Awake!

Finding Peace and Happiness

PAGE 5

The Sea as a Way of Life

PAGE 8

Japan's Religion of "Gain"

PAGE 12

Have You Taught Your Daughter to Cook?

PAGE 17

SEPTEMBER 22, 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.

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CONTENTS

Religion in the News	3
Finding Peace and Happiness	5
Edison's Belief in God	7
The Sea as a Way of Life	8
Carob Pods as Weights	11
Japan's Religion of "Gain"	12
A Versatile Herb with a History	16
Have You Taught Your Daughter to Cook?	17
Notes of Appreciation	20
Jehovah's Witnesses in Sweden Exempted from Conscription	21
Hong Kong's "Rain of Terror"	24
Decimal Currency with a Difference	25
How Useful the Camel!	26
Let's Have a Look at Infant Baptism	27
The Days of the Week and the Jews	29
Watching the World	30

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

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Religion in the News

Clergymen Recommend Violence

The world has become filled with violence, and news reports show that religious leaders contribute to it. For example, the World Council of Churches conference that met for fifteen days in Switzerland this summer "put in a plug for violence in certain circumstances," reported *Time* magazine of August 5, 1966.

At that conference a professor of ecumenics from Princeton Theological Seminary stated: "There may in fact be some situations in which only the threat or use of violence can set the process of change in motion." Then, as reported in *U.S. News & World Report* of August 1, the Council sent a letter to clergyman Dr. Martin Luther King in which it urged professing Christians "to cast their lot with any form of suffering and need, flinching no longer from antagonism and violence that comes." Other clergymen had already taken a similar stand against the philosophy of "nonviolence."

It should come as no surprise that many clergymen now openly recommend violence. Did they not bless both sides in World Wars I and II, even though men of the same religion frequently butchered one another? All too often clergymen have condoned or excused violence instead of telling their followers that it was contrary to God's law. In this they reject the counsel of Jesus, who said: "Continue to love your enemies and to pray for those persecuting you; that you may prove yourselves sons of your Father who is in the heavens."—Matt. 5:44, 45.

Part of the World

Another conclusion drawn by the World Council of Churches at its conference was the following, as noted in *Time:* "In the perennial debate on whether the stress of religion should be laid on the individual and his spiritual needs or on the church working actively through society's institutions for the worldly betterment of man's condition, the World Council has now firmly chosen the course of involvement. 'Participation in political life is a valid form of ministry,' said one of the conclusions."

The same magazine states: "The growing involvement of the churches in the secular world is the basic cause of this shift of theological sights. . . . In this view, many groups and individuals not associated with the churches, some of them even openly atheistic, are nevertheless struggling for the coming of the kingdom of God on earth."

But what does God's own Word the Bible say of such theology? Open it to the letter of James, chapter 4, verse 4, and you will read: "Do you not know that the friendship with the world is enmity with God? Whoever, therefore, wants to be a friend of the world is constituting himself an enemy of God." Why is this so? Because "the whole world is lying in the power of the wicked one."—1 John 5:19.

Is your church a member of the World Council of Churches? Do you think that God is pleased with those who belong to religious organizations that He declares to be His enemies? It is a matter for sober consideration, is it not?

Clergy Views on God

In the August 6, 1966, issue of *Maclean's*, Canada's national magazine, an article entitled "Is God Obsolete?" said: "On any given morning, including Sundays, clergymen may be heard advocating abortion reform, cold beer at picnics, respect for homosexual marriages, mass picketing

of strikers and an exodus of United States soldiers from Vietnam. They may also add the Bible contains a certain proportion of bilge and that God does not keep an eye on the sparrow, mainly because God does not have eyes. Or ears."

The article shows that more and more clergymen are abandoning the Bible as a basis for belief, as well as abandoning belief in a God of purpose. It noted various examples of this: "The highest-ranking clergyman in his denomination calmly tells reporters that he doesn't believe in the Holy Ghost." Of another group of clergymen it stated: "They were united by a common difficulty in finding prayer useful . . . or that God, as an interested, punishing presence, could be true at all."

Maclean's quoted another "devout clergyman," "Rev." E. W. Harrison of the Anglican Church, as saying in connection with the word "God": "I find the word has no meaning in terms of where or who. It's a label I would like to see left on the shelf." And of the birth of Jesus from the virgin Mary he said: "It's completely unimportant. I don't know whether it's a historical fact and I don't care. . . . I can't waste my time with it." Concerning the Bible's teaching of inherited sin, he stated: "Man is essentially good. The doctrine of original sin as reported to me by the theologians is offensive."

When leaders of Christendom teach such things, is it any wonder that growing multitudes reject God and the Bible? But those who love what is right will note what the Bible states at Romans 3:3, 4: "If some did not express faith, will their lack of faith perhaps make the faithfulness of God without effect? Never may that happen! But let God be found true, though every man be found a liar."

Low Church Attendance

The Catholic Standard and Times of Philadelphia, on July 29, reported the results of a recent Gallup Public Opinion Survey made for and published by *The Catholic Digest*. It stated: "It is a rather shocking experience to learn that only 67 per cent of our fellow Catholics regularly attend Sunday Mass [in the United States]. . . . The Jesuit weekly *America* recently noted that there is growing evidence that the crisis of adolescence among American Catholic youth has taken on a new dimension: significant numbers of them are entertaining, and even exposing, serious doubts of faith, and that young people are not waiting until college age to admit reservations about doctrines and religious practices passed on to them by their elders. The magazine cites a Jesuit high school for boys, where a survey showed that almost a quarter of the graduating class no longer considered themselves Catholics."

According to the survey, churchgoing among Protestant denominations is even lower. The Catholic publication says that only "30 per cent of Baptists go to church every Sunday . . . Methodists have 24 per cent . . . Lutherans have 33 per cent . . . Presbyterians have 32 per cent . . . 35 per cent of Episcopalians . . . Congregationalists have 28 per cent."

In lands outside the United States the percentage of churchgoers is often much lower. But what else could be expected when clergymen belittle God and the Bible, when they recommend violence and meddle in worldly politics? Without a doubt, support for the traditional religions is declining.

Shortage of Ministers

The San Diego *Evening Tribune* of July 30 relates: "Clergymen across the nation are beginning to worry. Many vacant pulpits seem to be more difficult to fill this year. Many seminaries and theological schools have fewer enrollees this year. And San Diego clergymen are beginning to worry, too. The Very Rev. John Baer, rector of the San Diego Roman Catholic Diocese minor seminary, St. Francis College, said a decline in young men desiring to enter the priesthood has been noticeable in the last four to five years."

The decline is not being arrested either. In fact, it is accelerating. This follows a pattern evident for some years throughout the entire world.

However, it was to be expected. When religious leaders run down the Bible, say that "God is dead," that prayer is a waste of time, that there is no Holy Spirit, and in many other ways belittle the right worship of God, it can hardly serve to stimulate young people to want a religious life. But all of this confirms Bible prophecy, which foretold that in these "last days" "the love [for God] of the greater number will cool off."—Matt. 24:12.

Finding Peace and Happiness

"Happy are the peaceable," said Jesus Christ. How can you share their happiness?

THERE are many persons who are interested in peace. Thus in the preamble to the United Nations charter appear the words: "We the peoples of the United Nations [are] determined to save succeeding generations from the scourge of war . . . and for these ends to practice tolerance and live together in peace with one another."

Currently there is much agitation in the United States and in other lands for the ending of the war in Vietnam. For example, there is the Japanese fisherman who, over the objections of his wife, spent $11,000 of his hard-earned money to put a two-page advertisement of some 12,000 words in the New York *Times*, May 23, 1966, entitling it, "Plea for Peace in Vietnam." In fact, for months in this same newspaper there have been other large advertisements, many full-page in size, on the same subject, one being entitled, "Your Taxes Pay for War, Will You Pay for Peace?" And another, "On Vietnam," which called on the United States government to stop at once military action in Vietnam.

Some appear to be interested in peace because of economic reasons; others are concerned with the question of survival of the human race; still others are concerned because of the principles they believe are being violated by the Vietnam war.

"Happy Are the Peaceable"

All these efforts may cause some to call to mind the words of Jesus Christ's seventh felicity or beatitude: "Happy are the peaceable, since they will be called 'sons of God.' "—Matt. 5:9.

It was most fitting that Jesus should direct one of his felicities toward the peaceable, for did not the angels sing at his birth, "Upon earth peace among men of good will"? (Luke 2:14) And is not Jesus Christ in prophecy termed the "Prince of Peace"? Besides, we read that "to the abundance of the princely rule and to peace there will be no end," and that his rule of peace will last as long as the moon.—Isa. 9:6, 7; Ps. 72:7.

More than that, God himself is spoken of as the "God of peace," as the "God who gives peace." In fact, he is the one that really will make peace, for we read that "he is making wars to cease to the extremity of the earth. The [battle] bow he breaks apart and does cut the spear in pieces; the wagons [war chariots] he burns in the fire."—Phil. 4:9; Rom. 15:33; Ps. 46:9.

To be peaceable is indeed a fine quality and, let it be noted, being peaceable means more than being peaceful, being free from war or strife. To be peaceable means to have a positive mental attitude toward peace. It means being disposed toward, inclined toward peace, preferring peace, not disposed or inclined to fight or to war; avoiding things that might lead to war. That is also the meaning of the Greek word used by Matthew in his Gospel at chapter five, verse nine, for which reason

many translations read "peacemakers" rather than "peaceable."

Not by Agitating for Political Peace

In saying, "Happy are the peaceable," did Jesus mean for his followers to agitate actively for peace between the political nations, as so many professedly Christian ministers have done and are doing regarding Vietnam, and as so many others have done for secular reasons as can be seen from their advertisements? No, Jesus was not pronouncing happy or expressing his benediction and approval upon all efforts at peace. To agitate for peace between the political nations is not the work Jesus gave his followers. Why not?

How could Jesus have meant for his followers to try to establish peace between the nations of the world when by both his words and his example he taught his followers that they were not to mix in the affairs of the world? When on trial before the Roman governor Pontius Pilate he said, among other things: "My kingdom is no part of this world." And shortly before that he had told his apostles: "You are no part of the world, but I have chosen you out of the world."—John 18:36; 15:19.

Did Jesus' early followers involve themselves in the affairs of the world? No, they neither agitated for social reforms nor did they interest themselves in a peaceable settlement of the hot political issue of Rome versus Judaism. During their day the Jews became ever more impatient with the Roman yoke, and finally, in religious fanaticism, broke out in armed rebellion, as a result of which Rome took measures that all but wiped out the Jews as a people. But the true followers of Jesus Christ did not get involved.

