

Awake!

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DECEMBER 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.

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Awake!

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

—Romans 13:11

Volume XLVII

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Number 24

DISTURBED at the rising cost of food, housewives in the United States and Canada recently marched in boycott against many chain food stores, to try to force prices down. Some say that it started when a Denver, Colorado, woman became angry over the fourth price increase in a month on a jar of olives. When she asked a store official about the matter, she was told: "Stick to your cooking and let us decide prices." She started a boycott, and the idea spread to more than a hundred cities.

There was reason indeed for the housewives' concern. In six months food prices in the United States have risen an alarming 5 percent. Bread prices have jumped 7.5 percent since January; milk has gone up about 8 percent; fruits and vegetables about 10 percent. As to the cost of meat and eggs, it was summed up by one mother of two children: "We used to eat bacon and eggs. When bacon went up, we switched to sausage and eggs. When sausage went up we had eggs with our eggs. And now eggs are going up."

Housewives blame the food price increases on the stores, but the stores claim it is not their fault. "There's nothing we can do," said one store manager. "We're simply passing on our cost increase to our



customers," explained a branch manager for a chain of supermarkets.

The housewives, however, question the explanation given by the stores. Some of the facts, especially those regarding bread and milk, seem to indicate that the housewives are right—that some retailers, as well as processors, have raised prices, not only to keep up with cost increases, but to expand their own profits as well. For example, a Federal Trade Commission report said, among other things, that the price of bread has risen three times as much as the price of the farm products that go into it.

There is no doubt that stores can do something to lower prices, if they really want to. In fact, some have. One large chain in the Midwest United States cut prices by 10 to 20 percent on 2,327 basic items. "We felt there was growing concern about creeping inflation," a spokesman said. Other chains have cut prices, some of them by eliminating trading stamps and contests and cutting down store hours. This is what the boycott

groups say they want—no games or stamps—just lower prices.

While it is true that no store can really give anything away—the shopper having to pay for prize money, stamps, machines to dispense stamps, and so forth—there is more to the matter. Recently the president of a food-packing concern, Libby McNeill & Libby, said that the food price rises are “due to inflation and policies in Washington.” It is said that, due to government policies, the wheat surplus in the United States, for instance, has dropped drastically. “American consumers,” stressed one supermarket executive, “have grown accustomed to low food prices based on surpluses that are no longer with us.” And the executive secretary of the Supermarket Institute claims: “The old horn of plenty is not as big as it used to be. For the first time in ten years, the nation is facing a food shortage.”

Shoppers Can Help

Even though there is little that housewives can do about some factors causing rising food prices, shoppers can help prevent higher prices. According to the president of the National Association of Food Chains, prices can be cut from 6 to 9 percent if shoppers are willing to shop in stores without such frills as trading stamps, games, background music, check-cashing privileges, late closing hours, and so forth. Thus it seems evident that if housewives really want lower prices, they will not necessarily seek out stores that feature frills but those that actually do have lower prices.

Moreover, stores claim that the rising cost of food is brought on by such things as the loss of shopping carts that cost from \$28 to \$45 each. These represent an investment of about \$5,000 for a large supermarket. Yet these carts are mangled,

stripped of their wheels, left on the streets, highways and byways of a city. They have to be repaired, say the stores, and in many cases replaced. A truck with two men must be dispatched from one typical market several times a week to scour the neighborhood and retrieve carts that are never returned.

The stores have another valid point when they say that shoppers can help by resisting the general tendency to dishonesty and lawlessness. For example, stores find that shoplifting is increasing. A news report in *The National Observer* of November 7, 1966, said: “A student at one of the nation’s famous universities returned to his apartment one recent day from a visit to the supermarket. He unloaded two filet mignon steaks, two T-bone steaks, and four lamb chops from the inside pockets of his raincoat. . . . This young man is one of an army of college students who are petty thieves, shoplifters mainly.” But it is not only students that shoplift, as the head of the University of California’s school of criminology noted: “Supermarkets are victims of more shoplifting, much of it by respectable housewives.”

Besides resisting dishonesty, stores say shoppers can help by taking care not to damage merchandise. Some mothers allow their children to puncture cookie or candy bags, thus rendering the items unsalable. Some grown-ups, the stores say, squeeze fruit or push their fingers into meat packages, causing damage and loss. Others take fresh meat or items from the frozen food case, then decide they do not want them. It may end up in the soap section. When it is discovered, it is unsalable.

So those rising food prices result from a number of factors. Stores can do something, but they do not bear the entire blame. Shoppers also can help to keep food prices from rising.



PEACE ON EARTH

—How Will It Come?

PEACE on earth! This is what rational persons of every race and nation long for, and especially at this time of year when the familiar words 'Peace on earth, goodwill toward men' are on so many lips. But will peace ever be realized earth wide? Will the time ever come when reports of crimes, killings, revolutions and wars will be things of the past?

If we go on the record of the past year, the outlook is very dark indeed. In fact, it would seem that we are moving ever farther from peace. Just consider the record of 1966.

Escalation of the war in Vietnam continues, the cost to United States' taxpayers now reaching well over one billion dollars each month. United Nations Secretary-General U Thant has described that war as "one of the most barbarous in history." He also stated that "the cruelty of this war and the suffering it has caused the people of Viet Nam are a constant reproach to the conscience of humanity."—*New York Times*, September 2, 1966.

Military coups during the year have toppled governments in Ghana, Nigeria, Upper Volta and the Central African Republic. Civil war was ignited in Peru and the Dominican Republic. This past summer war also raged between India and Pakistan over the Kashmir problem. In September lawless mobs overwhelmed po-

lice in Amsterdam, the Netherlands. South Africa's prime minister was just recently assassinated. Populations of the Near East live in fear of another outbreak of the Arab-Israel hot war. In Com-

munist China a massive purge of dissident elements has been under way, while from Indonesia came reports of wholesale killings, sparked by an abortive Communist coup. According to one press correspondent: "At a moderate estimate, one-

third more people have been killed in Indonesia in the past six months than in Viet Nam in fifteen years."—*New York Times Magazine*, May 8, 1966.

