and with him a hundred and forty-four thousand . . . who have been bought from the earth." Yes, only 144,000 persons all together will finally be taken from the earth to heaven. And rather than be bodily united with or immersed in God, they will enjoy a purposeful existence as corulers in the heavenly Kingdom with Jesus Christ. This is explained in another scripture, which says: "You [Jesus Christ] made them to be a kingdom and priests to our God, and they will rule as kings over the earth."—Rev. 5:10.

The Earth Is Man's Home

Since Jesus Christ and those associated with him in heavenly glory will be ruling over the earth, people obviously will be living here on earth enjoying the benefits of that righteous rule. Who? Why, the great mass of humankind, including those who will be raised from their tombs. While on earth, Jesus Christ promised: "Do not marvel at this, because the hour is coming in which all those in the memorial tombs will hear his voice and come out."—John 5:28, 29.

We can have confidence in this promise, for, while on earth, Jesus demonstrated his power to restore the dead to life—resurrecting Lazarus, the son of the widow of Nain and Jarius' daughter. (John 11:39-44; Luke 7:11-17; 8:49-56) And soon, after this present wicked system of things is swept away in God's righteous war of Armageddon, the heavenly King Jesus Christ will resurrect all those under the benefit of his ransom sacrifice. Foretelling the annihilation of the wicked from the earth and the making of it into an everlasting paradise home for restored mankind, the Scriptures say:

"Evildoers themselves will be cut off, . . . But the meek ones themselves will possess the earth, and they will indeed find their exquisite delight in the abundance of peace. The righteous themselves will possess the earth, and they will reside forever upon it."—Ps. 37:9-11, 29.

Almighty God created the earth as man's home, for him to live here and enjoy life. And in keeping with His original purpose, this earth will be restored to exquisite beauty, and will become the eternal, peaceful home of righteous humankind. Apart from the small number who will rule as kings with Christ in heaven, everlasting life in a paradise earth is man's ultimate destiny.—Rev. 21:3, 4.

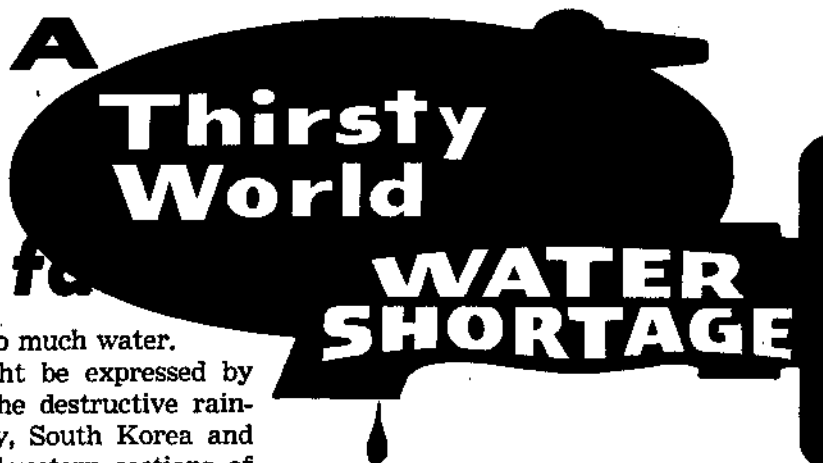
WATER shortage? There must be a mistake, some persons might think. People in Japan, Chile and Austria might recall the recent floods in their lands and feel that, instead of there being a shortage, there is too much water.

Similar thoughts might be expressed by those who observed the destructive rain-swollen rivers in Italy, South Korea and the southern and midwestern sections of the United States.

In spite of this seeming abundance of fresh water in certain locations temporarily, the fact remains that many places in the world are experiencing prolonged water shortages. The problem was so severe in the northeastern United States this past year that numerous restrictions were placed on private use of water. Restaurant owners in New York City, for example, were ordered to serve water only when customers specifically requested it. On the other side of the globe, a scarcity of water forced the British Crown Colony of Hong Kong to overlook its political preferences and buy water from Communist China. War threatens to break out between Israel and its Arab neighbors over the water rights in the Jordan River area.

Where Is the Water?

The increasing magnitude of the water shortage problem is not caused by a substantial decrease in the supply of fresh water on the earth; that remains fairly constant. Man does not create new water—he only reuses the water already here. In fact, since there is no such thing as brand-new water, the next glass of water you drink may contain molecules that were in the Jordan River when Jesus was bap-



tized. If there is no less water now than in past centuries, it is reasonable to ask, Where is the water?

In a broad sense, man has at his disposal some 326,071,300 cubic miles* of water. However, 97.2 percent of it is salty ocean water, unfit to drink in its present state and unsuitable for most irrigation. Another 2 percent is held in permanent deepfreeze in glaciers and icecaps. So, in reality, man is left with less than 1 percent of the world's total water supply that he can readily use. Fortunately, the sun daily draws out of the oceans billions of gallons of fresh water and makes a gift of it to the land in the form of rain and snow, replacing the water that is used and that flows into the oceans. This natural pump works night and day, bringing life-giving moisture to plants and sufficient water to fill all man's needs, if he will use it wisely. —Eccl. 1:7.

However, man's needs for water, or at least his demands, are far in excess of the approximately three quarts a day per person said to be required by the human body in order to function properly. With the increase in technology man uses a growing flood of water for washing, sanitation, cooking and comforts such as air-condi-

* One cubic mile equals 1,101,112,814,095 gallons.

tioners and swimming pools. A typical British town is estimated to use between 120 and 200 quarts of water for each person every day. In some cities, notably in the United States, the use of water per person has soared well beyond 800 quarts a day. Even so, such personal and household application of water constitutes only a small percentage of the total amount used. In the United States it is less than 10 percent.

Nearly half the water used in America is devoured by industry. Though the figures vary according to the efficiency of the company, up to 7.5 gallons of water are used to make one pound of soap; 667 gallons for a ton of glass bottles; 16,000 gallons to produce one automobile.

The remaining 45 percent of the water used in the United States goes for agriculture. Why so much? you might wonder. In addition to the water plants themselves use, they release into the atmosphere tremendous quantities of water each day; an average tree about 50 gallons; an acre of corn some 4,000 gallons.

More and more, people are being awakened to the water problem. The liquid they so long received in unlimited quantities at a low cost is, in an increasing number of places, becoming more costly to obtain. What they took for granted has become a commodity in limited supply and carrying a price tag. Stewart L. Udall, Secretary of Interior of the United States, commented on the swelling thirst for water: "Look at any statistics, ponder any tables, and you can't escape the conclusion that our No. 1 resource problem is water."

A Man-made Problem

It should not be concluded, though, that there just is not enough water to meet the demand; that is not so. Mr. Udall identified the problem as "rather a case of infinitely poor management."

A major difficulty in the supply of suitable water for many areas is the fact that the water that is available is polluted. The water is there, but man has spoiled it, contaminated it to the extent that it is unpleasant and unhealthful to drink without first being put through a costly purification treatment. For example, while New York City struggles with a water shortage, the mighty Hudson River flows along its side. Every second a million gallons of water sweep past the city into the Atlantic Ocean. But the Hudson's high degree of contamination has discouraged its use by New York City as a source of fresh water.

In ancient times towns and villages were often built by rivers so a supply of water would be readily available. With growth and progress the towns and cities became cleaner and more sanitary at the expense of the waterways. Sewage slowly polluted the water supply. Once Londoners could fish for salmon in the Thames River. By 1823 pollution had forced the salmon to abandon the river; yet it continued to be used as a source of drinking water. Little wonder that London suffered a number of severe cholera epidemics. This contamination of rivers by sewage has continued to be a problem down to our day, causing many cities to abandon nearby rivers as sources of their fresh water.

While sewage is a contributor to the pollution, and thus to the water shortage, we cannot overlook industrial and agricultural pollution. Many industries discharge into nearby waterways tons of chemicals and industrial wastes. In addition they pump out of the rivers fresh water and return it as heated, contaminated water destructive to life. A UNESCO report observed: "Even one thirtieth of an ounce of oil products can make 200 gallons of water sufficiently poisonous to kill aquatic life and unfit for domestic uses." Agriculture

shares responsibility for pollution as pesticides are washed into the rivers. The contamination thus caused is so pronounced that even the seas around Britain and European countries are being affected.

What Is Being Done?

The problem is not hopeless! The waterways and water supplies of the world can be restored to a condition where they will help ease the water shortage. This has been successfully demonstrated in the populous, industrialized Ruhr area in Germany. Even though the Ruhr River is threatened by the sewage of millions of people and the wastes from coal mines, steel mills and other industries, it is the cleanest major waterway in West Germany.