Why not? Because they knew that their citizenship was in the heavens and that all wars and injustices could be done away with only by means of the kingdom of God. At the same time, however, they believed in obeying the rulers of the land, "the superior authorities," except when obedience to them went contrary to God's expressed will.—Rom. 13:1; Acts 5:29.

Yes, as true followers of Jesus Christ the early Christians appreciated that, as the Bible says, "the form of worship that is clean and undefiled from the standpoint of our God and Father is this: . . . to keep oneself without spot from the world." That point is further emphasized in the scripture that says: "Do you not know that the friendship with the world is enmity with God? Whoever, therefore, wants to be a friend of the world is constituting himself an enemy of God."—Jas. 1:27; 4:4.

Christians clearly cannot be "peacemakers" in the sense of always being for peace in every situation. Jehovah God never makes peace with the enemies of righteousness, even as Captain Jehu of old refused to consider peace with Jezebel and her apostate son who were worshipers of Baal. (2 Ki. 9:22) Thus Jehovah caused his prophet to write: "There is no peace . . . for the wicked ones."—Isa. 57:21.

Peace does not come first, but righteousness, and therefore we read, "The wisdom from above is *first of all chaste, then* peaceable."—Jas. 3:17.

Christian Peaceableness

Then what kind of peaceableness does meet with God's approval? First of all, it is the peaceableness that endeavors to make peace with God himself. Jesus Christ was the chief peaceable one in this sense, for by means of his sacrifice he made it possible for all mankind, who had become God's enemies because of sin and wickedness, to come into peaceful relations with Jehovah God, even as we read: "Indeed, you who were once alienated and enemies

because your minds were on the works that were wicked, he now has again reconciled by means of that one's fleshly body through his death." "For if, when we were enemies, we became reconciled to God through the death of his Son, much more, now that we have become reconciled, we shall be saved by his life."—Col. 1:21, 22; Rom. 5:10.

This is the kind of 'peacemaking' or peaceableness that Jesus recommended to his followers, even as the apostle Paul further shows: "We are therefore ambassadors substituting for Christ, as though God were making entreaty through us. As substitutes for Christ we beg: 'Become reconciled to God.' " In other words, 'come to be at peace with God.'—2 Cor. 5:20.

Secondly, Christians are under obligation to be peaceable toward all their Christian brothers, to live at peace with them. There should never be any strife or friction because of misunderstanding or because of selfishness among dedicated Christian ministers. If a Christian knows that he has offended a fellow Christian or that a fellow Christian has offended him, in harmony with Bible principles he should go to such a one and get matters straightened out.—Matt. 5:23, 24; 18:15-17.

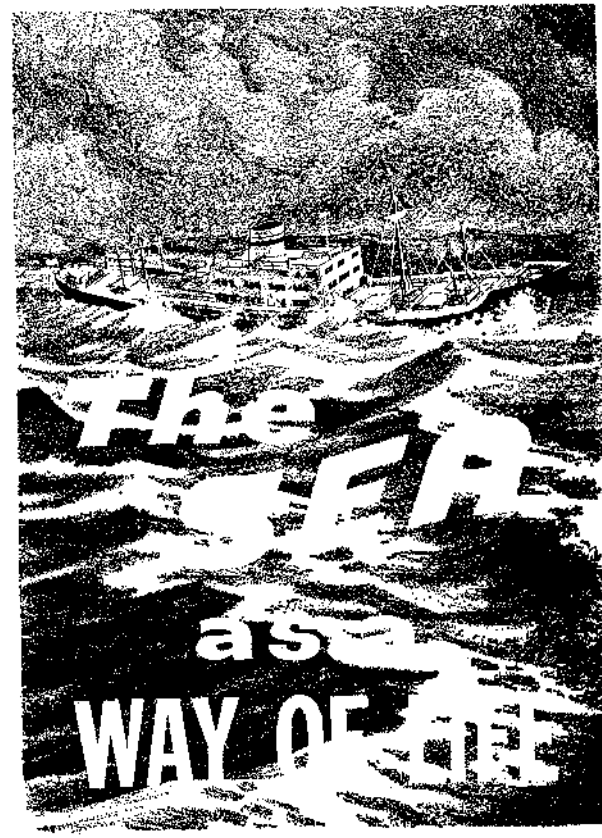
Thirdly, Christians are to be peaceable in their relations with those on the outside, as far as possible, as far as they are able to do something about it. Others may make it difficult, but, "if possible, as far as it depends upon you, be peaceable with all men."—Rom. 12:18.

All who show themselves peaceable in these respects are truly happy, for they are saved much trouble, grief and irritation. And while not all such are now called "sons of God" in its special sense, which blessing, the Bible shows, is for those who will be joint heirs with Christ in his heavenly kingdom, yet the other peaceable ones can hope for endless life in the paradisaic new order when wars will be no more, and in time attain to "the glorious freedom of the children of God."—Rom. 8:14-17, 19-21.

Edison's Belief in God

Thomas A. Edison, the "incandescent genius," was reported many times to be an atheist. Charles Edison, former governor of New Jersey and son of the great inventor, has this to say of his father's religious convictions: "From my own knowledge I know that he believed in a Supreme Intelligence, as he told me this many times." Melvin J. Weig, superintendent of the Edison National Historic Site, after going over the material in the archives at the Site in search of information pertaining to the religious beliefs of Edison, writes: "We have a signed statement which says, 'The Almighty knew His business when he apportioned milk. He is the best chemist we have.' A long quote from Mr. Edison's diary includes this, 'What a wonderfully small idea mankind has of the Almighty. My impression is that he has made unchangeable laws to govern this and billions of other worlds.' " In the book *Thomas A. Edison, Benefactor of Mankind,* it is reported that, in a discussion with George Parsons Lathrop, the inventor said: "To me it seems that every atom is possessed by a certain amount of primitive intelligence." Lathrop asked, "Where does this intelligence come from?" and Edison answered: "From some Power greater than ourselves." "Then do you believe in an Intelligent Creator . . . a personal God?" asked Lathrop. "Certainly!" answered Edison. "The existence of such a God can, to my mind, almost be proved from chemistry!" Edison, however, did not believe that religion should be taught in public schools. He believed strongly that Church and State should be separate and took a "somewhat dim view of organized and orthodox religions." This is probably why some have viewed him as an atheist.

WHY would anyone want to be a seaman? No doubt, not only landlovers but also many a seaman has asked himself that very same question. On the other hand, seamen often ask, Why would any man want to work in a factory or an office entombed away from the refreshing beauties of the great outdoors? Why would anyone want to be a subway train conductor or work in a mine where he must forego the fresh air and sunlight of the great outdoors? Questions such as these serve to highlight the difference of ideas that men have on the subject of employment.



On the surface of things the seaman's lot may appear infinitely better than that of the man who is forced to sweat life out in a foundry or mine or who is obliged from day to day to face an insatiable public in a store or shop. But every experienced seaman knows that appearances are extremely deceiving, that life itself, whether on land or at sea, is not to be judged by appearances. The reasoning man's search should be for truth.

Behind the thinking of the young man who is contemplating a life at sea there may very well be visions of exotic lands, a life of ease with good pay, free of weighty responsibilities and loaded with adventure. Any sailor worth his salt will tell you that those are dreams, and dreams, while they may contain some truth, usually differ drastically from the stark realities.

This is not to say that life at sea does not have its good points, for it does. Sea life can have its adventurous interludes. The sea itself fills men with awe and wonder, and some of the port cities are among the most fascinating in the world. Nevertheless, what we want to do is equate sea life with the facts. The man behind a desk in some office in a large city may be prone to envision sea life in glowing romantic terms, perhaps as an escape from tight schedules, traffic jams, carbon monoxide gases or a nagging wife. The young man in the factory may regard life at sea as a haven from the dreaded monotony of the production line, and the farmer boy may see this life as a flight from boring chores. While all of those outlooks might lead men to the sea, none of them reflect an honest appraisal of sea life. For at sea there are schedules to be met and boring chores just as there are on land.

Rewards and Fears

But life at sea does have its rewards. The religiously inclined seaman may in the

very vastness of the seas see the mighty handiwork of God. The very thought of the frightening power of the sea may deepen his appreciation of the Creator, Jehovah. In fact, God himself urged the prophet Job to contemplate the sea, saying: "Have you come to the sources of the sea, or in search of the watery deep have you walked about?" (Job 38:16) However, even though many seamen are superstitious and some are religiously inclined, very few of them are moved to praise God by what they see and hear while on the high seas. The uncertainty of the elements with which the seaman is forced to contend may move him just as easily to curse God as to praise him. Such is the truth of sea life. For seamen are not especially known for their piety.

It is true there are breathless seascapes that eclipse imagination. For example, the flashes of the sun at its rising and setting make the ocean astonishingly beautiful. The sounds of the waves are most awesome and varied. There are the hollow boomings and heavy roarings, great watery tumblings, hissings and seethings, sharp, rifle-shot reports, splashes and whispers. Every mood of the wind, every change in the weather, every phase of the tide has its own peculiar attraction. Yet with the various tinges of the sea, the polar lights in the north and in the south, the myriads of stars and meteors, still these natural wonders are no more influential toward making a sailor a good man than the sight of a rising sun or beaming stars is to a factory worker on vacation. On land as well as at sea, it is our own attitude that really counts.

There are tranquil and spellbinding moments at sea. But this is only one side of the story. What about the other side? There are also frightening and terrifying realities that are not so widely publicized, and these are as much a part of sea life as a boatswain's whistle. There is no denying that sunsets and sunrises are beautiful to behold, but what about the endless days that are buried in bleak wintry gloom, when the raging sea resembles stampeding mountains and the ship struggles to keep from being torn to pieces or from being buried beneath the waves? Icebergs do reflect a breathtaking brightness against a black sea. But have you ever been near them in a North Atlantic gale when your ship was tossed and pitched like a feather in a hurricane and your very life and the life of everyone on the ship depended on evading those treacherous masses of ice? Have you been aboard when the ship's deck was caked with tons of ice, when waves like angry mountains made each groan sound like the ship's very last as it plunged in and out of the sea? During moments like these there is very little that is romantic about sea life. The office worker would welcome the sight of an office, and the boy, his father's farm.