In the United States racial tensions heightened during the year. This past summer National Guardsmen had to be called out to quell riotous conditions in Los Angeles, Cleveland and Chicago, while police in New York and other large centers have been barely able to cope with violent mobs. Expressions such as "black power" and "white backlash," now in frequent use, aggravate the fears of peace-loving citizens.

Around the whole earth perils to life and property multiply and fresh causes for conflict boil to the surface. Said Robert McNamara, United States Defense Secretary: "The planet is becoming a more dangerous place to live on—not merely because of a potential nuclear holocaust—but also because of the large number of *de facto* conflicts and because the trend of such conflicts is growing rather than diminishing."—*U.S. News & World Report*, May 30, 1966.

This continuing deterioration in world affairs points to a failure of human peace efforts. But does it necessarily follow that

Will it be realized in our day? How can you have peace in your life?

all individual efforts toward peace are doomed? No, for there are men and women on earth today who can contemplate the future without being dismayed or disheartened. What is their secret? Can others share their healthy outlook and gain peace?

Peace with God

Even now amid this world's turmoil a measure of peace is possible to the individual, but it has to start with peaceful relations with God. Do you enjoy peace with God? To have real peace with someone, there is need to become well acquainted with him, with his background and his mode of thought. Such knowledge dispels uncertainty and suspicion. So, is it not reasonable to conclude that accurate knowledge of God and his purposes is essential to gaining peace with him?

God's thoughts are recorded in the Holy Bible, and those who study it with reverence and with unbiased mind discover that God long ago provided the way for sinful creatures to gain peace with him. There is real need for such a provision, since the majority of humans are, as the Bible explains, "in darkness mentally, and alienated from the life that belongs to God." (Eph. 4:18) In fact, all the descendants of disobedient Adam were born in that sinful, alienated state, and not one of them can provide for himself or for anyone else a ransom from that state.—Rom. 5:12; Ps. 49:7-9.

What is the provision God has made for sinful, alienated humans? The Bible informs us that it was the sending forth of his own beloved Son as a ransom. Jesus clearly understood that to be part of his mission, for he declared: "The Son of man came, not to be ministered to, but to minister and to give his soul a ransom in exchange for many." (Matt. 20:28) And Paul, his faithful apostle, writes with con-

fidence: "By means of him we have the release by ransom through the blood of that one, yes, the forgiveness of our trespasses." (Eph. 1:7) So God's ransom provision is the way to forgiveness and peace with God.

Would it not be fine to have the assurance that you are one of these ransomed ones mentioned by Paul? You can have it by taking the same steps Paul took, namely, taking in the right knowledge and then applying that knowledge in such a way as to transform your whole life. In prayer to God, Jesus stated of his followers: "This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ." (John 17:3) That is but the first step, and it is a continuing step, for we need to go on and on taking in this precious knowledge.

What is the next step? It is not enough simply to say that you believe, or merely to entertain an intellectual approval of that knowledge. No, there must be visible results in your life and actions to show that you have come to know God and Christ. As the apostle Paul exhorts each Christian: "Quit being fashioned after this system of things, but be transformed by making your mind over."—Rom. 12:2.

To 'make your mind over' you need the spirit of God and you need to avoid "the spirit of the world," which is the frame of mind that controls the thinking of most people. (1 Cor. 2:12) Such selfish "spirit of the world" will rob you of peace with God and make you his enemy. (Jas. 4:4) So to keep peace with God, do your utmost to be filled with God's holy spirit by regular personal study of the Bible and also by meeting with those who demonstrate the spirit of God in their lives, even as the Christian congregation did back there in the days of the apostles.—Heb. 10:23-25; Acts 2:42, 46.

Peace with Fellowmen

There is also another way in which you can gain a measure of peace today despite this world's conflicts. That way is outlined by God's counsel to all of his worshippers: "Return evil for evil to no one. . . . If possible, as far as it depends on you, be peaceable with all men. Do not avenge yourselves." (Rom. 12:17-19) Do you grasp the full import of that advice? It means refusing to be swept along in the racial, social, religious and political conflicts of the world. Since God views all humans as members of one family and shows no partiality (Acts 10:34, 35), this must be your view if you would maintain peace with him. You cannot let pride drive its wedge between you and other humans. And when someone has wronged you, can you consider it as your right to await his apology instead of taking the first step to restore peace? No, for the apostle Paul reminds us that "God recommends his own love to us in that, while we were yet sinners, Christ died for us."—Rom. 5:8.

Have you noticed how, so often, peaceful relations are blasted by thoughtlessly spoken words or a hasty, ill-considered reply? Quite vital, then, to those who would be at peace with their fellowmen is the exhortation of Paul: "Let a rotten saying not proceed out of your mouth, but whatever saying is good for building up as the need may be, that it may impart what is favorable to the hearers." (Eph. 4:29) Do you not find that when someone speaks to you in an encouraging manner you feel so much better? You can do the same for others as you follow out the inspired instruction: "Pursue peace with all people."—Heb. 12:14.

Peace with Oneself

Pursuing peace with others will go a long way toward bringing you peace with yourself, peace that you can enjoy even

while the factions and nations of this world are waging cold and hot wars. That so many people are victims of frustrations, selfish competitions and psychopathic ailments is in itself proof of the need to be at peace with oneself. The Bible, speaking of the excellent effects of such inner calm, says: "A calm heart is the life of the fleshly organism." (Prov. 14:30) But how are you to gain such a healthful mental attitude?