The key to success in the Ruhr is an association called the *Ruhrverband*. Every industry and community using Ruhr water must be a member. Simply stated, the principle on which the organization operates is: If you pollute the water, you must pay to purify it. The more you pollute, the more you pay! Understandably, in order to minimize their use of water, many factories have recirculation systems, using water over again instead of quickly pumping it back into the river. Consequently, some mills that once used 130 cubic yards of water to produce a ton of steel now use only 2.6 cubic yards. Because of this campaign against pollution, the Ruhr River supplies drinking water for some three million people.

Encouraging steps are also being taken in some areas to eliminate the contamination resulting from sewage. For years many communities shirked their responsibility to keep the water supplies pure because they felt that the problem was not theirs. They reasoned, 'Why should we go to the expense of installing efficient sewage-treatment plants when the other towns on the river do not?' As a result, the garbage

from one city floated to the doorstep of the next one down the stream. With the growing awareness of the potential water supply available from rivers, communities are taking action. More and more of them are installing or improving their plants for the treatment of sewage.

In addition to being a method of eliminating pollution in the rivers, proper treatment of human wastes can help relieve the water shortage in another way. Since sewage is mainly water, why not reclaim the water and put it to use? At first the idea might seem repugnant, but so is the thought of having no water. One water expert commented: "Sewage actually is 99 percent plain water. All the pollutants in it amount to less than 1 percent. . . . We have the processes for removing that 1 percent—leaving water purer than when it came from nature."

Demonstrating the feasibility of this process, one arid town in the United States puts to use the liquid effluent of a standard sewage treatment. After being given further chemical purification and then filtered, the water is used to fill public ponds. The people of the community happily swim and fish in this reclaimed water. After their normal water supply failed, 10,000 residents of another town lived for several months on such reclaimed water.

Even if the water from a sewage plant is not purified to the extent that it is safe to drink, it can be put to good use. In an experiment at one university, instead of pumping the effluent into a pond or stream, the water was sprayed over trees and land. What was the result? The minerally rich water increased the yield from corn and hay crops 300 percent. Another benefit gained from this use of reclaimed water was that it substantially decreased the yearly drop in the local water table, the underground water supply in the earth.

One major city is lessening its water

shortage problem by using the ground as both a filter and a storage area. Water from its sewage disposal plants and excess water available during the winter is allowed to seep into the earth. This purifies the reclaimed water and holds it until it is needed; then the clean water is simply pumped out. In effect the ground becomes a water bank.

What else is being done? Scientists, realizing that some farms use over a million gallons of water to irrigate each acre of land for a growing season, have been seeking to decrease the amount of fresh water used for agriculture. Water that is not good to drink may be fine for irrigation. In Israel an experimental garden has been grown using only seawater. Other experiments have shown that certain vegetables, such as beets, kale and spinach, can be grown on brackish water. Of course, such water would not be suitable for all crops.

Even the past is helping the present in its water crisis. In his book *Rivers in the Desert* archaeologist Nelson Glueck stated about the ancient Nabataeans: "They sought out drops of moisture with the same eagerness that hunters display when stalking game. . . . Their endless effort, crowned more often than not by success, was to make wheat or barley or grapevines grow where none had even been planted before and to tap or to collect supplies of water where none was known previously to exist." Today farmers in Israel employ Nabataean methods, such as conserving 'run off' water, to grow crops successfully in normally desert areas.

Much has been said recently that might give persons the idea that the solution to the water shortage problem rests in developing economical methods of desalting ocean water. For example, one proposed atomic-powered desalination plant would turn out up to 150 million gallons of fresh water a day, enough to supply a city of

750,000. But a noted water scientist at Harvard University remarked: "If the oceans were all fresh water, it still wouldn't solve the problem." There would remain the difficulty of transporting it to distant inland areas. Pumping costs alone would render such sources as prohibitive for large-scale irrigation. So while desalination might be a partial answer for places having little or no potable water, for the majority of lands the cheapest solution rests in conservative and sensible use of existing water.

Personal Steps

There is a saying, 'Tall oaks from little acorns grow.' In principle that also applies to the water problem. While the water one individual or one family saves will not solve a country's water problem, it is a step in the right direction. Besides, it is a good lesson in economy. For instance, think of how much water would be conserved if persons did not let the faucet water run until it got cold. Why not, instead, keep a container of water in the refrigerator? Do you fill the glass with water even when you want only a sip?

After you finish washing vegetables, could you use the water on some nearby potted plants or the flowers outside the window? Do you leave the water running while you wash each dish individually, or fill a container and use the same water for many dishes? A great quantity of water could be saved if each person exercised more care in his daily use of this precious commodity.

Just as the water shortage has different causes in different places, so it is that there is no one universal solution to the problem. The Creator has seen to it that there is an abundance of fresh water available for mankind, but men must see to it that they treat with respect this liquid treasure from God.

What to know about **THE BADLY INJURED** in **HIGHWAY ACCIDENTS**

THE student rode joyfully along on his scooter with his girl friend seated behind him. It was only about 4 p.m., and they both wanted to enjoy to the full the remainder of this bright and warm Sunday afternoon, so typical of the region of Marseilles in southern France.

Unfortunately, as the scooter jolted over an open gutter in the road, the girl fell off the back. However, she did not seem badly hurt—just a little injury on the face and another on the knee. She also noted a slight pain in the nape of the neck, but it seemed nothing to worry about. After having a dressing applied to the injuries in a nearby drugstore, she got back on the scooter and her companion took her home.

During the evening, the girl complained of a sensation in her lower limbs, like that produced by pins and needles, and also of violent neck pains. An hour later, she was running a temperature of 102° and was breathing with difficulty. She was rushed to a hospital. But when she arrived, her arms and legs were completely paralyzed and her temperature had risen to 106°. At 11 p.m., seven hours after the accident, she died.

Such a tragedy brings to mind many questions. Why did this girl die in view of the fact that her injuries seemed so slight? Was her death avoidable? What should have been done for her? These questions are of immediate importance because many highway accidents happen daily, and their



By "Awake!"
correspondent
in France

number is increasing rapidly. In France, during 1963, there were about 250,000 persons injured in highway accidents. In the United States the number was about 1,600,000 in 1964, with the death toll 47,800! The trend in such accidents on the road strongly suggests that the increase will continue, since the number of motor vehicles in use throughout the world grows.

An analysis of the accident death toll in France reveals the following facts: 10 percent of the victims are killed outright; 20 percent die within four hours of the accident; 35 percent die within forty-eight hours. Hence, apart from those not killed immediately, 55 percent die within forty-eight hours of the accident. This shows that the rapidity and effectiveness of the treatment these receive is truly a matter of life and death for them.

Features of Injuries

For some time it has been noticed that the injuries to victims of road accidents follow a particular pattern. They are often internal, therefore unseen. By the time

these internal injuries are discovered it is often too late. They prove fatal.

In most cases of death due to internal injuries, the injuries are produced by a sudden deceleration. It has been estimated that in the case of the sudden stopping of a vehicle in a collision, the force and pressure of impact equal half the weight of the victim multiplied by the square of the speed at which the automobile was traveling. Thus, higher speeds cause the pressure of impact to soar.

A few examples will help us to understand what this force of deceleration is. When a vehicle stops suddenly, passengers are thrown forward. The violence of that forward movement is directly related to the speed of the vehicle. If, in a train, someone pulls the alarm signal and the train stops suddenly, passengers and luggage are thrown forward pell-mell. The force of deceleration has catapulted them in the direction in which the train was traveling. This force is such that the sudden stopping of an automobile traveling at thirty miles per hour corresponds to a fall of thirty feet. At fifty miles per hour, however, the force is equivalent to a fall of seventy-two feet. And at sixty miles per hour, the force corresponds to a fall of one hundred and thirty feet, about the same as a fall from the top of a fifteen-story building. It has been calculated that a man weighing 155 pounds and traveling at forty miles per hour develops a force of about nine and a half tons! This is sufficient to bend steel bars at the time of impact.

The same thing that happens to the luggage in the luggage rack of a train happens to the internal organs of the human body, which organs are more or less mobile in their natural cavities. The effect of the sudden stopping of a vehicle traveling at fifty miles per hour is said to give an apparent weight of sixty-three pounds to

the brain, which actually weighs only a little over three pounds. The liver, which weighs almost four pounds, acquires an apparent weight of eighty-four pounds, while the heart, which weighs less than a pound, acquires an apparent weight of fifteen pounds.