The Demands and Dangers

Have you ever considered how demanding and dangerous sea life can be? At times the seaman must face unbearable humidity, violent winds, solar radiation, frequent changes of climate, insufficient sleep, poisoning effects of the cargoes by development of gases and the so-called "metalplate disease" (a harmful effect on man caused by fields of terrestrial magnetism acting on iron pieces of the ship). Add to this the fact that by long tradition the captain has the final say on matters. Woe betide the seaman who runs afoul of the ship's master.

Consider further: Every year fifteen large cargo vessels disappear at sea. These fifteen mysterious losses involve some 600 crew members also. For example, between January 31 and February 1, 1953, that is, in a single day, in the waters around the

British Isles, nine ships and their crews disappeared from the face of the sea. Every one of these vessels had electronic communication equipment. They were also equipped with rockets, flares and other distress signals. All had boats, life jackets and buoyant apparatus, and most of them were within sight of well-populated land, where there were Coast Guard stations, lifeboats and rescue teams for the special purpose of assisting ships and seamen in distress. There were plenty of other ships in the vicinity of all of them. Yet only two sent any sort of message even indicating that they were in trouble. All nine ships appeared to be swallowed up suddenly by the sea. Of course, there are disasters on land, too, mine disasters, explosions and other industrial accidents. But at least land disasters can be analyzed and steps taken to avoid repetition. What can be done about ships that are mysteriously swallowed up by the sea?

Why, Then, the Sea?

A seaman's life, perhaps, can best be described as an isolating experience. It is a life confined in a vessel of cold steel, which rocks and rolls, pitches and tosses, sways and vibrates. It is often a life of deep loneliness, agonizing solitude and frequent hours of absolute boredom. Wrote one ship commander after years at sea: "I remember only one man who walked his deck with a springy step, and gave the first course of the passage in an elated voice. But he, as I learned afterwards, was leaving nothing behind him, except a welter of debts and threats of legal proceedings."

This is not to say that there are no exceptions to the rule, for there are, but not many. There are seamen who say that the water is their element. These men boast that for them really to feel at home is for them to live on the ocean waves. Some old-timers were born at sea, and at sea is where they would prefer to end their days.

Veteran sailors tell us that there are moments at sea when life can be unforgettably beautiful. It can be a great doctor, say they, for sore hearts and sore heads. Cares, they feel, seem to be left astern as easily as the light air bubbles in the swirls of the ship's wake. Nothing, it appears, but a gale can disturb the orderly serenity of life when all is well at sea. But these moments must be weighed in the light of all the other factors when considering a life at sea.

Sober Reflections

There are serious considerations to bear in mind. For example, ask yourself, Is a seaman's life a life for a family man? The man might reason that he provides well for his wife and children. But are material considerations the only ones to be met by him? How much affection can a husband shower on his wife and children while he is at sea? The wife and children do need his affection regularly. How much instruction and direction can he offer them? What about his spiritual obligations toward his wife and children? The man operating a subway train or working in a mine may be away from his family all day, but he does have an opportunity to come home at night, and his weekends can be spent with the family.

Studies from Norway (where many fathers are away at sea), Britain and the West Indies, all tend to show that children growing up in split-up families are seriously handicapped in their chances of growing up normally. When the father is away, one parent has to do the work of two; consequently, children suffer.

Consider, too, the moral aspect of such a life and the strain that it places on both the husband and the wife. Many foreign ports swarm with prostitutes who are only

too willing to sell themselves. And seamen are singled out as prime targets. The lack of moral integrity aboard ships, too, is not a hidden secret; also group influence and loneliness—all these factors tend to weaken, corrode and destroy the virtues of even one of high principle. Marital fidelity and moral integrity do suffer, without question. The wife may be tempted while the husband is away, and the husband certainly is exposed to temptation. An upright man would indeed be placing himself and his high ideals in frightful jeopardy by ignoring these facts of sea life. Do you want to take such chances with your life? Think carefully before obligating yourself to a life at sea.

Suppose you are a religious man. True, on land you may have unpleasant associations at work, but when the working day is through you can enjoy home life. If you wish, you can even go to your place of worship and associate with persons who believe the way you do. But when aboard ship this is not so easily done, in fact, it is impossible at times. Your exposure to bad associations frequently can be continuous over long periods of time. Even to those who are strong in faith the warning applies: "Let him that thinks he is standing beware that he does not fall." (1 Cor. 10:12) These are points that should have some serious thought before you launch into a career as a seaman.

The Lures

Throughout the world merchant fleets are expanding, and enticing offers are made to lure young men into that way of life. Some vessels today are breathlessly beautiful to behold. Many of them have comfortable quarters. A number are controlled by automatic instruments, remote control, radar and other complicated electronic devices. Prospective seamen may be induced to think that they can learn the technical aspects of this equipment at sea or acquire a trade aboard ship that someday can be used on land. But how many seamen do you know who have made advancements this way? The chance of this happening is slight indeed.

It may be true that nuclear-powered vessels are becoming more in number, but what assurance do you have that you will be chosen to sail one? It also may be true that seamen have much leisure time to study. According to the Bureau of Naval Personnel, "men at sea service read a lot more books than the average adult American." But what is the quality of their reading? It would be naïve to think that men aboard ships are all industriously engaged in constructive pursuits in their spare time. Such is simply not the case. Some seamen have applied themselves, but the vast majority will frankly admit that sea life does not lend itself to serious, constructive thinking. To learn a different trade or skill aboard ship takes more than ordinary concentration and dedication of effort.

A seaman's life is a hard life, particularly difficult for a man with a family. So, for a person of integrity who is considering the sea as a way of life, he must face the fact that it will be difficult to maintain those high principles.

CAROB PODS AS WEIGHTS

● In ancient times the beans of the carob tree were used as standards of weight for precious stones, which were described as being of so many "beans' weight" or "carats." Hence the word "carat," a name used by jewelers in weighing precious stones, is derived from the beans of the carob tree, the Arabic word for "bean" or "seed" being *carat*.

JAPAN'S RELIGION OF "GAIN"

By "Awake!" correspondent in Japan

REELING under the blows of atomic bombs and of military defeat, Japan emerged from the second world war with new and urgent problems. The feudal basis of family life had been weakened, old communal standards had been shaken and old-time religion had suffered a big setback. There was a moral and spiritual vacuum that needed to be filled. What would fill this vacuum?

In any other country, communism might have capitalized on the situation. However, communism failed to take hold among the nationally-minded Japanese. Rather, the post–World War II era has witnessed the growth of a multitude of "new religions," often called "crisis religions," designed to meet the people's immediate wants. Almost one hundred "new religions" have mushroomed during the past twenty years. Their number includes Shinto sects that had been forced previously to conform to state Shinto, as well as offshoots from established Buddhist sects.

For the most part, these "crisis religions" have offered their adherents things that they lost during World War II, such as health, material prosperity, peace of mind and community fellowship.

Riding on this tide of religious revival, one sect has raced ahead of all the others. It is the so-called *Sōka Gakkai* ("Value Creation Academic Society"), a development of the 700-year-old *Nichiren Shōshū* sect. Its postwar organizer, Josei Toda, explained that the Nichiren Shoshu sect had declined prior to the war, and, therefore, "as the Great Saint Nichiren predicted, Japan has experienced a crisis which resulted in national ruin." And what was his solution? The militant Soka Gakkai, which has proclaimed itself the savior of Japan, and ultimately of the entire world.

Growth of Soka Gakkai

The Nichiren Shoshu sect was founded in the thirteenth century by Nikko, a disciple of the fanatical Buddhist monk Nichiren Daishonin. Its headquarters, which the sect expects to become the center of religion world wide, is a temple called Daisekiji, at the foot of Mount Fuji. Here are preserved the *Dai-Gohonzon*, said to be the original scroll containing Nichiren's sacred formula, and also Nichiren's miraculous tooth, the *onikuge*. It is reported that Nichiren pulled a loose tooth from his mouth and handed it to Nikko, to be used as a testimony in propagating their religion among all mankind. It is also claimed that a piece of flesh still adheres to the tooth, and that this continues to grow. The sect is to reach its zenith when the flesh covers the tooth in its entirety. The tooth is closely guarded, and no scientific authority is permitted to examine it.

Soka Gakkai was founded in 1937 by Tsunesaburo Makiguchi, an ex-schoolteacher and student of pedagogy, who converted to Nichiren Shoshu. Nichiren's re-

ligious fanaticism and Makiguchi's theory of "value creation" have been combined into one of the most amazing religious crusades in history. Soka Gakkai itself describes the Theory of Value, as taught by Makiguchi and his successor, Josei Toda, in these words:

> The goal of human life is happiness, the ideal state for each individual. . . . A happy life is the condition in which whatever is regarded as having value is realized. . . . Truth and value are two very different concepts. . . . Historically, philosophers have regarded the principal elements of the ideal life to be truth, goodness and beauty. This is incorrect. . . . The Principle of Value makes the basic ingredients of happiness: gain, goodness and beauty. . . . The criterion of value is gain or loss, not good or evil. —Quoted from *Contemporary Religions in Japan,* Vol. I, No. 3, September 1960.

This sounds contradictory to Nichiren's own oft-repeated emphasis on the "Lotus of Truth." Gain is substituted for truth. Devotion to the sacred scroll at Daisekiji and the repetitious chanting of the Lotus Sutra are the "gain-producing values." Financial gain or faith healing often provide the incentive for joining Soka Gakkai. The standard for judging everything is: Do we gain or lose by it?

The fanatical Nichiren denounced all other schools of Buddhism as heresy, and established his own new formula for the salvation of all mankind: *Namu Myōhō-Renge-Kyō* ("Adoration Be to the Lotus of Wonderful Truth!") Followers of Nichiren, and now of Soka Gakkai, are said to reach Buddhahood through the daily frenzied chanting of this formula, the *Daimoku*. Their mentality in this connection may be gauged by the following English-language article appearing in their *Seikyō Shimbun* ("Holy Teaching Newspaper"), No. 592, reporting a speech by the present leader, Daisaku Ikeda, on April 24, 1961:

> We pray to the Dai Gohonzon ("Holy Scroll") every morning and evening. Look intently at the Gohonzon, and you will find some Chinese characters on the upper left which read: "Those who worship the Gohonzon or those who practice the sutra of the True Buddha can accumulate even greater merits than the ten virtues of Buddha." On the opposite side it is clearly written that "A person who viciously maligns the Gohonzon will surely have his head broken in seven." A person who has pure faith in the Gohonzon will be bestowed with even greater benefit than the ten good fortunes of Buddha. On the contrary, those who slander either the Gohonzon or true believers (Gakkai members) must undergo such dreadful punishment of having their heads broken in seven, i.e., falling into the pit of hell.