Lack of inner peace results to many because they are forever turning their thoughts inward upon themselves, blaming themselves over and over for mistakes made in the past, and expecting more of themselves than is warranted by the frailty of human flesh. Do you have that trouble? Others, like restless waves of the sea, are constantly switching from one interest to another in a vain search for some solid satisfaction in life. Is this your experience? Many, too, lack appreciation for whatever blessings they do possess, and become unhappy complainers. Do you have that tendency?

These and other faulty mental attitudes can be corrected through prayer, followed by sincere efforts to live in harmony with your prayer. Prayer is a wonderful means of gaining peace of mind, for you acknowledge your need of divine guidance. A scripture says: "If any one of you is lacking in wisdom, let him keep on asking God, for he gives generously to all and without reproaching." (Jas. 1:5) But prayer must always be accompanied by a willingness to heed God's counsel. The apostle Paul tells what results are to be expected from prayer: "Do not be anxious over anything, but in everything by prayer and supplication . . . let your petitions be made known to God; and the peace of God that excels all thought will guard your hearts and your mental powers by means of Christ

Jesus." (Phil. 4:6, 7) Put the power of prayer to work in *your* life.

We are reminded by Jesus of another way to achieve inner peace when he says: "There is more happiness in giving than there is in receiving." (Acts 20:35) Not the formal giving of unneeded gifts at one special time of year, but the giving to fill the need of some person who cannot give anything in return. This principle also holds true in the matter of inviting dinner guests, as you can note by reading Jesus' words at Luke 14:12-14. Why not try this and experience the happiness and peace of mind that are promised?

However, the further questions arise: Is gaining peace with God through his ransom provision and gaining peace with yourself and your fellowmen the only way that peace is going to come to this earth? Is this as much peace on earth as we may expect? Not so! For God has made arrangements for a government that will establish earth-wide peace.

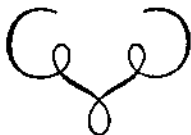
Peace by God's Kingdom

There is no doubt that we need such a strong and righteous government with global authority to enforce peace. And do you not agree that we need a powerful administration that will root out all causes of violence and revolutions, demanding and obtaining clean and honest discharge of public duty by all its agents? This is exactly what God promises by the mouth of his faithful prophet: "In the days of those kings [conflicting rulerships of earth today] the God of heaven will set up a kingdom that will never be brought to ruin. And the kingdom itself will not be passed on to any other people [as have all the empires of the past]. It will crush

and put an end to all these kingdoms, and it itself will stand to times indefinite." —Dan. 2:44.

That means rule from heaven will come regardless of the opposition from political rulers, for God's kingdom will crush all the power-hungry nations of the earth without exception. Instead of endless debates about procedure, pretentious resolutions, amendments and vetoes, God's kingdom will bring swift relief to war-fatigued humanity. Rather than haggling year after year over such topics as limited disarmament, international arms control and inspection, nuclear bans, and so forth, the administration of that government under Christ will so enforce God's will here on earth that "they will have to beat their swords into plowshares and their spears into pruning shears. Nation will not lift up sword against nation, neither will they learn war any more." (Isa. 2:4) Instead of being an illusory thing, peace will be established on earth forever.

How much longer, you may ask, before peace comes to stay? Your study of God's Word the Bible can produce for you what it has already produced for hundreds of thousands of God-fearing persons around the earth—the conviction that the time for God's kingdom of peace to supersede all earthly rulerships is now very near as we enter the year 1967. That conviction brings a foretaste of the peace that will come with the end of this selfish, warring system of things. To those who are prepared now to work for that peace and give up selfish personal aims and ambitions in its behalf, the heartening command applies: "Raise yourselves erect and lift your heads up, because your deliverance is getting near."—Luke 21:28.



strike. And in Toronto twenty worm pickers struck to support demands for a 50-cent increase to \$5.50 per 1,000 worms.

Public service workers and government employees have the strike fever too. At a hospital in the San Francisco area professional nurses recently refused to report for work, holding out for more pay plus fringe benefits. Nurses at thirty other hospitals in the same area threatened mass resignations for the same reasons. In the province of Quebec some 32,500 non-medical hospital workers recently refused to obey a court injunction ordering them back to work. The old adage said in praise of postal workers 2,400 years ago by Herodotus, "Neither snow nor rain nor heat nor gloom of night stays these couriers from the swift completion of their appointed rounds," if applied to modern postmen, would have to be qualified by the additional words, "but strikes do" in some places.

Why the Current Strike Epidemic?

While some strikes come as a protest against some deeply resented action on the part of management, the most common single strike cause is still the demand for more money. Underscoring this fact is the statement made a few weeks ago by Murray Cotterhill, Canadian publicity director of the United Steelworkers: "There is no dangerous unrest in Canadian labor that cannot be settled by money." This consuming desire for more money is contagious. When workers in one industry get a pay boost, others are not satisfied until they do too. In fact, a union is likely to lose the support of its members to another union if it does not achieve the benefits its members want.

One noteworthy aspect of the labor scene today is the disrespect union members often display toward their union leaders. Under normal circumstances a strike is called after negotiations between union

and management have failed, a strike vote has been taken among the employees and the union has given its approval; unions using the powerful strike weapon only as a last resort. But so often the workers impatiently march off their jobs in "wildcat walkouts" before the union sanctions it. So, today, instead of having a conflict with just his employer, the worker is often found waging war against his union. In Hamilton, Ontario, this past summer "wildcat" striking steelworkers roughed up with impartiality both their company and their union bosses, resulting in thirty-three arrests.

Some, however, feel that unions have contributed toward this irresponsibility on the part of their members and are, therefore, reaping what they have sown. On occasions they have urged members to ignore court injunctions making strike action illegal. Some union leaders are of the belief that violence is the only method of winning justice for the workingman. The new militancy on the part of workers is a reflection of the general trend toward lack of respect for authority of any kind.

Strikes are being touched off these days over seemingly minor issues. On a subway construction site in Toronto recently 600 men went on strike for a day when an unpopular foreman showed his face. The ordering of two nickel miners to the surface for eating sandwiches before starting work was enough to touch off a strike involving 18,000 men in Sudbury and Port Colbourne in Ontario that lasted twenty-five days.