All these vital organs crash against the front wall of their natural cavity with a force more than ten times their normal weight. The violent impact causes considerable internal damage, which is very difficult to detect right away. Professor Arnaud of the Marseilles Medical Faculty says that in a bad road accident the bronchial tubes of the victim can break open, the spleen and the duodenum burst, the smaller blood vessels be torn, the spinal cord stretched, the spine dislocated and the tissues cracked and crushed. These injuries are typical of those produced by road accidents. They are extremely hard to detect and yet they cause most of the deaths.

Another common cause of death in such accidents is the brain's being deprived of oxygen, particularly the base of the brain, which governs the activity of the heart and lungs. In fact, badly injured victims of highway accidents often die of asphyxia when the base of the brain is deprived of oxygen either because of serious hemorrhage or because of injuries to vital organs caused by rapid deceleration. It follows that in such injuries the breathing of the victim must be maintained. This is, in fact, one of the principal rules that apply to medical assistance given injured ones.

Other Injuries

Unfortunately, the injuries caused by deceleration are not the only ones to which the victims of traffic accidents are liable. Two other kinds of injuries also occur, sometimes simultaneously. The second type is directly due to the crash against an

obstacle: steering wheel, windshield or dashboard. These injuries include fractures of the skull and other bones, and hemorrhages, often serious ones.

A third kind of injury is an indirect result of the same impact. Under the weight of the head, the spine is violently bent at the neck, in the back, or in the lumbar region. These indirect shocks can cause fractures of the spine and serious complications in the form of injuries to the spinal cord.

So victims of traffic accidents suffer three kinds of injuries, those of the internal organs caused by sudden deceleration, those caused by the direct crash against the body of the car, and those caused by indirect shocks, such as the bending of the spine.

The terrible state of some injured seriously makes any treatment quite useless, for they have suffered irreparable injuries to the skull, brain, heart, blood vessels or other vital parts of the body. Autopsies conducted in the United States have brought such irreparable injuries to light in one-third of the cases.

Where injuries are not irreparable, everything depends on the rapidity and effectiveness of the assistance given.

What to Do—What Not to Do

Two principles should guide the actions of those witnessing a road accident. They should (1) alert those who specialize in rendering first aid, and (2) be sure not to undertake any action liable to harm the injured victims further.

The first point is not always as simple as it may seem. The person witnessing an accident, especially if it occurs at dusk or at night, does not always know whom he must call or how to get in touch with the police. In France, only a few of the national highways are equipped with telephones at regular intervals directly con-

nected with police stations. The French Academy of Surgeons has therefore recommended the establishing of a single telephone number over the whole country for the police and surgical centers, also the setting up of signs indicating where the nearest police and first-aid centers are located. In most cases, the specialized first-aid personnel do not arrive on the spot until 15 or 20 minutes after an accident.

Frequently voluntary helpers on the scene of an accident do things that worsen the state of the injured. Two famous cases illustrate this point. The first is that of Prince Ali Kahn, whose spine was seriously injured in the cervical region due to the effect of sudden deceleration. He should have been lifted out of his automobile with great caution and held perfectly straight from the head to the pelvis. He should then have been placed on a hard, flat surface and taken to the hospital by ambulance. However, those on the scene of the accident took no such precautions, and he was taken to a hospital in a sitting position by private car. When he arrived he was dead, his spinal cord not having been able to stand up to this handling.

During a *Tour de France*, the racing cyclist Roger Rivière had a bad fall into a ravine. The person who went to his help lifted him up by holding the upper portion of his body and also his legs, thus bending his body. This position caused an injury to the spinal cord at the spot where the spine was fractured. Rivière's legs were immediately paralyzed.

As to what a person should do in a positive way, one point must always be taken into consideration: what the law of the land allows. A person would do well to find out from his doctor, the police or other law-enforcement officials what the local law permits in the way of assistance.

In rendering assistance to the victims

of highway accidents the following points should be kept in mind:

(1) Do not move the victim unless he is in immediate danger of further injury. Never urge an injured person to sit up, stand, or walk until proper assistance arrives. If he must be moved, do so with the greatest care, with the body (skull-neck-trunk) always maintained absolutely straight. To avoid worsening any existing injuries, it should never be bent or twisted.

(2) The victim should be laid out flat with the head low and the feet slightly higher, even if he does not appear to be seriously injured. In the case of the student mentioned at the beginning of this article, she might well have recovered if she had been laid out flat after her accident and not moved until an ambulance arrived.

(3) Make sure the victim is breathing, or else all other aid will prove futile. If unconscious, his mouth could be opened to see if he has swallowed his tongue. If so, it can be pulled out to prevent suffocation. Where artificial respiration seems necessary the mouth-to-mouth procedure should be used if one is at all familiar with it. Other artificial respiration methods that require applying pressure to parts of the body should never be used. If the spine is broken, these movements and pressures could prove fatal.

(4) If breathing is satisfactory, look carefully for any visible signs of bleeding and apply a pad of some kind firmly against the wound. This is usually effective and preferable to a tourniquet, which can prove harmful. The tourniquet could render impossible, later on, the grafting of a vein or an artery. It has been responsible for the amputation of limbs.

(5) You should have already sent someone to call for medical aid. But if you have been alone, then at this point, with the breathing and bleeding of the victim at-

tended to, tell him, if he is conscious, that you are going for help, and do so immediately. But why not, if you are alone, go for help before this? Because if the patient cannot breathe or is bleeding seriously he may die before aid comes. These two vital points must be taken care of. But usually, at the scene of an accident, there are others that you can send for help as you begin to administer assistance.

A few other points to note also: Loosen tight clothing without moving the victim. If he vomits or seems likely to, gently turn his head to one side so he does not swallow the contents of his stomach and impair his breathing. Do not give an unconscious person anything to drink. Keep him quiet, warm and as comfortable as possible until help arrives.

Basically, what these suggestions mean is to take minimum steps until competent help arrives. But if you are in serious doubt as to what to do, it is better to do nothing, for many have died simply because of the incompetence of the aid rendered, whereas just a quarter of an hour later specialized first-aid workers could have acted much more efficiently. Also, if you do not know whom to call, just dial the telephone operator, tell her exactly where the accident is, and she will direct aid to you.

Of course, prevention is far better than any cure. Operators of motor vehicles will want to exercise prudence and self-control. Respect the law of the land. Watch out for the other fellow. Just because you are in the right does not mean you cannot be involved in an accident. Almost half of those killed in accidents have been in the right, being struck by those in the wrong. Respect your life and the life of your fellow-man. Exercise the utmost care in your handling of a motor vehicle, for it can be an instrument of transportation and pleasure, or a projectile of injury and death.

DISTANT mountain ranges have a power of attraction that seems to beckon us to come and investigate. As we draw nearer our sense of awe and wonderment increases as we find ourselves being dwarfed by their overwhelming size.

Often the topmost peak is shrouded in mist and cloud. Some peaks wear a huge cap of frozen snow the year around. Below this they may be draped in wintertime by robes of shimmering fresh snow, and in summer by garments of greenery. Here and there perhaps a beautiful blue mountain lake may peep out and waterfalls cascade over steep precipices. There is truly a majesty about mountains that is breathtaking.

Every continent can offer mountain scenery as a pleasant contrast to the plains. Africa and Australia, it is true, have comparatively small areas of high altitude; but Asia, on the other hand, has tremendous areas in which mountain ranges push their sharp peaks to the sky. In an area almost half the size of Australia, stretching northward from India, there is hardly any altitude lower than 10,000 feet above sea level. Out of this plateau rise thousands of peaks that reach an additional 10,000 feet or more into the sky. The giant of them all, Mount Everest, reaches a record height of 29,028 feet. No wonder this portion of earth's surface has been

MAJESTY of MOUNTAINS



called "the roof of the world."

These higher elevations, whether in Europe, Asia or the Americas, are permanently cloaked with snow and ice right down to what is termed the snow line. This is the point at which

the summer's warmest temperatures can no longer affect the snow and ice sufficiently to thaw it out. The result is that above the snow line the fresh snows of each season pile up over previous layers, adding more and more pressure upon the lower layers, which are thereby transformed into millions of crystals of ice.

When this pressure from above occurs in some shallow basin high up on the mountain's shoulder, the ice crystals tend to become plastic and by their own mass and weight begin to overflow the basin and spill downward

along the path of a valley. Several of these spills may unite and form a veritable river of ice, a glacier. The surface of some glaciers can be walked on with safety. Others are broken here and there by deep and dangerous crevasses. Where the path of the glacier is not steep, its progress slows to an imperceptible crawl. Nevertheless, its onward march is irresistible. Trees that stand in the way are uprooted and smashed like matchsticks, and large boulders are swept along as if they were but pebbles. These rivers of ice are known to attain a width of several miles and a length of over one hundred miles.