One may well ask, How could a religion with these medieval concepts make such strides, as Soka Gakkai has done, in a modern society? For the most part, Soka Gakkai adherents are to be found among the poorer, uneducated classes. The movement has made its appeal, emotionally, to the desire for material betterment. It has used a devastating instrument known as *shakubuku,* which has been variously interpreted as meaning, "destroy and conquer," "bend and flatten" or "crush and throw down." This refers to the practice of Soka Gakkai members in ganging up on households or individuals afflicted with sickness or economic problems, blaming it on their religion or lack of religion, and relentlessly 'brainwashing' them until conversion is achieved. The new convert must then destroy the "abominations" or appendages of his former religion. He is provided with his scroll, rosary and badge, and is threatened with terrible reprisals should he ever think of leaving the organization.

Shakubuku was organized by president Josei Toda following World War II. It draws strength from Soka Gakkai's militaristic structure, which has been com-

pared to that of the Hitler Youth. Its Youth Division today numbers one and a half million young people, including a fife-and-drum band of the Young Women's Division described as "second to none in its skilled and beautiful performance." Soka Gakkai describes its Youth Division as "the driving force of the organization." Soon after instituting *shakubuku,* Toda proclaimed: "The great march for forced conversions, begun on May 3, 1951, has brought a great many comrades into our camp." By 1953, he claimed a membership of 53,000 households. By 1959, the number was 1,096,920 households, and by 1964, the claim was for 4,600,965 households.

Into the Political Arena

Soka Gakkai's main goals are political. This is in line with Nichiren's ancient claim: "I will be the pillar of Japan; I will be the eyes of Japan; I will be the great vessel of Japan." As explained in *Seikyō Shimbun* in April 1955, the sect's purpose is that "when, as the result of our great 'shakubuku,' our country is rid of all evil religions, the Diet ought to decide to create a national center of worship. For that end, it is necessary to send our members to the national legislature so that we could command a majority. Of course, it might be 10 or 20 years before this may be realized. Until then, we must train our members in the local legislatures."

After making sensational gains in local municipal and Upper House elections, Soka Gakkai set up the *Kōmeitō* ("Clean Government Party") on November 17, 1964. The party immediately called for the abolition of the Japan–U.S. Security Treaty and for Japan to recognize communist China. However, Komeito acts independently of both "right" and "left." According to Soka Gakkai leaders, the party has been organized as a practical means of carrying out *ōbutsu myōgō,* a merger of government and religion. In elections for the Upper House of the Diet in 1965, Komeito increased its representation to twenty in this body of 250 members. They are planning next to put thirty-two members into the Lower House. Other political parties are voicing concern at this religious invasion of the political arena.

Since 1960, Soka Gakkai has carried its campaign into Southeast Asia, and even into the United States. It has been outlawed in South Korea because of its political activity there.

Ultimate Goals

Seven centuries ago, Nichiren himself announced his sect's objective of building a national temple at the foot of Mount Fuji. Soka Gakkai has espoused this goal, declaring its purpose to establish a *kokuritsu kaidan* ("national instruction hall") for "basic religious training in defense of the nation." In July 1961 a four-day drive among members netted over three billion yen ($9,000,000), and this was used in building the projected temple's Grand Reception Hall, which was completed April 1, 1964. According to Soka Gakkai's *Seikyō Shimbun,* of October 19, 1965, another four-day drive recently raised 35 billion yen (nearly $100 million), which is to be used for building the *shōhondō,* or main temple hall. This is now under construction.

Soka Gakkai used to make bold the claim that it would convert, first the entire nation of Japan, and then the world. However, in July 1965 the sect's 34-year-old president, Daisaku Ikeda, appeared to make the goal more realistic, when he drew an illustration from the Indian state of Shravasti, mentioned in the "Lotus of Wonderful Truth." According to the Lotus Sutra, one-third of the people of Shravasti saw Buddha and believed him, one-

third saw him but did not believe his message, and one-third neither saw nor heard him. The implication is that the conversion of Japan will be accomplished when *shakubuku* has claimed one-third of the people for Soka Gakkai, another third is sympathetic, and the remaining third is either indifferent or hostile. A recent Soka Gakkai tabulation asserted that membership was already 5,400,000 out of 25,000,000 households in Japan.

What is the ultimate goal of the movement? To quote Soka Gakkai itself: "The purpose of Sokagakkai is not world conquest, but absolute world happiness and peace. President Ikeda has always stated that 'the purpose of Sokagakkai is to save the masses from misfortune and misery and to establish happiness and peace throughout the world.'" —*Sokagakkai and Nichiren Shoshu,* by the *Seikyo Press,* October 25, 1964.

WHY DOES GOD PERMIT WICKEDNESS?

Have you asked that question? Then do not miss the October 8 issue of "Awake!" Special issue! Completely devoted to this vital subject.

It is with this goal that Soka Gakkai carries forward its militant campaign of *shakubuku.* Imbued with the idea that people on this earth receive everything from the idol Buddha, they are aiming at centering all worship in Japan around the huge temple that is to be completed at Mount Fuji in 1970. A Gakkai spokesman told the Sunday *Mainichi* (November 14, 1965) that it is "not a 'coincidence" that the temple is scheduled to be completed around 1970. This seems to be a target date for a campaign to "help save" the soul of everyone in the world. It is also in 1970 that the Japan–U.S. Security Treaty is scheduled to come up for revision—an explosive issue from which radical groups such as Soka Gakkai doubtless hope to make gain.

Fear, Mistrust and Apprehension

Observers have noted a rather unusual quiet in the Soka Gakkai camp in recent months. Whether they have mellowed their aggressiveness, or whether this is a calm before further storms, remains to be seen. There are even reports that many have broken away from the movement in disillusion. The director of *Shinshūren* ("Alliance of New Religions"), which has mobilized its followers against Soka Gakkai, claims that at least a million members of Soka Gakkai want to leave the organization but are fearful of reprisals.

Soka Gakkai is mistrusted, and even feared, by the majority of the Japanese people. Its claims for the superiority of "gain" over "truth," coupled with fanatical *shakubuku* and equally questionable high-pressure political campaigning, have not endeared it to rational persons. The generation that remembers the crimes committed by the Nazis in Germany and by Shinto nationalism in Japan is entitled to regard the politico-religious Soka Gakkai with apprehension.

Where may people turn in their search for true religion? Not to a theory of "gain," or to a lifeless idol of Buddha, but to the living God, Jehovah, whose Son, Christ Jesus, said: "There is more happiness in giving than there is in receiving." (Acts 20:35) Ah, there is the true secret of happiness! It is to be found in the practical application of the law of love, even as Jesus explained: "These things I have spoken to you, that my joy may be in you and your joy may be made full. This is my commandment, that you love one another just as I have loved you."—John 15: 11, 12.

By "Awake!" correspondent in Guatemala

A VERSATILE HERB with a History

IT IS not often that a substance used for dyeing cloth can also be used for seasoning food, for coloring medicine and for perfuming a room as well as bath water. But that is precisely what is possible with versatile saffron. What is saffron? It is the orange-red substance obtained from the dried stigma and style of the saffron crocus flower. Its usefulness has given it a long history.

More than 3,000 years ago the Chinese were using it as medicine and for seasoning food. Later, when the Greek civilization was enjoying prominence, saffron that was mixed with wine and water was sprinkled in public places. When Nero made his entry into Rome, the Romans perfumed the streets with it. It was also their custom to put it into their bath water and to use it on their hair. Pliny the Elder, a naturalist who lived in the first century of our Common Era, wrote that the "ancients frequently made use of this flower in perfumes. Not only salons, theatres, and places which were to be filled with a pleasant fragrance were strewn with this substance, but all sorts of vinous tinctures retaining the scent were made of it, and this costly perfume was poured into small fountains, which diffused the odor which was so highly esteemed. Even fruit and confitures [confections] placed before guests, and the ornaments of the rooms, were spread over with it."

Saffron is still used in some countries for seasoning food and for coloring candy as well as medicine. A common use of it has been in the dyeing of cloth, but now cheaper dyes are becoming more popular. In ancient Greece saffron yellow was the royal color and was used in the court robes of some of the royal ladies. In old Ireland and the Hebrides it was the color worn by persons of rank. It is still a popular color in the Far East, where Buddhist monks wear saffron-colored robes, because, as one monk stated, "we believe it is the most peaceful color."

Saffron is obtained with much labor from the saffron crocus flower, which is related to the iris family. Unlike the crocus that blooms in the spring, this related flower blooms in the fall. In the latter part of October workers gather the blooms by hand early in the morning. The stigma and part of the style are carefully removed and dried in a kiln, either loosely or under pressure. When dried under pressure the product is called "cake" saffron, which is the form preferred by the people of India. But when it is dried loosely, it is called "hay" saffron. This is the type that has the widest use.

With more than 4,000 flowers needed to make one ounce, this versatile herb is about the most expensive spice in the world. The best grade in Spain sells for approximately $180 per kilo (2.2 pounds). Cheaper grades are inferior and are likely to be adulterated with such things as safflower or the petals of marigold. In times past severe penalties were imposed on persons guilty of selling adulterated saffron. In the year 1444 a man in Germany was burned to death along with his adulterated saffron. So adulteration of saffron was regarded as a serious offense.

The deep orange color of this herb makes it very distinctive, and very little of it is needed to impart its color to other substances. Just a single grain of it that is rubbed to fine powder along with a little sugar will give ten gallons of water a decidedly yellow hue. As a spice it has a somewhat bitterish flavor, and as a perfume it has a sweet, penetrating odor.

The pretty blooms of the saffron crocus decorated the coastal plain of the Near East in Solomon's day, nearly 3,000 years ago. This flower was listed by him along with plants that were used for spices, incense and perfume. In The Song of Solomon, a Bible book by Solomon, the beautiful Shulammite maiden likens herself to the lowly but pretty saffron flower, saying: "A mere saffron of the coastal plain I am." (Song of Sol. 2:1) So the pretty blooms of the saffron crocus have held an honorable position in human affairs for thousands of years.

Saffron has brought pleasure to man's eyes by providing him with a colorful dye, pleasure to his sense of smell by providing him with pleasant perfume and pleasure to his sense of taste by providing him with a tangy spice for his food. It is indeed a versatile herb with a history.