Effects on Families and Nations

Strikes have as their aim the inflicting of financial loss upon the employers so that they will be forced to come to terms, but the fact is that the employees and their families generally suffer the most.

An objective appraisal reveals that the

workers, and the unions that represent them, often work at cross-purposes with themselves. They may win their demand for higher wages but higher wages result in higher manufacturing costs and, subsequently, higher retail prices. Hence, the market may be partially lost to foreign competitors. With less demand for his product the manufacturer must reduce production and may further seek to cut labor costs through automation. As a consequence, the strike may actually cost the worker his job.

Then, too, when strikes carry on for weeks and months the loss in wages may be so great that it may take years before the worker recovers financially. So a striking textile worker in Quebec lamented recently; he has not cleared himself of debts incurred when he was on strike in 1960.

Yes, strikes are costly, not only to employers, but also to employees and their families. The loss in wages to the aforementioned 18,000 miners who wildcatted for twenty-five days was estimated at close to \$7,000,000. Such walkouts are especially hard on those families that buy on credit. Bills, hard enough to keep up with at the best of times, become a real dread for such ones. At such times, too, relationships among family members are severely tested, for existing problems become exaggerated and the tensions and uncertainties of the work situation are reflected in the home.

Though some strikes may directly involve only a small percentage of the labor force, yet they invariably affect the lives of many others. The recent airlines strike in the United States and the railroad strike in Canada indelibly impressed this on the minds of millions. Not only were vacationers stranded, businessmen forced to cancel trips, freight shipments halted and mail delayed, but thousands besides those on strike were forced into idleness.

In fact, before the airlines strike had ended more than 42,000 other nonstriking employees were laid off, and total wage losses to striking and nonstriking personnel were estimated at over \$50,000,000.

Such public-interest strikes have serious far-reaching effects. The seamen's strike in Britain is another example. In this strike, which lasted seven weeks and idled more than 900 ships and 27,000 men, the estimated losses in exports, wages and domestic commerce were at least 280 million dollars. But some fear that the worst effects are yet to be measured, for they predict the loss of overseas markets. The economy of an entire nation has been adversely affected.

However, the British seamen's strike could have been far more devastating, because it could have resulted in a general strike, involving the unionized labor force of the nation. Such a general strike was threatened by union leaders when there was talk that the British government might bring in the Royal Navy to clear the ports. A general strike in that country in 1926, called in support of a widespread coal strike, paralyzed Great Britain for nine days, creating an emergency "only less devastating than civil war." Such general strikes are a form of sympathy strike which, in some countries, have been employed by political groups against governments. The Russian revolution of 1917 was aided by general strikes in the cities of Moscow and Petrograd. Truly strikes are a powerful weapon.

Efforts Toward Preventing Strikes

The method most often employed by union and management in settling disputes, the system of give-and-take called "collective bargaining," does not always obtain the desired results. Existing strike laws, which may postpone strikes but which cannot stop them, are seen by government

officials as being inadequate. So there is more and more talk of compulsory arbitration in labor disputes that affect public interest. This may call for the establishment of fact-finding boards, but such will prove ineffectual if one side in a dispute chooses to disregard recommendations for settlement terms. Some feel that compulsory arbitration would simply produce illegal strikes instead of legal ones. In Australia there has been a compulsory arbitration system in effect since 1904, but its rulings are not always obeyed, even under penalty of heavy fines.

Therefore, the fact remains: A strike is not necessarily ended or averted when it is declared illegal. The six-day Canadian railway strike, considered the worst threat to the country's economy since World War II, verifies this fact. Legislation passed by an emergency session of parliament on September 1 made the continuation of the strike by the 118,000 nonoperating railroad employees a criminal offense. Yet thousands of workers defied the government order and the recommendations of their national union representatives, refusing to return to work. They had been granted an 18-percent pay boost in answer to their demands for a 30-percent increase.

Government mediation boards are leery of favoring large pay increases because, if granted to one industry, others would not

be satisfied until they got a corresponding raise. The cost of living would spiral, with inflation the result. Indeed, governments plagued with strike action in major industries occupy an unenviable position.

The Real Remedy

If it is beyond the efforts of today's governments to settle the labor unrest, does it mean there is no solution to the problem? No, it does not mean that at all. Man's Creator and Benefactor, Jehovah God, by means of his appointed King, Jesus Christ, will soon, within our

IN THE NEXT ISSUE

THE MONEY CRISIS

- HOW SAFE IS YOUR MONEY?
- THINGS MONEY CANNOT BUY

very generation, take action to "crush the defrauder" and "deliver the poor one crying for help, also the afflicted one and whoever has no helper."—Ps. 72:1, 4, 12.

Today's "critical times hard to deal with" when so many are "lovers of themselves, lovers of money, . . . unthankful, . . . not open to any agreement, . . . fierce" contribute to the evidence that we are of the generation that will witness this transformation. (2 Tim. 3:1-3) The subjects of Christ the King will not have to concern themselves with job security and pension benefits because the promise of Jehovah is sure: "For like the days of a tree will the days of my people be; and the work of their own hands my chosen ones will use to the full. They will not toil for nothing."—Isa. 65:22, 23.