Mountain Variety

Some mountains stand out like lonely sentinels on a vast plain. Others, such as

those on the Tibetan plateau, seem to have been called together in assembly. Still others, notably the Rockies and the Andes ranges of the Western Hemisphere, occur in long narrow chains. Some ranges are almost hidden from view; such are the ones located far below the ice sheets of Antarctica, and those that, except for a few widely spread islands, do not rise quite high enough from the ocean floor to raise their masses above water. There are mountains, too, that share their mass between ocean and upper air. For example, Mauna Kea, one of Hawaii's volcanic peaks, shows only 13,784 feet above sea level, but its flanks slope down 17,000 feet more, deep into the Pacific.

From appearance some mountain ranges seem to be huge sections of earth's surface that have split and been thrown up at a sharp angle, conveniently displaying the various substrata of our planet's outer layer. Peaks of volcanic origin are often recognizable from their smooth cone-shaped symmetry. This effect was produced by the flow of lava and the rain of ash and cinder that fell down their sides at the time of eruption.

Mount Fuji in Japan has preserved its conical shape. The distant viewer is usually impressed by the graceful downward curve and the pale bluish color of its flanks. A closer view reveals a surprise: that the mountainside is largely composed of coarse black ash and cinder. Mount Erebus, in Antarctica, presents another paradox. Rising 13,200 feet above the ice on nearby McMurdo Sound, and encased in snow and ice as it is, it lazily emits steam from its crater.

Other mountains are unique because of their location. For example, Mount Kilimanjaro's snowy top rises 19,340 feet amid the tropical heat of Africa. Its nearest neighbor, two hundred miles to the south, Mount Kenya, is practically on the

equator; and yet on its crown, 17,058 feet right up from the steamy plains, it can boast the presence of a glacier. So, on its flanks may be found every variety of climate, from equatorial heat to something like Arctic cold.

Lofty Scenery

When we go up through mountain country there are so many things that come home to us as unaccustomed experiences. The air at those heights is so bracing! And there is such a variety of mineral, plant and animal specimens that we seldom see. The higher we go the clearer everything seems to stand out due to the rarer atmosphere. Finally, looking down from some lofty lookout point, we have before us a panorama that gives the eye free range—a restful change after the limitations imposed by walls and fences and other close-up objects.

As the trail leads upward grassy meadows give way to forest land, where a sprinkling of evergreens contrasts with the lighter shades of hardwoods. Underneath, grass yields to ferns. Gradually the hardy conifers crowd out the other trees, and then, as we explore higher, the trees become scrubby and are soon replaced by tough, low-spreading bushes, with clearings here and there brightened by colorful flowers. Perhaps, then, we will note the lichen, clinging as it does to the rocky terrain up there near the snow line. Each plant has its own proper requirements as to oxygen, moisture, temperature and exposure to wind, and will flourish only where the right mixture is available.

Perhaps at this stage you are wondering, as you gaze out on some magnificent view, just how far that distant horizon really is. It has been calculated that when the eyes are at six feet above sea level the farthest horizon will be about three miles away. At one hundred feet of elevation the

view will be extended ten more miles. At one thousand feet, if there are no obstructions to the view, we should be able to scan a horizon that is some forty-two miles away.

From Alaska's Mount McKinley, 20,320 feet above sea level, one can take in about 100,000 square miles of northern scenery. From atop snowy Mount Hermon in Syria, at a height that is more than nine times that of the Eiffel Tower in Paris, one can see the whole of the northern part of ancient Canaanland, the sea of Galilee, the distant hills of Bashan east of Jordan, the seacoast locations of old Tyre and Sidon to the west, and the island of Cyprus far out on the Mediterranean. Even from Sinai's summit, about 7,000 feet, can be seen a vast portion of the Peninsula of Sinai, both arms of the Red Sea as it is split by the Peninsula, and the high mountains of Egypt and Arabia.

Benefits from Mountains

In addition to furnishing breathtaking views and a grand procession of animal and plant life, mountains also confer some very practical benefits upon those who live on the plains below. Some have grassy slopes that afford excellent pasturage for animal herds. Where forests clothe the slopes, there is provision, not only of lumber for construction, but also of a marvelous braking device that slows the flow of rain from the mountainside, so spreading its beneficial action over a prolonged period. The thawing of snow and ice at the lower altitudes also arranges for gradual watering of the surrounding plain. Thereby also mountain streams are fed, some of these growing to be mighty rivers that irrigate whole continents.

In fact, mountains have a great deal to do with rainfall in the first place. It is noticeable that at least one side of a

mighty mountain range benefits from the fact that low, moisture-laden clouds endeavoring to rise over the summit are forced to discharge much of their precious cargo, water, vitally needed for man's crops and industries.

In mountain ranges, by means of which molten materials from deep underground have been heaved to the surface in solidified form, the greatest share of the world's mineral wealth is found. The exposed strata have pointed the way to many rich deposits that might not have been discovered until a much later date.

Generously spread across the face of our planet, mountains have proved to be a blessing to man. About one-fifth of the entire land surface is occupied by mountains. Their massive outlines often form most beautiful backgrounds to fertile plains or shimmering lakes. Man-made structures, though themselves marvelous, are surely dwarfed by the immensity of these towering masses. The Great Pyramid of Egypt stands 451 feet high on the desert sands, yet it would take more than sixty-four of these piled up one atop the other to reach the top of Everest. And Hawaii's Mauna Kea, from ocean base to snowclad peak, is almost twenty-one times the height of the Empire State Building in New York City.

Superstitious reverence for mountains has been and still is felt by many peoples. However, we are awed and impressed by those mountains because we recognize them as part of the loving Creator's provision for the happiness and welfare of his creatures. Further, in their massive stature they powerfully though silently tell forth the praises of their Creator. So, if we let them, the majestic mountains will remind us of the greater majesty that belongs alone to the Maker of all things.



By "Awake!" correspondent in the Republic of Congo

IN ANY country of central Africa it is not surprising to see a mud-spattered pickup truck arrive into a town with its occupants tired and hungry after a long, dusty voyage in the bush. But the arrival of this truck in our small Congo River town in northeastern Congo was different. Its occupants were hungry all right, but they demanded that food be given to them as support for the rebel forces. Mostly young boys, aged ten to sixteen, with a couple of older men dressed in monkey skins, these new arrivals carried spears, machetes and rifles.

It was this mud-spattered truck that we found parked across from our home and Kingdom Hall when I returned from the field ministry with two others of Jehovah's witnesses. An interrogation was going on in an effort to locate any persons belonging to the police force, army, local or central government. Such persons were marked for arrest and execution. So it was that this relatively quiet town became a scene of bloodspilling and mourning.

Having heard that a policeman lived in the same complex of buildings that served as our home and Kingdom Hall, the rebels immediately approached us. They demanded that we turn this man over to their executional forces. We explained that the man was no longer a policeman; also that he had left the house earlier in the day

and was not expected to return for some time. We were then met with the abrupt alternative that the two older Witnesses and myself must die in his place.

It became evident that it would be hard to reason with these people. So we declared very simply that, if they were to kill us here this day and for this reason, it would be a very serious offense because we were ministers of the Most High God, Jehovah. Further, we were confident of a resurrection in the new order under God's kingdom by Jesus Christ. At this statement the rebel forces were taken by surprise. They were evidently so used to having people cringe in terror that they could hardly imagine anyone's being free from the fear of death. The three soldiers who were doing most of the talking then began asking questions about Jehovah and our ministerial work.

This gave us the occasion to explain the preaching work of Jehovah's witnesses and about their complete neutrality on political matters. Finally, the soldier who appeared to be in charge said, "Your God wouldn't want you to die here today." And with that he ordered all to leave our compound, and we had our freedom.

Questioned About Politics

The next day, upon hearing reports that insurgent forces were approaching the city, the three of us decided to leave and travel to a small village about twenty miles away, where the rest of the congregation had gone. However, even before we got out of town we were stopped by another group of rebel forces, two men armed with spears and a boy of fourteen or fifteen with a rifle. They checked our identity cards to see our place of origin. Normally, if one is from the lower Congo, as I was, that would be reason enough to be suspected of being a supporter of the central

government and thus reason to be put to death.

One began to question us to determine whether we were in any way engaged in politics. Upon hearing that we were Jehovah's witnesses and that our only interest in this territory was that of declaring the good news, one said rather sneeringly: "Religious ministers? What proof do you have?" At that, two of us pulled from our pockets well-used Bibles, which they took and looked at very closely, turning them over and looking inquisitively inside. "But, that's not proof enough; you could have bought them or even stolen them."