HAVE YOU TAUGHT YOUR DAUGHTER TO COOK?

ARE you teaching your daughter to be a loving wife and mother? Many mothers see that their daughters are neat, provide them with pleasant surroundings, instill in them right principles, yet, surprisingly few prepare their daughters adequately for the career most women choose over any other—being a wife and mother.

Many varied skills are required to fill this time-honored position, and one of those talents that endear Mom may well be a favorite recipe for chocolate cake or her prized plum preserves. How content and happy it makes a youngster to come home from school on a cold day to be met by Mom in a fresh-starched apron accompanied by hot goodies from the oven!

Well-known nutritionist Adelle Davis, in her book *Let's Cook It Right,* says: "Since we spend approximately a thousand hours each year eating our meals, they should be pleasant hours, times of family unity and companionship and, if a blessing is said, family worship. Good food is a symbol of love, having psychological value which may even exceed its sensory and physiological contributions." Good food is as much a symbol of love now as it was in the days when Jesus spoke the illustration of the prodigal son who was honored by a feast in his father's house when he returned home in his humbled state. So it is well to express love toward your daughter by teaching her how to prepare and serve food.

When and How to Begin

Is your daughter only three or four? Then you have the advantage of beginning at the age when everything is an exciting adventure, when every request is welcomed as an important assignment and when you certainly have as much "help" as you can stand—and sometimes more!

This tender age is the time cooking begins to be fun! What is more delightful than to satisfy the curiosity of feeling the different textures of vegetables, as small fingers splash water to remove the soil? And the enjoyment of forming soft mud cakes in no way compares with squeezing real dough into a hundred different shapes before baking it in your child's own little pan! No make-believe cake ever gave the

pleasure that giving Daddy a taste of a real one does. Her own cooking step stool, an apron, grown-up talk with Mommy, and making surprises for Daddy are not only memories for Mother to treasure, but valuable lessons in life for daughter.

Garnishing is an important job to a beginner because the results are quickly seen. Anyone can cook cereal, but only a true artist can garnish it with a beautiful raisin face. Draining the red juice off maraschino cherries is a necessary job for a colorful dessert top, and the fresh green parsley, perhaps applied by a little hand, makes meat look so pretty.

As a child grows older, more things can be taught her. Even a five- or six-year-old may be able to learn how to prepare a light meal. For example, one mother patiently taught her five-year-old daughter both the dangers and the many uses of the electric mixer. Equipped, now, with safety rules and knowledge, she expertly mashes potatoes, whips cream and combines ingredients for baking what her mother measures. This little girl has also mastered the can opener and the job of safely turning on the stove. Recently, when her mother was ill, she competently opened two cans of condensed soup, added the proper amount of water and served it to the family piping hot, with crackers and dishes of fruit for dessert. This whole family is beginning to reap the rewards of patient teaching.

The young child can be taught safely to place potatoes in the oven for baking, and many a child will jump at the chance to "paint" shortening in baking pans or smear butter on her own toast. When more butter goes on the bread than on her, she may be ready to try sandwich making, perhaps, in time, relieving mother of lunch packing. Many a five-year-old can learn to crack and separate eggs, if allowed the opportunity to practice on eggs intended for scrambling. Instant milk drinks, lemonade and colorful presweetened iced beverages can be made with little cooks in mind.

It is not difficult to find easy but important jobs for the preschool child if you watch for the opportunity. It is important that an interest not be allowed to die and that each new success be rewarded with praise and more kitchen freedom.

A Word to the Wise

The importance of praise cannot be overstressed, not only by words, but also by the added confidence you can show in reference to her mastered skills. For instance, if she has just learned to open cans of fruit, you might say, "My, you did that so well. How would you like to make the fruit salad tonight?" This offer will usually be overwhelmingly accepted, with an "Oh, good, can I put a cherry on it too?"

It is wise to reserve teaching new things for a time when you are not too hurried. This prevents many shattered nerves and loss of enthusiasm in little girls' hearts. Plastic or metal measuring cups and bowls often prevent accidental blows to a little cook's confidence, as well as broken glass to cut little fingers.

In order to keep her interest and enjoyment in cooking alive, it is best not to use it as a punishment for any reason. We grow up to enjoy things most generally associated with pleasant memories. If punishment *must* be by means of the kitchen, then, at least, let it be privileges withheld, so she genuinely feels she is missing a pleasure.

Cooking should never be allowed to become a monotonous task, so grant her a measure of freedom, as she grows older and as her skills permit, in trying new recipes and new methods. If the interest in cooking seems to lag, often it can be revived by having a foreign meal or two,

perhaps also learning something about the customs of the country.

If it annoys you to have imprints of greasy little fingers on the pages of your cookbooks, it might prove beneficial for you to invest in a beginner's picture cookbook or encourage her to have a file box with her own copied recipes.

What to Teach Her

In teaching your daughter to cook, you are setting the foundation in cultivating her ability to cope with life as it really is. Since this is true, it is necessary that she associate meal planning with the amount of income allowed for food. To round out her education it is good to instruct her how wholesome budget meals can be with proper planning. She should also learn to shop for the best buys and to store foods with the least spoilage and so that they retain the most nourishment.

As she begins life in her own kitchen, she will need to have all items ready to serve at the same time, by knowing approximate cooking times and when to start preparing each. Any shortcuts, such as starting potatoes for baking by boiling till heated through, will be valuable when time is at a minimum.

Most young cooks dread the mess after the joy of creating wears off, so learning to clean up as she goes will prevent this problem.

There will be many times that the "art of substitution" may save extra trips to the market and wasted ingredients. There are good tricks in substituting that may be learned with time, but the following basic ones could be included in her education: When a recipe calls for one cup of butter, then one cup of vegetable shortening and a half teaspoonful of salt may be substituted. If one cup of sour milk is needed, then one cup of fresh milk with one tablespoonful of vinegar or lemon juice may be used. In gravies or sauces, one tablespoonful of cornstarch equals two tablespoonsful of flour. One ounce of unsweetened chocolate or a quarter cup of cocoa and two tablespoonsful of shortening will give the same results. If there is not enough baking powder, it would be well to use one quarter teaspoonful of soda plus a half teaspoonful of cream of tartar. It is useful for her to know that one cup of sugar equals one cup of honey if the liquid called for in the recipe is decreased by one quarter of a cup.

Learning to use spices and herbs, condiments, can often make a plain dish become delightfully tasty. Any good cook knows it is not so difficult to put a meal together out of plenty, but the test of her skill at the art comes when there is little, using seasonings and substitution to make up the lack. This is a challenge to any young cooking student.

Advantages in Teaching Her

Perhaps you feel that your daughter will learn all she needs to know about foods in school. Of course, if your school system offers Home Economics, it would be well to encourage her to take it. However, such courses are usually limited and often are not given until a girl reaches her teens.

Consider, moreover, the following advantages of teaching your daughter how to cook at a younger age and at home: (1) Her scale of values can be trained only at home in true-to-life situations. (2) By watching and learning from you she comes to appreciate her appropriate role as a feminine member of the human family. (3) As you patiently teach her, she learns to trust you and will bring to you her other questions and problems, being confident in your answers. (4) The many hours spent in the kitchen take her off the streets and keep her time occupied constructively. (5) You will find that many

kitchen chores can be shared when she learns to cook, allowing you more time to spend with the family.

Learning to enjoy cooking is to take any drudgery out of it. We generally enjoy things at which we are proficient.

Some mothers unwisely put off teaching their daughters to cook, perhaps because they feel they are too busy or that it is faster to do it themselves; or they may want their child to be free to enjoy herself. However, we do well to think of the future: It is every bit as important for your girl to know how to cook as for a young man to have a job to support a family before he marries.

In these days of the instant potato, the aerosol whipped cream and the powdered egg, we must avoid the pitfalls of expecting our daughters to become "instant cooks" the day they marry. Yes, in teaching your daughter the worthy art of cooking, you will indeed be showing her an expression of love.

Notes of Appreciation

"Awake!" Lifts Spirits

The following expression of appreciation for *Awake!* was received by the British Honduras branch of Jehovah's witnesses: "I am a subscriber to your semimonthly magazine *Awake!* for quite some time now. Recently, right after receiving my copy of the June 22 issue, I began looking it over somewhat hurriedly. On the first page I noticed a very thought-provoking and challenging question —'WHY WORRY?' as the subject. I thought 'this is for me,' and then started reading it right away. How happy I am that I did! I am just amazed that in that short article of *Awake!* so much real consolation was there for me. So far as my worries are concerned I know now how to handle them, especially those difficult ones of the past that cannot be changed. Thanks to *Awake!* for its fine service rendered to someone in distress."

Enjoyed by Dentist

This is an excerpt from a letter received from a doctor on the faculty of Dentistry at the University of Manitoba in Canada. He writes: "I would like to say how much I enjoyed your excellent article on tooth care in the March 22 *Awake!* The article was very clear, factual . . . Keep up the fine articles."

Appreciated by Schoolteacher

When the time for a school Christmas celebration arrived, a mother in Pennsylvania spoke to her young son's schoolteacher, and supplied her with a copy of the December 22, 1964, *Awake!*, which had the article "The Holiday Season," and the March 22, 1962, issue, containing the subject "Freedom of Worship in the Schoolroom." This was the teacher's reply:

"I am sorry to be so tardy in returning your library copy of *Awake!* I thank you for the December 22nd issue which I have kept. I have read both the articles you suggested as well as others that attracted me. Primarily I was impressed by the sincerity of the writers. I regret that many who use the name Christian—no matter what the sect—use it only as a cloak, without giving concern to its meaning. It appears that you Witnesses enjoy a sincerity and depth of feeling which many others lack. For this I envy you. Thank you so much for sharing with me. With appreciation."

Article Stimulates Response

After calling from house to house with the latest copies of *Awake!* and *The Watchtower* one of Jehovah's witnesses reported the following: "We met a woman who remarked, after my introduction, 'I am really not interested in your work, but I am interested in the June 8th *Awake!* In fact, I have written to your Society for two copies. A friend of mine had obtained the magazine and she and I read the article, "A Father Talks to His Sons." We thought it was so wonderful that I want copies for other friends. Can I get two from you now?' She went to get the contribution and then called out and asked whether she could get four instead of two since she had relatives whom she would like to have read the article."