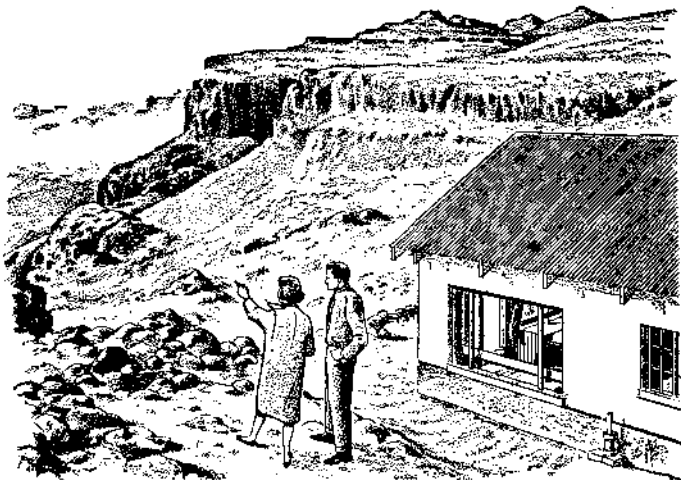


A Visit to **THE ROOF OF SOUTHERN AFRICA**

I HAD long looked forward with keen anticipation to crossing the Draakensberg mountain range in Natal, Southern Africa, by means of Sani Pass. We were en route to Mokhotlong in Lesotho, which had often been described as the "most lonely outpost of the British Empire."

Lesotho, which used to be called Basutoland and which was set aside as a reservation for the Basuto tribes, is completely surrounded by the territory of the Republic of South Africa. Flanked by the Drakensberg Mountains on the east, with peaks towering over 11,000 feet, it consists mainly of rugged mountain ranges, which make it impossible to cross the 120 miles of the country by motor vehicle. In order to get from the western to the eastern side of Lesotho, we had to undertake a 450-mile trip through the Orange Free State and Natal.

We arrived at the Mokhotlong Mountain Transport depot, where we had to leave our motorcar and proceed by jeep. Ten passengers were crammed into a jeep and at last we were on our way, laden with luggage, including projector and film equipment of the Watch Tower Bible and Tract Society.



By "Awake!" correspondent in South Africa

To Lesotho via Sani Pass

The driver informed us that, due to heavy rains, the Pass had been closed to traffic during the previous week. The day was wet and clammy, the road muddy. I felt a nervous tension when the jeep slipped slightly, and I could not help wondering how it would be once we were on the Pass.

We now started the ascent in earnest. At times the jeep seemed to be like an aircraft, with its nose up at 45 degrees. For a while I kept my eyes glued straight ahead; suddenly the road twisted, at the same time still maintaining its angle of ascent. The driver pulled hard at the steering and the jeep just seemed to make the turn, coming within inches of the rock-cutting on the roadside.

My companion must have noticed my expression of nervous amazement. Excitedly he exclaimed: "Wait till we come to the real bends!" Within minutes I knew what he meant. I saw straight ahead a hairpin bend that I was quite certain we could not maneuver. Coming around the corner, the driver again turned the steering to maximum, but the jeep just could not make it and we were suddenly faced

by the sheer rock out of which the road had been cut. I stiffened in my seat, but our driver had complete control and brought the jeep to a grinding halt inches from the rock wall in front of us. He now reversed the jeep, turning its rear toward the edge of the road. Again I held my breath, thinking of the sheer drop of hundreds of feet behind us. Then forward again, the engine of the jeep roaring, but again we had to stop and reverse; on the third attempt we managed to make the turn. Up the total length of the Pass, I counted twenty such hairpin bends and at six of these our jeep had to reverse at least once before getting around.

Another exciting moment came when we suddenly met a descending vehicle on a steep incline. It seemed impossible to pass another vehicle here! Then I learned that descending traffic has the right-of-way, and so our jeep had to reverse. Imagine rolling backward down a steep descent for a hundred yards or more until some place is found allowing us to draw up to the side so that the other jeep could scrape past! The approaching jeep came down toward us at a snail's pace, the driver making sure he could squeeze past. The drivers, being only inches apart when their windows came opposite each other, stopped to chat briefly, reflecting the friendliness of the Basuto people.

Frequently we passed caravans of pack animals, usually mules or horses. Where possible, these would be herded off the road when a vehicle was heard approaching. However, several times the drop was so steep on both sides of the road, that we had to pass these trains of between ten and twenty animals right on the incline. From my seat I could almost touch the mules. "What is in those bags strapped on the backs of the mules?" I asked. "The animals going down the Pass usually carry wool, which is sold to traders," my com-

panion explained. "Those coming up are laden with food provisions, usually mealies, because mealie-meal is the staple food in Lesotho."

Up and up we went. By this time we must have climbed about three thousand feet. Now, suddenly a dense mist lifted, revealing the mountain scenery in all its grandeur. I caught a glimpse of the road we had already ascended, and got an empty feeling in the pit of my stomach. I could see six of the hairpin bends below us to one side. To the other side the drop was sheer for hundreds of feet; above us the mountain towered for what must have been another thousand feet. I could see water catapulting down the mountain to form several cataracts. The slopes of the mountain were unwooded, but covered with grass and many flowers, giving it a yellow and purple hue.

We were now making the final ascent before reaching the escarpment of the Drakensberg and the first level terrain since starting the climb. When our jeep came over the top of the escarpment, it felt as though we had just climbed a skyscraper and had reached the roof. Looking back, I felt the sensation of being in an aircraft, because we had broken through into clear skies and had a magnificent view over the clouds below us. A sign showed the altitude to be 9,400 feet. We had ascended 4,300 feet in the ten miles since leaving the jeep depot, and it had taken us two hours and fifteen minutes.

Entering Lesotho

A few hundred yards from the escarpment we crossed the Lesotho border. Overhead a sign welcomed us: "*Kena ka Khotso, Lesotho*" (Enter in Peace, Lesotho). After the necessary check by the friendly border officials, the next ten miles of the jeep track took us to an altitude

of 10,500 feet, to the rim of the Black Mountains, part of the Drakensberg range.

At this point there was a breathtaking view of a narrow valley running for many miles and walled by giant peaks. In this valley a tributary of one of the major rivers of Southern Africa, the Orange, has its source. I could see how the river formed. At the end of the valley, immediately below us, the earth was very damp, seeping water all the time, which resulted in a small stream that trickled down the valley to be joined by other streams, eventually forming the rapid Sehonghong River. The jeep track followed the course of the river down this stupendous valley for approximately seventeen miles, and we felt dwarfed by its size.