So we opened to Matthew 6:9, 10 and started explaining to them the Lord's prayer and about the kingdom of Jehovah God by his Son, Jesus Christ. A small crowd of onlookers was listening, but not for long, for the boy with the rifle began clamoring for bloodshed, saying: "Kill them! We're not here to save people; we're here to kill them!"

But the man who seemed to be in charge prevailed when he said, "No, these men are truly ministers of God and not politicians." Yet, because we had not supported their political movement, we were beaten and left in the road.

Afterward we were able to continue to our destination. When we arrived, sore from the beating, we found a group of brothers, which was very encouraging to us. After relating our experiences, we all agreed on the need to continue our regular meetings as a source of spiritual strength.

A month and a half had passed since the first insurgent forces entered the territory; and now we received word that they were looking for me. We also knew that government forces were advancing, and the rebels were under orders to eliminate all capable persons not in close collaboration with their political movement, and especially

those strangers from other parts of the Congo.

On the fifth of October, some insurgent forces arrived in our village to check identity cards. Strangely enough, despite the fact that my card was clearly marked that I was from the lower Congo, the man checking the card did not notice it; and he told me that I was free to go.

Again, the night of the ninth, more soldiers arrived; this time they went next door. During the night, there was crying, pleading and then gunshots.

A small group of Witnesses stayed in the same house where I lived and we all felt that it would be better to spend the night in the forest. Most of the brothers left. Some sisters remained, since, at this time, women were not being bothered by the rebels.

We spent several days in the forest and, during that time, we could hear artillery bombardment of the larger city. Shortly afterward we received word that the rebels had been forced out of the town and that it was once again under control of the national army. With this news, I took my wife and family and some of the brothers and returned to town.

Upon our arrival at what had been our home and Kingdom Hall, we found that it had been ransacked and wrecked, with almost all things of value taken by looters. But those possessions of the highest value, our publications containing God's words of life, were still there. Our Christian brothers are still able to use these publications in the ministry.

Despite many days and even months without direct contact with God's visible organization, we still have his spirit and the principles of his Word to guide us. Truly, adhering to the principle of strict Christian neutrality in these days of warring political factions has proved essential. —John 17:16; Jas. 1:27; 4:4.



THE first day of the year 1966 will long be remembered by New Yorkers. That was the day when a strike closed down city-wide public transit for the first time in thirty-nine years. Practically all the vast metropolitan transportation system lay idle for twelve days, while millions of citizens had to either take to walking or risk getting involved in an unprecedented traffic jam by taking their private autos into the congested Manhattan area.

TRANSIT STRIKE CRIPPLES New York

Starting Monday morning, long lines of pedestrians could be seen on all main thoroughfares and bridges leading to Manhattan. All kinds of people were trying to get to work, young and old, manual workers and office workers, most of them unaccustomed to a strenuous walk of several miles. It was surely many years since the wooden footpath of Brooklyn Bridge had echoed to the tramp of so many feet.

City Hall appealed to citizens to stay home and stay away from the downtown areas unless engaged in essential work of some kind. Those who decided to come were asked to leave their autos at home and walk, and, if cars had to be used, then they were urged to fill them with passengers. A major traffic problem was anticipated, and city authorities were doing all in their power to ward it off.

As the days passed by and there was still no indication of an early end to the strike, more and more citizens got out their cars and joined the daily crawl through crowded streets and traffic snarls. Police were switched from eight-hour to twelve-hour shifts in an effort to cope with the increased traffic funneling into Manhattan from suburban areas. Motorists found themselves enmeshed in a mass

of stalled traffic for hours at a time—traffic that stretched for miles and packed the streets from sidewalk to sidewalk. Peak rush hours morning and evening were lengthened to periods of four to six hours. In fact, pedestrians often were making just as good time.

Problem of Getting to Work

To most New Yorkers the strike came as a sudden jolt despite the fact there had been warning of it for many weeks. After all, there had been transit strike threats before, and on each occasion the situation had been saved by last-minute agreement, and business had gone on as usual. It seemed that a transit strike just could not happen in this largest city of the United States, an area affecting some 16,000,000 population in three different states.

But now the strike was a reality, and the big question was, How can we get to work? To stay home in harmony with the appeal by newly elected Mayor Lindsay might be all right for a day or two, but how could working people stand the loss of even a few days' pay with no letup in the demands for cash for food and rent? It was quite obvious that most employers were not going to start paying workers for time off. The ordinary citizen just had to accustom himself to the idea that he

was going to have to make the best of a very bad mess for which he was in no sense responsible, yet for which he was going to have to pay in added worries and inconveniences.

Thousands in the suburban areas decided to switch to the railroads in this emergency. The first problem, however, was to get to a station where the trains would stop. Trains were not stopping at stations normally served by the subway during rush hours, for the rail unions were in sympathy with the strikers. And, even when a train could be boarded, the commuter's troubles had just begun. Coaches were packed to capacity and exit from the downtown stations was often slow. Worst of all was the situation to be met at the close of the work day, when vast throngs literally besieged the railroad stations, struggling to get to the platforms and onto the trains.

Other means of travel were also tried. Hitchhikers holding up signs indicating their destinations could be seen on many streets. To those who did not mind the cost, the taxi seemed to offer a solution. But taxis were in great demand, and the total of 11,772 licensed cabs in the metropolitan area could do little about a movement of several million commuters. A resourceful few pulled out their old bicycles, dusted them off and pressed them into service. The rapid buildup of auto traffic, however, rendered bicycle travel increasingly hazardous. On downtown streets and sidewalks it was not uncommon to see men and women on roller skates.

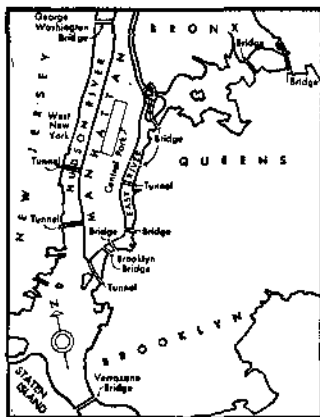
Helicopters and river launches were used by growing numbers of executives as

a fast way to reach offices in Lower Manhattan. Some Brooklyn residents chose to cross the Verrazano Bridge to Staten Island and then take the ferry to the southern tip of Manhattan. Bronx residents found that they could get downtown by a roundabout route—across the George Washington Bridge and south to West New York, where they had a choice of crossing the Hudson by train or ferry. A few who could afford it simply drove out to the airports and connected with helicopter service to downtown.

But the main movement into Manhattan was still by auto or on foot. Auto traffic increased to as much as 34 percent above normal. On the seventh day of the strike it was estimated that car traffic into Manhattan south of 59th Street rose from the normal of 600,000 to 850,000 automobiles.

Parking also became an urgent problem. To meet it the usual parking regulations were modified. City-owned lots were bulldozed into shape and made available for free parking. One-side parking in the drive-ways of Central Park was permitted, and other park areas such as Battery Park were opened to motorists. Still in some sections movement of traffic was greatly impeded by car owners who found it necessary to double-park.

The influx of private cars kept increasing from day to day, so much so that approaches to bridges and tunnels crossing the East River regularly became the scenes of huge traffic tie-ups. Authorities had to step in and alter the pattern of bridge and tunnel traffic, in some instances having these crossings handling one-way traffic only. Of course, this had the effect



of quickly transferring the traffic jam from one side of the river to the other. Some evenings it was noted that it took nearly a dozen traffic officers to sort out the tangle of traffic coming off the Brooklyn Bridge.

Many citizens sought to cooperate fully with suggestions offered by the mayor. One conscientious husband phoned to inquire if it would be all right to use his car to take his wife to the hospital. An elderly woman, suffering from a chronic heart ailment, was encountered on a Brooklyn street trying to make her way on foot to a clinic some three miles from her home. When picked up by a kindly motorist, she was on the verge of collapse.

Normal Life Impossible

Literally millions of people had their daily schedule of living drastically altered by the strike. Many had to rise in the morning and start for work one or two hours earlier than usual. Those who did manage to reach their places of work had to take on additional duties in behalf of fellow workers who could not make it through the jammed streets. Few could expect to get home for their evening meal before seven or eight o'clock. In fact, there were very few of New York's workers who could count on being at any particular place at a given time.

Families having schoolchildren had their added problems. On the first two weekdays of the strike it was impossible for many youngsters to reach school. Thereafter, many had to get there on foot, at times through unfamiliar routes. Later, the school authorities directed that high-school students experiencing difficulties could simply attend the nearest high school, even though not enrolled there. A considerable amount of confusion and loss of school hours resulted. Interference with class study made it necessary for

special extra-tuition arrangements to be set up so that students might be readied for forthcoming examinations.