Jehovah's Witnesses in Sweden Exempted from Conscription

By "Awake!" correspondent in Sweden

FOR some time now Jehovah's witnesses in Sweden who have been sentenced to prison terms for refusal to undertake military service have been treated differently than other prisoners. They have been placed in a separate institution, with no guards, walls or fences.*

The reason for this unusual treatment was that the Prisons Administration recognized over a period of years that these witnesses of Jehovah were no criminals in the ordinary sense of the word. As a result they were placed in an institution very different from the standard type of prison. Their exemplary conduct attracted much attention and received a good deal of favorable publicity.

Again this year Jehovah's witnesses in Sweden have come into the public eye, and very much so. Why? Because headlines in the press have been crying out: "JEHOVAH'S WITNESSES FREE FROM CONSCRIPTION!" How did this come about?

In order that the reader may properly understand the situation, it might be mentioned that there is general conscription in Sweden. Every male citizen between the ages of eighteen and forty-seven who is not handicapped is liable to undergo military training and serve for a specified period of time. If one has serious conscientious objection against the use of weapons, he may apply for noncombatant service, now called "weapons-free" service. Since 1943 this has consisted mostly of working in the forest or some other job for various governmental purposes, though the person would still be under martial law. But because of their religious beliefs Jehovah's witnesses in Sweden refused, not only military service, but also any noncombatant work offered as a substitute. However, many judges and prosecutors saw the injustice of sending otherwise irreproachable men to prison just because of their religious convictions.

Committee Appointed to Study Matter

As a result, a committee was appointed to look into the matter and make suggestions for a new law. A number of suggestions were then submitted to this committee, among them a proposal that Jehovah's witnesses be allowed whatever kind of work would be acceptable to them, and if there were no such, then for the government to leave the Witnesses alone.

So in time the committee suggested to Jehovah's witnesses various kinds of work. One was to work for some private institution or employer for the same length of time as the required term of military service, but part of their wages would go to some charitable institution. However, these offers presented to Jehovah's witnesses subject to conscription were refused. Their individual decision based on their own understanding of the Bible was that they could not conscientiously participate in

* See the article "Where Prisoners Guard Themselves," in *Awake!* of March 22, 1966.

any work that would be a substitute for military service. As ministers representing God's heavenly kingdom, they stated that they must remain neutral regarding this world's political and military affairs, just as an ambassador from one nation must refrain from participating in the political and military affairs of another country in which he may live. (2 Cor. 5:20; Eph. 6:20) And anyone who has talked to Jehovah's witnesses in Sweden realizes that they take their obligations to God seriously.

Therefore, in their comments concerning a new law the committee stated that Jehovah's witnesses had not accepted any proposal for substitute work. The committee then said that the Witnesses ought not to be called upon for any part in the national defense. In order to find some authority for this they referred to a paragraph in the conscription law that provided that notorious asocial persons and alcoholics should not be inducted into the army or used for any purpose. Also it was noted that the continued use of prison sentences against Jehovah's witnesses would be unnecessarily costly and would avail nothing, since experience had shown that these punishments were having no effect in deterring them from their stand against military service.

The committee's proposal was sent to various authorities for their observations. More than half of these recommended that Jehovah's witnesses be exempted, although most repudiated the reference to asocial persons and alcoholics. There was much publicity in connection with these observations concerning asocial persons and alcoholics. When the committee chairman was asked over television if they really thought that the Witnesses were such persons, he answered: "Of course not." Several newspapers wrote editorially that it was very bad to use such expressions in connection with a group of men who refuse military service because of religious convictions, particularly when it was generally acknowledged that they were very good men.

The Minister of Defense agreed with the proposal to leave the Witnesses alone, but said it should not contain reference to asocial persons and alcoholics. When the government introduced its proposal for a new law, the bill did not include the treatment of Jehovah's witnesses in the law itself but submitted that the government be allowed simply to refrain from calling them up for any service. When this bill was dealt with by a joint committee from both houses of Parliament, it recommended by a 12-to-4 vote that the two houses pass the bill. This created an eager expectation as to the final outcome.

Debated in Parliament

Then came "D" day, the day for *debate* and *decision* in the two chambers of the *Riksdag,* or Parliament. That was on May 25. These debates were highly interesting. The matter of Jehovah's witnesses came to be the principal subject for debating. As the Minister of Defense stated: "It seems to have become the main issue." The printed minutes confirm this, as practically half of the space is directly dealing with Jehovah's witnesses.

A main objection to the proposed right of the government to refrain from calling Jehovah's witnesses for service of any kind was that it would mean a deviation from the age-old principle of equality, from an equal sharing of burdens. It was argued that to leave the Witnesses alone would mean an injustice toward those who for other reasons refuse to serve with weapons or do substitute work. Another objection held that it was the duty of a Swedish citizen to compensate for the

privilege of living in a well-arranged welfare society.

Some warned that if Jehovah's witnesses were given this freedom there would be such an influx into their ranks that society might suffer a serious loss of valuable manpower. Others said that since the Witnesses are known for paying their taxes, they should be made to pay an extra tax instead of being called up for service. This last proposal, however, was turned down as unworthy, since it was felt it bordered on a man's being able to buy exemption with money.

The Question of Identification

The Minister of Defense was required to answer many questions in both houses of Parliament. How could he make sure that a man was really one of Jehovah's witnesses and not a fake trying to avoid military service? How about Witnesses that leave the organization after they have received exemption?

Mr. Sven Andersson, the Minister of Defense, made long speeches and answered the many questions, warmly recommending the new bill. He stated that he had come to the firm conviction that there were only two alternatives: Either keep putting good men in prison, or let them off altogether. He declared that, not only was this a problem in Sweden, but that it was an international one, for nowhere had authorities been able to get any active member of Jehovah's witnesses to perform military service or a substitute of any kind.

As to fake members, the Minister assured the houses that there would be little, if any, risk, seeing that Jehovah's witnesses have very high standards that must be met before they recognize a person as a member. He said: "It is no ordinary people's movement where one can go in and out, but an organization that really keeps track of its members." "Of course," he said further, "if anyone can find another way that is possible to go, I am interested to know about it. We who have dealt with the question do not think that there is one. . . . No, my friends, there is no alternative."

The Minister also pointed out that the government would make an investigation every year through a special board that was to be created. This investigation would determine whether a man had continued to be one of Jehovah's witnesses or not. If not, he would be liable for military service. And if there were serious abuses, or too many turned out to become Witnesses to be relieved of service, the government could easily retract their permission to let the Witnesses be exempted.

Bill Passed

After several hours of debate the bill passed in the first chamber by a vote of 81 to 53, and in the second by 109 to 105. Of this decision one Swedish publication stated: "Thus Jehovah's witnesses will in the future, after an individual investigation, be relieved of compulsory service by the simple method of not being called up at all. Sweden's Riksdag is to be congratulated on this decision which solves a problem that has hitherto been looked upon as unsolvable. Sweden can in this respect serve as an example to other countries."

Jehovah's witnesses in Sweden are grateful for this consideration by the government. And the government and country as a whole will benefit too, for nowhere will they find a more law-abiding and peaceful group of citizens. By not having to spend years in prison, ministers of Jehovah's witnesses will be able to make a positive contribution to the spiritual welfare, peace and happiness of many others in Sweden.

Hong Kong's "Rain of Terror"

By "Awake!" correspondent in Hong Kong

A SUMMER night's rain had whispered us to sleep. But when we awoke our street was full of shouting, the shouting of startled, half-awake storekeepers who got out of bed to find that their floors had become almost a river bottom. What had happened? That welcome visitor of the last few days in water-thrifty Hong Kong, rain, had turned into a "rain of terror."

The people whose only shock was to plant their feet in water and mud were comparatively well off. More than fifty others did not wake up at all. They lay awash in the seething floods or were buried in the angry avalanches that engulfed the hilly terrain. Thirty more were missing and over sixty were injured. More than 5,000 were homeless or had to be evacuated from homes that were in peril of avalanche or collapse.

Motorists who had parked their cars on one hillside street faced the sad picture of an automotive junk heap at the foot of the hill where a torrent of water from an overflowing reservoir had swept them all, a scene repeated many times. Farmers, livestock growers and fishpond operators in the nearby rural areas of the "New Territories" lost heavily, though the staple crop of rice was largely spared.

Many a scene of terror was enacted on that disastrous night. Two journalists who had worked a late shift tried to cross a flooded section of road on their way home. An onlooker in a nearby apartment saw them become engulfed in water while clinging to a line. Then one of them slipped. The other made a grab for him. But both were carried away to their deaths. A mother in a hillside "squatter hut" got her four children out of the hut, but then saw a mountain of sand and rocks bury it before her husband could get his mother out. A noted government schools officer left his home with his two sons to go bowling, but a landslide buried them before they could get their car away from the garage.

But why should a mere rainstorm be so disastrous to a colony that had weathered many a typhoon with less damage? For one thing, it was not a "mere" rainstorm. From June 1 until June 12 Hong Kong's Royal Observatory recorded 31.48 inches of rain, compared with 0.83 inches for the same period last year. When the deluge started in earnest, the observatory recorded 4.36 inches of rain during the one hour between 7 and 8 a.m. on June 12, the heaviest hour of rainfall ever recorded here since observations began in 1884.

The unusually heavy rainfall the first few days of June had saturated the ground and weakened the holding power of the hillsides. Then the unprecedented downpour on June 12 was added on top of that and the slopes could no longer hold their weight.

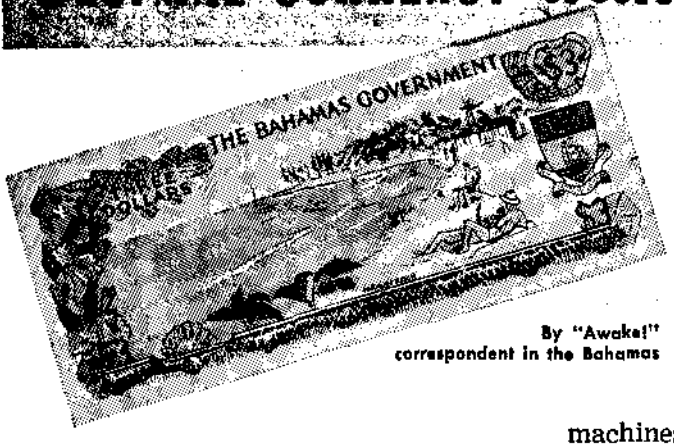
Road traffic was stopped or greatly disrupted. At least three residential areas were completely cut off from the rest of the community. One of the worst hit was the fashionable "Peak" area of Hong Kong. The "Peak Tram" line was put out of service and bus roads were blocked by landslides. The only way the colony's most affluent residents could get to the outside world was by picking their way down the tortuous course of the broken "Peak Tram" line.