"Very few people live here," explained my companion, "because this is usually under snow for half the year. As you can see, the mountains are so steep that agriculture is extremely difficult. But look up there." I bent low in my seat to peer out of the window up to the mountain peak to which he pointed, and saw what appeared to be a small white patch of snow. "Those are sheep. Although on the western side of Lesotho, where most people live, the people are occupied with agriculture, the main occupation of the people here in the mountains is sheep raising. See over there, near the top of that mountain. That is the hut of a herdboys. He has a very lonely life, only occasionally coming down from the mountain pastures. The average wage for a herdboys is sixteen sheep a year. He soon builds up his own flock from this."

Soon after leaving the river valley we began passing huts, about two or three every mile. I noted with interest that the walls of the huts were built with stone and the roofs of thatch. This is practical because stones and grass are materials found here in abundance. Now we began

to see groups of Basutos, many waving cheerfully at us. Although they are all Africans, they largely follow the Western way of dress. However, this afternoon it was cool, and most were wearing their colorful Basuto blankets. Both men and women wear these in place of overcoats.

Ministerial Work in the Mountains

"We have now entered the territory assignment of my wife and me," said my companion, who is a special pioneer minister of Jehovah's witnesses. "On the other side of those mountains is a village with many people interested in the good news of God's kingdom," he continued to explain. "I visit interested persons there regularly, study the Bible with them and teach them how to teach still others. I start about 4 a.m. and walk very fast to get there by 8:30 a.m., crossing several mountains on the way. After a day in the ministry, I usually come back the same evening, because the next day I have to attend to other interested people about ten miles in the opposite direction. I arrive home late and tired, but thankful for the privilege of being a bearer of the good news." I felt amazement at the zeal and tenacity of the Witness who had been preaching here for two years now. He and his wife have made a lasting impression upon the people, and already ten others have taken up the preaching work with them. On several occasions he and other Witnesses have walked for four days, crossing the mountain ranges and swimming flooded rivers, to get to an assembly of Jehovah's people, usually held on the western side of the country.

My thoughts were interrupted when I saw that we were approaching our destination, Mokhotlong. From the Black Mountains we had again dropped steadily to the situation of this village, just over 7,500 feet altitude. The forty-eight-mile

trip had taken almost five hours and it was dusk when we arrived.

The next day we were up early, and I was keenly interested in talking to these friendly mountain people about the time when God's kingdom will make this mountainous spot of the earth a real paradise, eliminating all human suffering, even death. There is much in the way of life of these people that recalled the circumstances under which Jesus preached. They are free from the hustle and bustle of many people of this decade. I was invited in at every home and we ~~could~~ sit down and answer their Bible questions. Even the greeting "*Khotso*" (Peace) one gives on entering a house reminded me of Jesus' instruction to his disciples at Luke 10: 5, 6. We found many friends of peace.

The village of Mokhotlong has 200 to 300 houses situated fairly close to one another. However, widely scattered throughout these mountains are more than 60,000 persons. To reach these people with the good news requires much effort. The only railway in Lesotho is the one-mile link with the Orange Free State on the western side. Here in the mountains there are no roads for buses or cars. A few places can be reached by jeep, but only the rich can afford these. Many use horses and donkeys, but the majority walk. The people are practiced walkers and can walk at a fast pace for three or four hours on end. The publishers of the good news often walk two or three hours to their territory and then spend up to six hours at a time talking to the people. It is not practical to return for a meal halfway through the day, and so the Witnesses have learned to work through the day and return in the early evening to cook and eat. Because of distance between the houses, often one reaches only six houses during six hours of work.

As we approached one of the houses, my friend pointed out a stack about six feet high, piled to one side of the house. "That is fuel for the long winter," he said. "Few people here can afford coal, which is expensive due to transport costs up the Pass. Wood is scarce because few trees grow in these parts, so cattle dung is put to good use. *Sehalahala* bush, which grows profusely on the mountain slopes and burns quickly and brightly, is used along with the dung." We went nearer, and I saw what appeared similar to large, flat mud cakes, nine inches by six inches, which had been dried in the sun. My friend explained that the women mix water with the dung, and then form the dung into a flat shape, which can be easily dried and stacked away for future use.

We spent many hours talking to the people and found them to have a keen respect for the Bible. With few exceptions, every home had a Sesotho translation of the Bible. Many are not depending on just what they hear others say about Jehovah's witnesses; they make sure they get the facts. Many accepted our invitation to see two films of the Watch Tower Society that we showed out in the open under the starry heavens to a combined attendance of over 600. Some walked five miles to be present. All enjoyed the films, especially the new Witnesses who had taken up the ministry. They were greatly encouraged and are determined to go on feeding Jehovah's "sheep."

All too soon my visit to Mokhotlong sped to an end. As I undertook the five-hour return trip, I had much to think about. Most heartwarming were the people who had undertaken to bring the good news of God's kingdom up here to the roof of Southern Africa. How my heart went out to the group waving a good-bye as I left!

The New Movie

IN THIS day and age when men turn away from the Bible, it is quite remarkable that a Hollywood-type motion picture has been made entitled

"The Bible." Produced by Dino De Laurentiis and released by 20th Century Fox, this three-hour film took five years of planning and effort, and the film makers say that few shared their conviction that "The Bible" would reach the screen. It was filmed in Italy and North Africa, at a cost of \$18,000,000.

"The Bible," the movie's title, is somewhat misleading; it is spelled out in large letters, with "in the beginning" following it in small letters. The film actually presents only twenty-two chapters of the book of Genesis, one fifty-seventh of the Bible, and even parts of that were omitted. The picture covers creation, Adam and Eve's fall into sin, Cain's murder of Abel, Noah and the flood, the Tower of Babel, Lot and the destruction of Sodom, and the account of Abraham.