Effects on Business and the City

City, State and Federal officials were all deeply concerned about the crippling effects of the strike. It is estimated that wage earners and employers alike have never been so hard hit since the depression years. Department stores and small business houses reported a serious drop in sales—as much as \$35 to \$40 million a day. Some firms had to close their doors for a few days and others curtailed their business hours because of the difficulty workers were experiencing in getting to and from the city. So grave was the position of many smaller firms that President Johnson responded to an appeal by Governor Rockefeller and made special low-interest loans available.

The drain upon the city's resources was also serious. Not only did City Hall lose an estimated \$2 million each day in sales-tax revenue, but it was faced with the expenditure of \$2 million each week of the strike in overtime wages for the police. The city's Transit Authority claimed that its daily cost during the strike was \$322,000, and that the original close-down of the system had cost about \$100,000. Even though closed to the public, the subway system has to be kept in a state of readiness, lighted and maintained by non-striking personnel. Additionally, daily loss of revenue must have been prodigious. The image of New York City as a desirable location for new industry and business was also vitally damaged by this costly strike, coming as it did upon the heels of the newspaper strike and power failure of last year.

Members of the striking unions themselves had to tighten their belts, for the unions involved did not issue any strike

pay. Other unions, though rallying to their support, were also getting quite worried about the rise of popular feeling against unions due to the many frustrations suffered by working-class people in the main.

The Dispute and Its Result

The striking unions, representing about 35,000 transit workers, demanded a better two-year contract with higher wages, a more comprehensive vacation-with-pay provision, and retirement with half pay after twenty-five years of service. They also aimed at securing a four-day, thirty-two-hour workweek, as well as greater contributions from the employing Authority toward health and welfare funds.

The Transit Authority, for its part, was faced with a dilemma. Even as matters stood before the strike it expected to conclude its business year on June 30 next with a deficit of at least \$43 million. On the other hand, city officials and public alike have been very much against any increase in the 15-cent subway and bus fare. The Authority refused to treat seriously an opening bid by the unions, which, it claimed, would have meant an extra cost to the city of \$680 million over the next two years. Instead, it offered the unions \$25 million. The union officials termed this offer "peanuts" and walked out of the negotiations, precipitating the strike.

On Friday, December 31, the Authority had appealed to the courts and had obtained an injunction against the calling of the strike, so that subsequent action of the unions was, in fact, a violation of the law. Charged with civil contempt of court, nine officials of the transit unions were jailed. Other union officers continued to meet with the Authority's negotiators and mediation officers in week-long, off-and-on bargaining. The pace, to the on-looking public, seemed snaillike.

Finally, in the early hours of January 13 the news flashed out that agreement had been reached at last. Within but a few hours the city's transportation system was rolling, and citizens were warmly welcoming the bus and subway drivers back to their jobs. Now things could get back to normal, and the whole wide metropolitan area was within reach of the ordinary citizen. The final settlement was variously estimated to be between \$52 and \$70 million spread over the next two years—at any event, a 15-percent wage boost for transit workers, to be arrived at by stages not later than July 1967. President Johnson deplored the fact that his Administration's suggested guideposts for wage increases had been ignored. Governor Rockefeller undertook to ask the New York State Legislature to grant an advance to New York City of \$100 million to aid in maintaining the 15-cent transit fare and to meet the many urgent expenditures with which the beleaguered city was faced.

Loss to the city's business firms was eventually placed at somewhere in the neighborhood of \$800 million—truly a crippling blow. Well knowing that this could be but the precursor of other costly strikes around the country, Federal officers embarked on a fact-finding investigation with a view to introducing adequate legislation to prevent recurrence of strikes that so immediately affect the welfare of vast populations. Whether a law that is fair and just to all concerned can be produced remains to be seen.

Meantime New Yorkers swiftly got back to normal schedule. Many had aching limbs to remind them of the ordeal, while others suffered long afterward from the tensions induced by twelve days of exasperating traffic experience. And a question still rankles in millions of minds: Is a crippling strike the only way to obtain reasonable wage and work demands?

ZEALOUS CHRISTIANS

THE world is filled with professed Christians. Europe has 500 million of them, North and South America 343 million, Asia 55 million, Africa 40 million, and Oceania 12 million, making a total of nearly one billion "Christians" world wide.* No matter where you may live, it is relatively easy to find a person who, if asked, will say he is a Christian. However, there is a big difference between claiming to be a Christian and actually practicing Christianity.

To practice Christianity means to live a clean, moral life in harmony with the teachings of Jesus Christ. But it involves more. It also means doing the same work Jesus performed. And what was that? On one occasion he explained: "Also to other cities I must declare the good news of the kingdom of God, because *for this I was sent forth.*" Yes, Jesus' primary activity was speaking to others about the kingdom of his Father, Jehovah God. He made this clear when he said to his followers: "Let us go somewhere else, into

the village towns nearby, that I may preach there also, for it is *for this purpose I have gone out.*"—Luke 4:43; Mark 1:38; 1 Pet. 2:21.

Are there on earth today real Christians who are doing this same work? Can ordinary people—housewives, schoolchildren, workingmen with families to support, elderly persons and even infirm ones—actually practice Christianity? Is it possible for them to follow closely in Jesus' footsteps and declare the good news of God's kingdom as he did?

Christianity was originally spread by just such dedicated followers of Christ. They were ordinary persons who often had family responsibilities to care for; nevertheless, they set aside time from their other activities and zealously preached to others about God's name and purposes. In these "last days" the same kind of persons are doing the Kingdom preaching that God's Son foretold would be accomplished, when he said: "This good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come."—Matt. 24:14.

Zealous Modern-Day Christians

Such zealous preachers of God's kingdom are today found among the dedicated Christian witnesses of Jehovah. Last year over a million of them devoted 171,247,644 hours to preaching and teaching the Bible to others. On an average, that is over 170 hours each. Not all were able to spend the same amount of time, of course, but 47,853, on an average, world wide were able to serve as "pioneers," devoting at least 100 hours or more to the actual preaching work each month. This does not mean that the others are lacking in sufficient zeal. To the contrary, as in the first century, the greater bulk of the Kingdom

* 1965 *Encyclopædia Britannica Yearbook*, page 710.

preaching is being accomplished by Jehovah's witnesses whose circumstances limit the amount of time they can spend preaching to others.

Of great interest is the response of these Christians to the opportunity to serve as "vacation pioneers," which is a provision for serving in the full-time preaching work for shorter periods of time, such as two weeks or a month. In the United States alone 25,448 Witnesses last year arranged their affairs to engage in the vacation pioneer ministry in the month of April alone, and at other times, too, many of them shared in this full-time preaching during their vacation from secular employment. These zealous Christian preachers realized many joys and were greatly blessed.

Making Necessary Arrangements

Sometimes whole families arrange their affairs to share together in the vacation pioneer ministry. For instance, last April one of Jehovah's witnesses in New York City who had a temporary leave from his secular employment was able to join his Christian wife and two teen-age sons in this service. They had a delightful time. "We thank our God, Jehovah, for his wonderful blessing," the father writes. As a family they placed hundreds of pieces of Bible literature in the homes of those whom they visited, made 112 return visits on interested persons and conducted nine weekly Bible studies in various homes.

In another household in Chicago, Illinois, family members had to schedule their time carefully to share in the vacation pioneer ministry. There are seven children in the family, and the father is not one of Jehovah's witnesses. The moth-

er explains how arrangements were made when the three teen-age sons decided they wanted to vacation pioneer:

"Realizing that children need supervision, I decided to put Jehovah to the test and just see if I could vacation pioneer with them. All of us turned in our applications to vacation pioneer, and then the question was, How? The answer, of course, was a workable and flexible schedule, or I should say four schedules.

My husband works evenings, sleeping until ten or eleven in the morning, so I would have to arrange to be at home every day from 11 a.m. to 3 p.m. There was also an immense amount of laundry, cooking and housework to do, besides four young children for whom to care.

"We all worked on our schedules simultaneously and arranged it so that one of us could be at home at all times with the younger children. . . . It was just marvelous how it worked out! We were not only able to make the required hours, but with all of us working together more was accomplished at home. Besides that, all seven of the children and myself were able to attend all the meetings at the Kingdom Hall. It was the grandest experience I have ever had. Next summer when school is out we plan to do it again."

In Hawaii last April, 266 of Jehovah's witnesses vacation pioneered, representing 12 percent of the Kingdom ministers on those islands. In one congregation sixty-eight shared in this activity, which was nearly 60 percent of the publishers. Special arrangements were needed to make this possible. For example, to help many of the mothers with small children, some women in the congregation opened their homes as nurseries and provided

ARTICLES IN THE NEXT ISSUE

- Practice Not Your Righteousness Before Men.
- What Employers Look For in Job Seekers.
- The Marvel of the Setting Sun.
- The Fascinating Story of the Elements.

baby-sitting assistance. Thus, those with family responsibilities enjoyed a greater share in the Christian ministry.