Many areas of the colony were without electricity, water and gas. The telephone company's central exchange was underwater and three-fourths of its lines out of action because of flooded equipment. Would-be air travelers could not get transportation to the airport. The Kowloon-Canton Railway was forced to suspend all services due to the landslides.

More than 1,000 troops and Royal Navy men, plus large numbers of police and Civil Aid workers, toiled through the week following the "rain of terror," rescuing victims, clearing out mud and rock slides, sandbagging flooded areas and cleaning up debris. However, a number of earth slippages remain well-nigh irreparable.

Jehovah's witnesses in Hong Kong feel a keen sense of regret at the loss of life and property. They know, however, that Almighty God did not bring the storm; it was no "act of God," as some claim, for when God acts he does not cause distress to good and bad alike. (Gen. 19:12, 13, 25) Such disasters are part of the "unforeseen occurrence" that befalls men in this present system of things. (Eccl. 9:11) But soon, in God's new system of things, such disasters brought on by the weather will be things of the past, for all the natural creation will be brought under control for man's benefit. God himself will guarantee the everlasting life in security of his obedient people.

DECIMAL CURRENCY with a Difference



By "Awake!" correspondent in the Bahamas

A THREE-DOLLAR bill with a picture of holiday bathers on a beautiful beach may not appear to be genuine currency to some, but in the Bahamas such a bill is but one of a colorful new set of decimal currency with a difference. Along with the new currency, the Bahamas now has five-dollar coins, scalloped 10-cent pieces and square 15-cent pieces. Here is the story.

Theoretically, the smaller the country the easier the task of changing the currency. So, keeping in step with many other countries, the Bahamas, officially on May 25 this year, changed from pounds, shillings and pence to dollars and cents. In other words, in place of dividing money by twelves and twenties, in three categories, a consistent unit of ten is now used.

The obvious reason why most governments prefer decimal currency, in spite of the cost of changeover, is that it is easier to calculate in units of ten. In time, the changeover more than pays for itself, from the child in school to the banker, because of the simplification of everything related to currency.

Whenever a currency change occurs, there are those who are skeptical or complain. However, most Bahamians are used to the decimal currency from the United States and Canada due to their main industry, tourism. Many business machines in use here now are designed for dollars and cents. Because of the rapid growth of the colony it was considered wise to change now, as the longer the wait the more machines there would be to change.

The familiar name "dollar" was chosen because it inspires confidence in the public, and because the people can quickly become familiar with it. Bahamians have actually used dollars for over one hundred years, and the Colony is rapidly building a reputation as a banking center. Therefore an unknown name was considered unwise.

Use of the name dollar, however, does not make it identical in value to the dollar of any other country. For example, both the United States and Canada use the term "dollar," but their values are not equal. The new Bahamian dollar is worth approximately 98 cents in United States currency. Incidentally, when there is a possibility of confusion the Bahamian dollar is written "B$" instead of just the $ sign.

Naturally, every businessman wanted to know who was going to pay for all this. After all, it meant either having his present machines converted at a cost of from $80 to several hundred dollars, or going to the expense of purchasing new equipment. Gasoline pump meters, taxi meters, vending machines, as well as stationery, had to be changed. The government announced

that each company or individual would have to be responsible for the cost of converting, as no income tax is levied upon the people. As disappointing as it was, businessmen quickly went about doing what they considered best in their individual cases.

The Main Difference

While there is no doubt about the wisdom of the changeover for the local population, the visiting tourist was very much in mind. Over a half million persons have visited the Bahamas already this year. It makes it much easier for the tourist to handle the money, and the new coins have become one of the most sought after numismatic items in the world. An avalanche of orders for the 70,000 special coin sets has already taken place. Tourists are expected to return to their homes with souvenir money from the Bahamas, leaving their money in exchange.

Well, then, what is the difference? A huge $5 coin tops the nine coins. A large $2 coin shows two flamingoes; the $1 coin bears a conch shell; the 50-cent piece, a blue marlin jumping; the 25-cent coin, a native sloop scene; the square 15-cent piece, a hibiscus blossom; and the 10-cent piece, two bonefish. The pure nickel 25-cent pieces are obnoxious to vending machine operators, however, as they attract the magnet in coin-operated equipment; and the magnet, being the classifier of genuine or counterfeit coins, rejects them. When it comes to vending machines, it takes no stretch of the imagination to visualize the difficulty there will be with the challenging square 15-cent specimens!

This paper money does not look staid and formal. It may not even look like cold, hard cash. The unusually colorful bills include the blue $100 bill with a picture of deep-sea fishing, a marlin jumping out of the ocean and a sports fishing boat in the background. The $50 bill presents a market scene with a man carrying bananas, while a native sloop rides restfully at anchor. Then there is the surrey with the fringe on top, a popular mode of tourist travel, on the $20 bill. Another bill, the $10 one, has a picture of the beautiful flamingoes. The $5 bill, the most formal of all, has Government House on it. And the aforementioned $3 bill depicts holiday bathers on Paradise Beach. The $1 bill shows the Sea Gardens and colorful fish around the coral at the sea bottom, and last and of least value is the 50-cent bill in wine red, illustrating the straw market. Thus nine coins and eight bills make up the collection. All the bills have a beautiful conch shell as a watermark.

Now the change has taken place. Cashiers and clerks are puzzling over the three monies now in use, the old Bahamian sterling, the new Bahamian dollars and United States dollars. They are good-natured about it and hope that their accounts will balance.

How Useful the Camel!

The Bedouins who roam the Arabian deserts look to the camel as a source of transportation, food and shelter. During their long trips across the inhospitable desert a camel can travel thirty miles a day with a load of 350 to 550 pounds. In addition to using camel milk for food, the Bedouins use the animal's dung in building shelters and as fuel for cooking. As far as upkeep is concerned, camels can thrive on vegetation that other grazing animals reject. This useful animal can drink fifteen gallons of water at one time. Apparently the camel suffers no ill effects if the only water that the Bedouins can find is brackish. Understandably, the camel is considered an extremely useful animal.

LET'S HAVE A LOOK AT INFANT BAPTISM

By "Awake!" correspondent in Greece

IT WAS a big day for Petros. For one thing, this was the very first time he went to church. My, what an imposing and ornate place it was! And there stood the Orthodox priest in full array. But the statements he made and those strange hand movements meant little to Petros, for he was a mere infant. Besides all the other happenings, which included that dipping into a font of water that seemed to disturb him, the child was named then and there. What took place has been repeated thousands upon thousands of times throughout the centuries. Petros had just been baptized.

If we are to take the word of Professor Andrutsos of Athens University, something special happened in this baby's life at that time, in addition to his being formally named Petros. In the professor's work *Dogmatics of the Eastern Orthodox Church,* he wrote: "Infants, though necessarily destitute of faith and any other preparation, have been found . . . receptive of the grace of baptism, being unable to raise any impediment to the grace. . . . Just as without their will they naturally share in the forefather's sin, with stronger reason can they become sharers of the Lord's redemptive grace."—Page 335, Chap. III.

Many thus view infant baptism as a sacrament imparting spiritual benefit. And it has indeed been practiced for centuries. But, when did it begin?

Searching for Its Beginning

There is little question that infant baptism had an early origin. Some think there is allusion to it in the writings of Irenaeus, who lived during the second century of our Common Era. He declared: "He [Christ] came to save all through means of Himself—all, I say, who through Him are born again to God—infants, and children, and boys, and youths, and old men." (*Irenaeus Against Heresies,* Book II, Chap. XXII, Par. 4) However, neither these words nor the context specifically indicate that there was a general practice of infant baptism among professed Christians in the days of Irenaeus. Therefore, they cannot be cited as positive proof that infant baptism was in vogue among true Christians of that time.

Justin Martyr wrote his *Apology* about 138 C.E. In it he indicated that within the congregation there were then "many persons of both sexes, some sixty and some seventy years old, who had been made disciples to Christ from their infancy." That, however, is not conclusive evidence that such individuals had been baptized as infants. In chapters 61 and 65 of his *Apology,* Justin Martyr dealt with dedication and baptism, but did not say that infants underwent baptism. In fact, his comments would tend to rule out babies. For example, he stated: "As many as are persuaded and believe that what we teach and say is true, and undertake to be able to live accordingly, are instructed to pray and to entreat God with fasting, for the remission of their sins that are past, we praying and fasting with them. Then they are brought by us where there is water, and are regenerated in the same manner in which we were ourselves regenerated." (Chap. 61) The terms employed obviously would not apply to an infant.

Infant baptism was discussed to some extent in the days of Tertullian, who was converted to Christianity about 190 C.E. This is indicated by remarks he made in his treatise entitled *De Baptismo.* Therein,

in Chapter 18, he wrote: "According to the circumstances and disposition, and even age, of each individual, the delay of baptism is preferable; principally, however, in the case of little children. . . . The Lord does indeed say, 'Forbid them not to come unto me.' Let them 'come,' then, while they are growing up; let them 'come' while they are learning, while they are learning whither to come; let them become Christians when they have become able to know Christ. . . . Let them know how to 'ask' for salvation, that you may seem (at least) to have given 'to him that asketh.' " So, infant baptism evidently was a topic of discussion in the Christian congregation of Tertullian's day. However, the extent to which it was practiced cannot be definitely ascertained.

Origen (185-254 C.E.) made reference to baptism of infants. He wrote: "According to the usage of the church, baptism is given even to infants; when, if there were nothing in infants which needed forgiveness and mercy, the grace of baptism would seem to be superfluous." (*Homil. VIII in Levit.* ch. xii) Again he stated: "Infants are baptized for the forgiveness of sins." (*Homil. in Luc.* xiv) Further, Origen declared in his commentary on Romans: "For this cause it was that the church received a tradition from the apostles to give baptism even to infants." (Lib. v, cap. 9) So, by the third century C.E. infant baptism was apparently not unusual and at least Origen assumed that it was practiced in keeping with apostolic tradition. Of course, that does not mean that his conclusion was correct.

Bishops of the Third Council of Carthage (253 C.E.) maintained that children should be baptized as soon as possible after birth. According to Augustine, who lived from 354 to 430 C.E., infants that died unbaptized were excluded from the kingdom of heaven due to original sin.