It is noteworthy that the producer, film writers and director endeavored to hold to the Bible, far more so than most modern Hollywood-type productions, and they claim that "all efforts were directed toward bringing the

text to life as faithfully as possible."

The director and film writers, however, did not believe that all those events in the first part of Genesis actually occurred. Director John Huston speaks of the Bible's "starting with myth" and "emerging out of legend into the light of history." Screenplay writer Christopher Fry speaks of Genesis as "pseudo-historical biography." "We are not to suppose," he says, "that Eve in *history* took a bite of a fruit, which incurred death and sorrow." But since

the film makers could not convey such a view in the motion picture, they simply showed it as the Bible actually has it.

Some Effective Scenes

The moviemakers have indeed produced some impressive and vivid scenes. Striking is the photography portraying creation, and, the scene showing Eve offering Adam the forbidden fruit highlights Adam's willful disregard for God's law, for Adam acknowledges that eating it "is disobedience."

The scenes from Noah's day are very interesting. Scoffing of the preflood people, for example, is graphically illustrated, and Noah's leading the animals into the ark is well done. Director Huston, who played Noah, showed genuine fondness for the animals, and there are humorous episodes, which are not out of place. They had to work with the animals they could get and that they could get to cooperate. All considered, it was a good job.

Interestingly, the movie shows the animals in the ark, even those that are now



How Good Is It?

beasts of prey, being fed hay, grain and milk; it also shows an interesting way of counting the passing of days. Noah's wife explains: "I know time by the lowing of the cow ready to be milked, and the cackle of the hen when the egg shall be gathered."

The Flood in all its destructive fury is itself impressive, especially to one who appreciates its significance for our day.

Another forceful portion is that concerning the Tower of Babel. The tower builders are shown prostrating themselves before King Nimrod as he ascends the tower. Though such acts are not related in detail in the Bible, the presentation does seem to convey the flavor of what history tells us about Nimrod's later deification. *Fighting breaks out among the different language groups when their tongues are confused and they begin to disperse.*

Dramatic too is the angels' entrance into Sodom, the depravity of which is depicted by bizarre makeup and leering, shadowy figures. The scene of the crowd of homosexuals breaking into the courtyard of Lot's house and the angels' blinding of them makes the account live.

Coping with Problems

A major problem with this motion picture was how to get the film down to a reasonable length. To do that there were many things omitted, such as the fact that seven of each kind of clean animal went into the ark. (Gen. 7:2) But some omissions were necessary to do the job.

As for the problem of how to design Noah's ark, the film makers based it on the earliest boats depicted on friezes in the Middle East. There are, of course, dif-

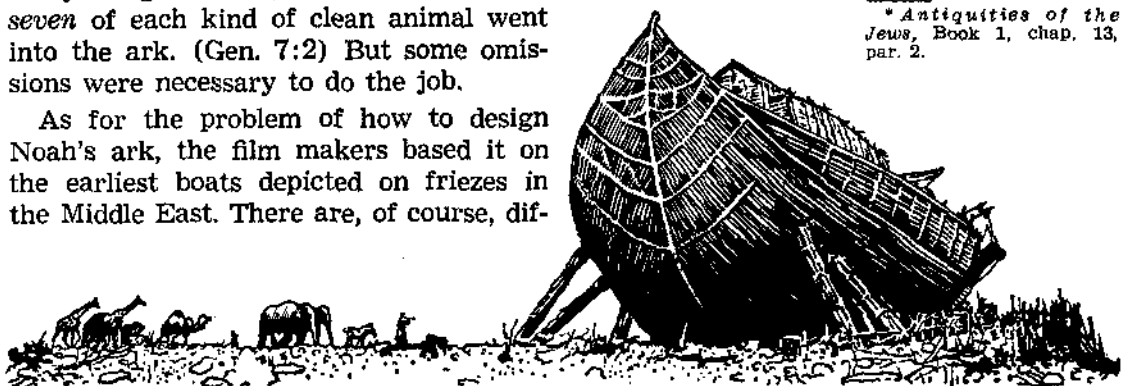
ferences of viewpoint as to what the ark looked like; the Hebrew expression seems to indicate more of a chestlike structure.

Certain things are not dealt with in detail in the Bible, and this posed problems for the moviemakers. For example, what kind of fruit should be used for the forbidden tree? (Gen. 2:17; 3:6) The film's producers take the traditional view that it was an apple, but the Bible does not specify. What was the mark or sign that God set up for Cain so that no one finding him should strike him? (Gen. 4:15) The Bible does not give much information, so the movie incorporated a legend that a man struck by lightning bore the mark of a blasted tree on his body, and Cain is shown with such a mark on his forehead. Then there was the problem of how old to depict Isaac at the time of God's command to Abraham regarding the offering up of his son. The Bible does not say. The film pictures him as a boy of about ten. However, Jewish historian Josephus presents the view that he was a young man about twenty-five years of age.*—Gen. 22:2.

Wrong Impressions

Though the film's producers claim "fidelity to the actual text," the motion picture conveys a number of wrong impressions. For example, it shows the sun and moon in sharp outline from the earth on the fourth creative day. But on that "day"

* *Antiquities of the Jews*, Book 1, chap. 13, par. 2.



these luminaries were not visible at earth's surface in sharp outline, because of the waters held in suspension above the expanse at that time.—Gen. 1:6-8, 14-19.

With regard to God's command at Genesis 2:16, 17, the movie shows it being stated to both Adam and Eve. The Bible shows that it was to "the man." Eve was created later.

Then at the time of Cain's birth, rainfall is shown. But there was no rainfall until Noah's day. Before the Flood the earth was watered by rivers and by a vapor that went up from the earth. Also, during the ark-building, one of Noah's sons says: "There is no cloud in the sky." Actually, there was a whole vast water canopy.—Gen. 1:6, 7; 2:5, 6, 10-14; 2 Pet. 3:5, 6.