With good organization Christians are able to spend much time speaking to their neighbors about God's kingdom. One mother living along the Amazon River in Brazil found that she could arrange her affairs to vacation pioneer. She got up early each morning, did her work in the home, and then took her children along and traveled by canoe for two or more hours to reach her preaching territory. She so much enjoyed the full-time ministry that she plans to vacation pioneer again this year.

Even in Communist lands zealous Christians arrange their time to share in the vacation pioneer ministry. How so? In Poland, for instance, groups of Kingdom ministers will go on a camping trip, and then will use their camp as a base from which to cover the whole neighborhood with their preaching. So just as official restrictions did not stop the spread of the Christian message in the first century, neither are they doing so today.

The Young, Elderly and Infirm

Persons of all ages and physical conditions are enjoying a full share in the ministry, including many youthful ministers. These, like the young first-century disciple Timothy, put God's service first in their lives. (1 Tim. 4:12) The following expression by a young minister of school age in Hong Kong is typical of their zeal:

"Last year was my busiest year, preparing for the School Certificate Examination. I was determined to attend all congregation meetings and reach all my goals in the ministry. I arranged a weekly schedule to care for my schoolwork, meetings and service, and I stuck to it. As a result, I have not missed any spiritual food, and twice during the year I did va-

cation pioneering. And, what is more, I was successful in my school examinations." Thousands of youthful ministers around the world have this same zeal for God's service, and share each year in the vacation pioneer work.

On the other end of the age scale, there are many elderly and infirm persons who zealously use their limited strength in Kingdom preaching. For example, one seventy-eight-year-old minister in Arizona planned to vacation pioneer, but later found she would be without transportation during that month. What would she do? "It was either walk from house to house in that hot Arizona sun or cancel my assignment," she writes. "I had badly swollen feet caused from arthritis in a broken arch, and I was just sure that I could not make it. But I prayed for strength and went ahead." With what results?

She continues: "I felt so bad when I started, but as I went on I began to feel better. Each day I had sufficient strength to do the preaching. My swollen feet even went down from walking in the heat. I felt well. And during the month I placed thirty-two bound books explaining God's kingdom, and 125 copies of *The Watchtower* and *Awake!*"

This zeal is typical of hundreds of thousands of Christian witnesses that are today declaring the good news of God's kingdom in 197 lands of the earth. Not only do Jehovah's witnesses claim to be Christians, but they practice Christianity, conducting themselves as Christians. Like Jesus Christ, they individually "declare the good news of the kingdom of God." (Luke 4:43) Yes, there are zealous Christians on earth today! And they are the ones who are fulfilling Jesus' prophecy: "This good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come."—Matt. 24:14.

"YOUR WORD IS TRUTH"

**JOHN
17:17**

**How Many Sabbaths
Between Jesus' Death
and His Resurrection?**

AMONG the incidents in the life of Jesus Christ about which there is a difference of opinion among Bible students is that concerning whether the two sabbaths that fell between his death and resurrection came on the same day or followed each other.

Two sabbaths? Yes, there were two sabbaths that week. How so? In that, in addition to the seventh day of each week being a sabbath, the first day of each of the three yearly week-long festivals—of unfermented cakes or unleavened bread, of weeks, and of booths—was also a sabbath. The first of these, when no leaven was permitted to remain in the house, began right after the Passover celebration. Accordingly, it follows that, since the Passover celebration came on Nisan 14, every Nisan 15 was a sabbath or holy day of rest to Jehovah on which no secular work was permitted.—Lev. 23:6, 7.

If, now, Nisan 15 of that year 33 C.E. was also the seventh day of the week, then that day would have been a double sabbath; and Jesus could have been dead during the two sabbaths, since they both fell on the same day, and yet be raised on the third day, being dead from Friday afternoon to early Sunday morning. But if the weekly sabbath came a day later, on Nisan 16, then, since his disciples had to wait until the end of the sabbaths before they could do such work as further anoint Jesus' body with spices, he would have been

dead from Thursday afternoon until early Sunday morning and therefore would have been raised on the fourth day.

What difference does it make? Quite a difference, for if there were two separate and distinct sabbath days while Jesus lay dead, then he was not raised on the third day but on the fourth day and those who say this make the Bible appear to contradict itself.

Among those holding that Jesus was raised on the fourth day is the Bible translator Ferrar Fenton. In his translation of John 20:1, which reads in part: "Now on the first day following the Sabbaths, while it was early," he has a footnote in which he states: "This is literally according to the Greek text; . . . The Crucifixion took place on Thursday, not on a Friday, as is popularly supposed. This allows for the Lord Jesus having been held in the grip of death three full days and three nights."

However, Fenton errs in stating that his translation is a literal one, for he added the word "following." That is why Robert Young's *Translation of the Holy Bible*, noted for its literalness, reads, "And on the first day of the sabbaths." What is meant by the "first day of the sabbaths"? Obviously the first day of the week. The Greek word here is *sabbátōn*, which word can be rendered as "sabbath," or "sabbaths," or as "week."* An instance in which *sabbátōn* is rendered "week" is at 1 Corinthians 16:2 (AV): "Upon the first day of the week let every one of you lay by him in store." Compare *Douay, Catholic Confraternity, Msgr. Knox, Revised Standard Version, Weymouth*, etc.

Therefore the simple fact that the Greek word *sabbátōn* appears at Matthew 28:1 (also at John 20:1, 19) does not prove that there were two separate sabbaths between Jesus' death and resurrection and that Je-

* See such authorities of Biblical Greek as Liddell and Scott, Westcott and Hort, Bagster and W. E. Vine.

was raised the fourth day, especially not in view of the fact that the word can be properly rendered not only in the singular as "sabbath" but also as "week."

That there could have been only one sabbath *day* between Jesus' death and his resurrection and that Jesus did die on what is now known as Friday and was resurrected on what is now known as Sunday is clear from many other scriptures. Thus repeatedly Jesus and his apostles speak of his being raised on the third day.—See Matthew 16:21; 17:23; 20:19; Luke 9:22; 18:33; 24:7, 21, 46; Acts 10:40; 1 Corinthians 15:4.

But perhaps someone will object, saying, Do we not find Jesus and others speaking of his resurrection taking place "in three days" or "after three days"? (Matt. 26:61; 27:63; John 2:19, 20) Yes, we do, but these expressions could not mean that he was raised on the fourth day, for they would contradict what is stated at least ten times about his being raised on the "third day." But such expressions as "in three days" could mean "within three days"; and "after three days" could mean after parts of three separate and distinct days, but not necessarily after seventy-two hours.

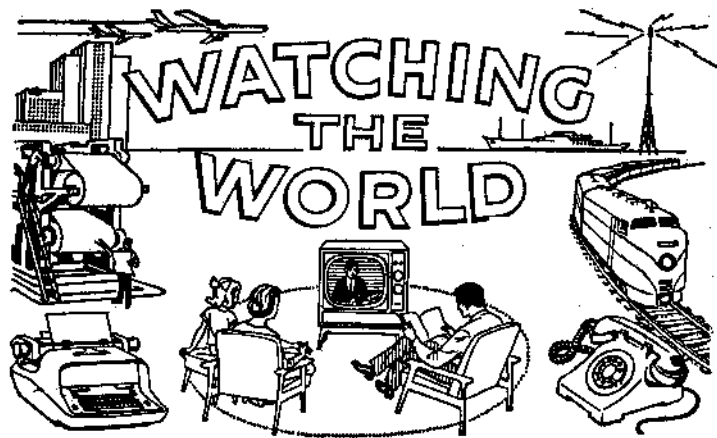
That this is, in fact, the case and that such expressions were idiomatic can be seen from the Scripture record at Matthew 27:63, 64. There we read of how the religious leaders complained to Pilate that Jesus had said that he would be raised "after three days," and so they asked Pilate to furnish a guard so that Jesus' disciples could not steal the body and claim that Jesus was raised from the dead. Now, did they ask for a guard to secure the grave or tomb until the fourth day, which would have been necessary if they had understood Jesus to mean that he would be raised after three full days of twenty-four hours each? No, but they merely asked: "Therefore command the grave to

be made secure until the third day, that his disciples may never come and steal him."