Not a First-Century Christian Practice

Interesting, however, is what is said under "Baptism" in the *Eleftherudakis Cyclopedic Lexicon*, 1927, page 918: "During the early years of the Church, the one to be baptized was previously catechized in the Christian doctrine, and then was baptized after showing tangible evidence that he became strong in faith." It is not reasonable to think that such evidence could be provided by mere infants. Another reference work observes: "At a very early period in the history of the church, baptism seems to have been administered to infants, but it was not until the 5th century that it became fully established as the universal practice of the Christian church."—*The New Funk & Wagnalls Encyclopedia*, 1952, Volume 3, page 1002.

In considering first-century Christianity, religious historian Augustus Neander wrote: "Faith and baptism were always connected with one another; and thus it is in the highest degree probable that baptism was performed only in the instances where both could meet together, and that the practice of infant baptism was unknown at this period. . . . That not till so late a period as (at least *certainly* not earlier than) Irenaeus, a trace of infant baptism appears, and that it first became recognised as an apostolic tradition in the course of the third century, is evidence rather *against* than *for* the admission of its apostolic origin."—*History of the Planting and Training of the Christian Church*, 1864, page 162.

What Does the Bible Show?

Jesus set the example for his followers in the matter of baptism. Luke relates: "Now when all the people were baptized,

Jesus also was baptized . . . Furthermore, Jesus himself, when he commenced his work, was about thirty years old." (Luke 3:21, 23) Jesus was then certainly old enough to know what he was doing; he was no mere infant. When Jesus was baptized, he was mature and gave public evidence of a complete presentation of himself to Jehovah to do the will of his heavenly Father. (Heb. 10:5-7) The purpose of Christian baptism today is not to wash away sins. How could it be, when Jesus set the example and "he committed no sin, nor was deception found in his mouth"? (1 Pet. 2:22) Forgiveness comes, not by the act of baptism, but from Jehovah through Christ to those who exercise faith in "the Lamb of God that takes away the sin of the world."—John 1:29; 3:16, 36.

When Jesus Christ commissioned his followers, he did not instruct them to baptize infants, but declared: "Go therefore and make disciples of people of all the nations, baptizing them . . . teaching them to observe all the things I have commanded you." (Matt. 28:19, 20) Obviously, Christ had in mind persons old enough to think on information provided and then become disciples. In fact, on Pentecost of 33 C.E. the ones baptized were "those who embraced [Peter's] word heartily," not infants who could not understand. (Acts 2: 41) When the evangelist Philip taught in Samaria, those who believed and underwent baptism were "men and women," no mention being made of infants.—Acts 8: 4-13.

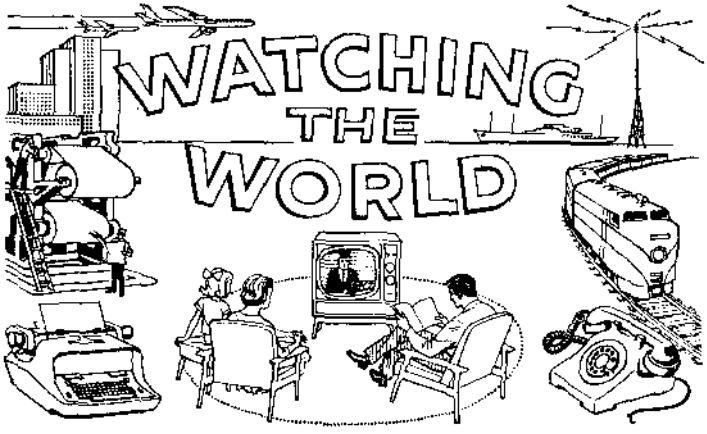
Nineteen centuries ago the apostle Paul visited the city of Athens and preached on the Areopagus, a site frequented by many travelers to this day. After his effective speech "some men joined themselves to him and became believers, among whom also were Dionysius, a judge of the court of the Areopagus, and a woman named Damaris, and others besides them." (Acts 17:33, 34) They were undoubtedly baptized, but we have no record to the effect that Paul baptized infants here in Athens, in all of Greece, or, for that matter, at any time or place.

That misconceptions should arise respecting baptism among professing Christians should not surprise us. Even rank apostasy was foretold. (2 Thess. 2:2, 3; 1 Tim. 4:1, 2) In the first century C.E. some abandoned the Christian congregation, and the aged apostle John said of them: "They went out from us, but they were not of our sort." (1 John 2:18, 19) If outright apostasy was already rife at that time, we could well expect to note some departures from Biblical views thereafter, as in the matter of infant baptism.

Infant baptism is not practiced by the thousands of Christian witnesses of Jehovah in Greece today, nor by their fellow believers earth wide. Yet, as in the case of Timothy of old, their children are instructed in the holy writings. (2 Tim. 1: 5; 3:14, 15) This is done with a view toward their eventual dedication to God and baptism. However, a candid look at the situation reveals that infant baptism itself had no early Christian or Scriptural origin.

The Days of the Week and the Jews

Among the ancient Israelites, the days of the week were not given names but were simply designated by number, the exception being the seventh day called the sabbath. (Ex. 20:8) This was also true in the time of Jesus and his apostles, although the day before the sabbath came to be called the "Preparation."—Matt. 28:1; Acts 20:7; Mark 15:42; John 19:31.



Mass Murders

◈ Criminal violence reached a new peak of horror on August 1 in Austin, Texas, when 25-year-old student Charles J. Whitman climbed to the observation platform of the 27-story-high University of Texas tower and, with an arsenal of guns, shot at anyone who came into his sight. Before police bullets killed the sniper, he fatally shot 14 persons and wounded 30 others. Before climbing to the perch, Whitman had already murdered his mother and his wife. A note he left said: "I don't quite understand what is compelling me to type this note. I've been having fears and violent impulses."

The mass murders that turned the university campus into a battleground followed less than three weeks after another mass slaying. This was the systematic stabbing and strangling of eight student nurses in their Chicago residence. A 25-year-old man, Richard Speck, was charged with the murders. The eight girls made no strenuous efforts to scream or escape as they were being led away, one by one. One nurse survived by hiding under a bed when the killer left the room with a victim. None of the eight girls uttered more than "a little scream," said the survivor. Meanwhile, Los Angeles Clinical Psychiatrist Martin Grotjahn, commenting on psychotic murderers in general, said that many of them "have a feeling that there is a demon within themselves."—*Time*, August 12, 1966.

Europe's Longest Bridge Opens

◈ Opened to traffic August 7, Portugal's Salazar Bridge over the broad Tagus River, is Europe's longest bridge, with a main span of 3,323 feet. The new bridge is the world's fifth-longest, following the Verrazano-Narrows, Golden Gate, Mackinac and George Washington. The Salazar Bridge, however, is the world's longest bridge designed for both highway and railway traffic. A lower-deck railroad system will eventually be added.

Greatest Solar Activity

◈ *The Evening Sun* of Baltimore recently reported on the long-range theories of leading theoretical meteorologists on five of the world's continents. Their theory is that storms this spring were but a forerunner of much more violent weather to come during the remaining years of this decade. More and more "worst storms of the century" are expected. According to Russian, British, American and Australian solar scientists, there will be a steady intensification of sunspots and solar flares. "In fact," said *The Evening Sun*, "solar scientists now seem confident that the sun will reach its greatest activity in recorded history around 1970."

Priority for Supersonic Jet

◈ The highest possible manufacturing priority has been given by the U.S. government to a supersonic airliner. This action was taken by President Johnson last April but not made public till August. The super jet would hold 300 passengers, and fly at a speed of 1,800 miles per hour. Britain and France are building a smaller, slower model called the Concorde. Russia is also reported to be working on a supersonic airliner.

LSD Patients on Increase

◈ Despite recent stiff U.S. regulations on drug abuse, the usage of the drug LSD is spreading to lower age-groups, including junior high school students, according to a recent doctors' report published in the *Journal of the American Medical Association*. The doctors' report was based on patients at the University of California's Neuropsychiatric Institute. The report shows that cases arising from LSD usage now range from 5 to 15 a month, compared to a previous rate of one every two months. The long-lasting effect of the drug LSD caused some patients to be hospitalized up to five months, despite the fact that little or no LSD remained in their brains after the first day or so. The drug victims complained of hallucinations, depressions, confusion and anxiety. In some cases, symptoms disappeared after use of LSD was discontinued, only to return weeks later.

Swimmers Ignore Warning

◈ It was a hot day in Japan, 91 degrees, and a million and a half persons swarmed to the beaches. Officials, however, had issued warnings not to

swim in the ocean, since the water was unusually rough, having been disturbed by typhoons. But many insisted on swimming, and a report from Tokyo on that day (August 7) indicated that at least 72 swimmers drowned and 30 were reported missing.

Shocking Crime Rise

◈ The Federal Bureau of Investigation issued its annual report on July 28. It revealed shocking statistics: In the U.S. there is now a murder every hour, a rape every 23 minutes, a burglary every 27 seconds, a car stolen every minute. During the past five years, crime has gone up 46 percent, six times as fast as the population increase; and arrests for young persons under 18 have gone up 47 percent. Crime rose 6 percent in 1965, with more than $1,000,000,000 in property stolen, 5,600 persons murdered and 34,700 assaulted with guns. The biggest increase in any type of crime was in rape, up by 9 percent. Los Angeles and Miami were listed as having the highest crime rates for cities; with Milwaukee and Buffalo the lowest among major cities.

Sheep Meet Disaster

◈ One of the strangest happenings in the history of France's Alpine region near Bourg St. Maurice took place when a flock of 2,100 sheep were left unattended. During the shepherd's absence, the flock somehow divided in half. One group was later found in another pasture; the other went in a different direction and, like lemmings, had plunged off a high cliff to their deaths.

Foods with Blood

◈ Discussing unusual foods of the world, the Los Angeles *Herald-Examiner* "California Living" magazine recently mentioned some foods containing blood, of interest to Christians who desire to abstain from eating blood. (Acts 15:28, 29) Brazil has a stew called *sarapatel* that contains coagulated blood, organs and meat. Mexico has a regional specialty called *cabrito en su sangre* (kid in its blood). And "the French," it was pointed out, "use rabbit and chicken blood to thicken some dishes."

Juvenile Crime

◈ France's Ministry of Youth and Sports announced in August that the number of youthful criminals in French prisons had risen from 500 ten years ago to 4,500 now. The police handled 15,000 cases of juvenile delinquency annually ten years ago, but now they handle more than 45,000 a year. The report indicated that 85 percent of the delinquents in prison are there for stealing automobiles, a type of crime that hardly existed a decade ago.

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