This idiomatic use of "three days" meaning only parts of three days but not necessarily seventy-two hours is found, not only in the Christian Greek Scriptures, but also in the Hebrew Scriptures. Thus we read that Joseph put his brothers "in custody for three days." Was this for seventy-two hours? No, for he released them on the *third* day. (Gen. 42:17, 18) Thus also when Israel appealed to King Rehoboam for tax relief, he told them, "Go away for three days and return." But did they return on the fourth day, after three days of twenty-four hours each? No, they returned on the *third* day. (1 Ki. 12:5, 12) Likewise when Queen Esther asked her people to fast along with her for three days prior to her appearing unbidden before her husband, when did she appear before him? On the fourth day, after three full days? No, but she went in to him on the *third* day.—Esther 4:16; 5:1.

In the same way, therefore, Jesus' words must be understood in regard to his likening his stay, "in the heart of the earth" to that of Jonah's in the belly of a huge fish for three days and three nights. This was merely an idiomatic way of emphasizing that parts of three separate and distinct days would be involved, not necessarily or actually seventy-two hours.—Matt. 12:39, 40.

So by taking into consideration the meaning of the original Greek words and the various ways they are used, as well as the exact meaning of ancient idiomatic expressions, we see that the Bible does not contradict itself. Jesus Christ was put to death on Nisan 14; the next day was a double sabbath, the seventh day of the week and the first day of the week-long festival of unleavened bread; and he was raised on Nisan 16, the third day.



Polluting the Sea

◆ Already men have polluted the atmosphere in many places. They have polluted many of earth's rivers and lakes and now there is evidence that they are destroying large areas of the sea with their waste. A 54-nation Intergovernmental Oceanographic Commission sponsored by UNESCO in Paris, France, said man's waste has killed fish, endangered birds and sea life and spoiled beaches and shorelines. Man has always thought the sea limitless and that anything could be dumped into it. But now scientists are finding that waves and currents in the ocean diffuse such items as crude oil, radioactive wastes, heavy metals and other material much more slowly than originally thought.

Destination Rome

◆ It was announced on January 13 that the head of the Church of England, Dr. Michael Ramsey, Archbishop of Canterbury, will be going to Rome to attend a unity meeting with Pope Paul VI at the Vatican on March 23. The archbishop will be the second head of the English church to visit a pope since the Church of England broke with the Roman Catholic Church some four hundred years ago. The first visit was made by Geoffrey Fisher, Ramsey's predecessor,

who met with Pope John in 1960. It was Rome's oppressive religious domination that led to the present split. Have the British people forgotten? One wonders. A Roman Catholic priest will preach at Westminster Abbey in January for the first time in 400 years. His theme will be "Unity." But is it unity or is it capitulation that is sought?

Mrs. Gandhi Prime Minister

◆ Forty-eight-year-old Mrs. Indira Gandhi, the widowed daughter of Jawaharlal Nehru, the late prime minister of India, became on January 19 the first woman to rule a major nation in modern times. Mrs. Gandhi became India's new prime minister. Mrs. Gandhi was elected by a parliamentary vote of 355 to 169. The next general election will be held early in 1967. She has become head of the world's second most populated nation, with both internal and external problems that stagger the imagination. Her first major test in government was to meet the food protest in Trivandrum, the capital of the Indian state of Kerala. On February 2 rioting protested a cut in rice rations.

The U.S. Budget

◆ On January 24 President Johnson sent to the American

Congress his \$112,800,000,000 budget for the fiscal year 1967. The budget called for a \$4,200,000,000 increase in defense spending, raising the annual outlay for this to \$58,300,000,000. With receipts soaring from a booming economy, the deficit was estimated at \$1,800,000,000, the smallest since 1960. The economists' national income budget showed spending of \$138,400,000,000 in the calendar year 1966, up \$14,300,000,000 from last year. The president said the budget "bears the strong imprint of the troubled world we live in."

Cheaper Divorce

◆ The Soviet Union has one of the highest divorce rates in Europe. Until recently divorces were started in local courts. If attempts at reconciliation failed, the cases were then referred to city courts. Now the local courts will still try to reconcile couples, but if they fail they will be able to hand out divorces without referring the cases to higher courts. This, it is believed, will both speed up and cheapen the process of getting a divorce. So that high rate of divorce may go even higher. Obviously, a society that fosters a materialistic outlook on life weakens the ties that keep a family together.

U.N. Council Debate

◆ The United Nations Security Council by a 9-2 vote agreed to debate a draft United States resolution seeking a negotiated settlement of the war in Vietnam. Jordan, on February 2, cast the ninth and decisive vote. Dr. Waleed M. Sadi of Jordan stated that his nation did not believe a debate would be harmful. The Soviet Union and Bulgaria voted against the agenda. France, Mali, Nigeria and Uganda abstained. Since the question was procedural, the veto did not apply.

Safety Car

What would it take to build "safety car" that would reduce traffic deaths by more than half the current rate? Dr. Carl Clark, a biophysicist of the Martin Company in America, stated on January 11 that an auto company could build a prototype of a "safety car" for less than a million dollars and could market a production model for only a few hundred dollars more than current car prices. Dr. Clark said that tests indicated occupants of the safety car he had designed could survive a 45-mile-an-hour crash into a bridge abutment or a 90-mile-an-hour rear-end collision with a standing vehicle. The auto industry, however, stated that advanced safety devices require much more study before they would actually work on a production car. The accident

toll is rising. During 1966 traffic accidents will, no doubt, take over 50,000 lives. At least, 3,360,000 persons will be injured as a result of accidents. An equivalent death toll at sea would require the sinking of 15 to 20 giant ocean liners with all hands aboard. In the air it would require around 500 jet airplane crashes—about 40 every month, or 10, every week, or more than one a day. You can imagine what a national uproar would take place if that were to happen! Yet each year traffic tolls keep rising.

Cheating at Universities

◆ The University of Miami in America has an enrollment of about 14,000 students. In January it was revealed that three forms of final examinations of large survey courses had been

stolen and duplications of them made. A spokesman for the school said students acknowledge purchasing copies of the examination. Unconfirmed reports say they paid \$40 apiece for the examination papers.

The University of Maine was also hit by wholesale cheating on a midyear examination. About 100 students apparently had advance knowledge of the questions that would be asked. There has been so much dishonesty in the world that many children have come to view this integrity-destroying practice as quite normal, especially if they can get away with it. It is getting caught that is bad, many of them believe. Surely there cannot be much of a feeling of security when living among people who think like that.

BE ON THE WATCH!

For what? Jesus said for his return and the coming of his kingdom to Armageddon. Are you keeping watchful? For over eighty-five years *The Watchtower* has served sincere watchers faithfully, and it is now "Announcing Jehovah's Kingdom" as being here and due soon to take complete control of earth's rule. Read every issue. One year 7/6 (for Australia, \$1; for South Africa, 70c). Send today.

THE WATCHTOWER

WATCH TOWER

THE RIDGEWAY

LONDON N.W. 7

I am enclosing 7/6 (for Australia, \$1; for South Africa, 70c). Please send me *The Watchtower* for one year (24 issues). For mailing the coupon I am to receive free the booklets *Security During "War of the Great Day of God the Almighty,"* *When God Is King over All the Earth* and *When All Nations Unite Under God's Kingdom*.

Name
Post
Town

Street and Number
or Route and Box
Postal
District No. County

WHAT DOES THE BIBLE SAY

concerning these important matters?

Apostolic succession
Sanctity of blood
Responsibility toward governments
Communism
God's kingdom
Christ's return and the "end of the world"
Why wickedness is permitted
War and Armageddon
Earth and its destiny
Death, resurrection and salvation
The soul and spirit
Hellfire and purgatory
The trinity
The Devil and demons
Healing and speaking in tongues
Conduct and personal associations
Making decisions and settling personal differences
These and many more are treated in the
excellent Bible handbook

"Make Sure of All Things; Hold Fast to What Is Fine"

You will find that the material under each of the 123 principal headings of this book is so arranged that it will be a delight for you simply to sit down and read it. In just a short time it will give you a rounded-out view of what the Bible itself has to say on the subject you have selected to read. It will sharpen your appreciation of important details and enable you to become acquainted with scriptures on the subject from many parts of the Bible. Send for your copy today. It is only 5/6 (for Australia, 75c; for South Africa, 55c).

WATCH TOWER

THE RIDGEWAY

LONDON N.W. 7

Please send me "Make Sure of All Things; Hold Fast to What Is Fine." I am enclosing 5/6 (for Australia, 75c; for South Africa, 55c).

Name
Post
Town

Street and Number
or Route and Box

Postal
District No. County

In: AUSTRALIA: 11 Beresford Rd., Strathfield, N.S.W. CANADA: 150 Bridgeland Ave., Toronto 19, Ont. SOUTH AFRICA: Private Bag 2, P.O. Elandsfontein, Transvaal. UNITED STATES: 117 Adams St., Brooklyn, N.Y. 11201.