The motion picture has Abel saying to Cain, after their offering of sacrifice: "Why art thou angry? If thou doest well, shalt thou not be accepted?" However, the Bible shows that God said that to Cain.—Gen. 4:6, 7.

The picture's narrator comments that the ark rested on the seventeenth day of the seventh month; then the door is promptly opened and the animals and people go out. This gives the wrong impression, since they did not leave the ark for another seven months!—Gen. 8:14-17.

The movie's narrator seems to say that from the Tower of Babel incident God waited "ten generations for a man named Abram." Actually, it was ten generations from Noah; only five from Peleg, in whose days the earth was "divided," presumably by confusion of the languages.—Gen. 10:25; 1 Chron. 1:19, 24-27.

The rescue of Lot from Babylonian invaders is placed in the film after Abram has relations with his concubine Hagar, but the Bible relates the rescue of Lot before this. The film also indicates the circumcision of Ishmael at the time of his

birth, but the Bible shows that this took place when he was thirteen years old.—Gen. 14:12-16; 16:1-16; 17:1, 10, 25.

According to the Bible, Lot and his family lingered when warned to leave Sodom, so the angels took them by the hand when dawn ascended and hurried them out. But the movie shows them leaving at once when told to do so.—Gen. 19:4-17.

Genesis 15:5-21 is presented in the movie as all part of a vision, but verse 5 says that God took Abram outside and he actually prepared the sacrificial animals, as recounted in the following verses. Further, at this point the movie has God saying that Abram is to have a son named Isaac. But the Bible shows that God stated the name later.—Gen. 17:19.

In Genesis 21:15 it is related that after Hagar was sent out of Abraham's household and traveled for a time, she left her child under one of the bushes. But the film shows her dropping him out on open desert sand.

A major deviation from the Bible is the film's having Abraham take a tour of Sodom en route from Beer-sheba to Moriah to offer up his son; the Bible does not indicate this and it would have been quite a bit out of the way. But the film makers admit that this scene is an addition to the Bible. Also, while Abraham is at Sodom, the audience hears him quoting the words of Isaiah 40:22, 23, which were written centuries later. Then, before Abraham proceeds to offer up Isaac, the film has him imitating a pagan ritual of sprinkling holy water over the area. This is not Scriptural.

The movie's most serious false impression is the portrayal of the incident in which Abraham is called on to offer up his son. The movie shows that the film writers saw God to be cruel and demanding, and they depict Abraham as nearly thrown into mental imbalance. The pic-

ture makes God appear to be Abraham's enemy, as it were. On the other hand, the Bible shows that Abraham was the father of all those having faith, a lover of God. (Gal. 3:7-9) All Abraham's raving in the movie is based on their own imagination. This shows a failure of script writers to consider Abraham's faith in the resurrection, as noted at Hebrews 11:17-19.

There are other wrong impressions, but as a whole the picture adheres to the Bible; the narrator, in fact, quoting extensively from the *King James Version*.

What the Critics Said

One of the most interesting aspects of this matter is the way the movie was appraised by the critics. There were a number who commended it. The *New York Daily News* gave it its highest rating and wrote editorially: "It is a magnificent production, which should make screen history." *Woman's Day* magazine said it was "fascinating for its entire three-hour length" and "a rare film event." The *Saturday Review* wrote: "This is probably as fine a version of the Old Testament as we shall ever see in movies." And the trade journal *Motion Picture Exhibitor* found it a "highly impressive screen translation of the Bible," and said that it "should receive the plaudits of most audiences."

However, many critics were not at all generous with their plaudits. The *New York Times* critic decried the fact that the moviemakers presented a literal portrayal of the Bible; in doing that, he asked, "are they truly estimating public taste?" *Newsweek* said "the film vulgarizes a host of sublime images and metaphors by concretizing them." *Time* complained that the movie was not revitalized "with the logic of drama," and that it was "three hours of empty illustrations from Scripture." The *National Observer* said the film "stultifies—and worse yet,

bore"; it regretted that the director chose to "portray the Bible literally." The *New Yorker* magazine said it was a "great big silly picture book." Extremely critical, *Harper's Magazine* said: "The Bible is one of the most boring movies ever made."

Interestingly, even more critical at times were the religious and theological journals. But why? Here again the chief complaint was the movie's sticking to the Bible, showing it literally. The *Christian Herald* said: "The weakness of 'The Bible' is that it tells the story straight." The reviewer felt "sad about the whole thing." The *Catholic World's* doctor of theology reviewer bemoaned the literal interpretation and said: "Surely some expedient might have been devised to suggest the possibility of an interpretation other than the fundamentalist one. Perhaps they did try to eliminate the ridiculous zoology of the ark and were overruled."

The *Christian Century* had one of the most scathing reviews, saying: "Why would a film director of Huston's stature turn out such a bad movie? . . . Such are the consequences of over-literalistic, pseudo-historical portrayals of poetry and myth. . . . When Lot's wife changes into a pillar of salt . . . one can only speculate as to how, if *this* God is *not* dead, something constructive could be done about the matter." Taking a similar view was the theologian of the Harvard Divinity School who wrote the review in *Look* magazine entitled "How to Kill God." He said: "If God ever does die, it will be movies like *The Bible* that kill him."

Critics Betray Where They Stand

The widespread criticism of "The Bible" betrays where most of the critics stand with regard to the Holy Bible. They do not view the Bible as truth, as "the word of God," as did Jesus Christ and his apostles. (John 17:17; 1 Thess. 2:13) In an

age in which movies feature sex perversion, killing, violence and vice, the critics, including many of the religious clergy, find a picture about the Bible boring. This does not speak well of such persons.

Moreover, the movie's criticism exposes the great number of clergymen who have gone along with the line that Genesis is a myth, the Flood an allegory, and so forth. It betrays the fact that the clergy, who are supposed to be imparting faith, are tearing it down. It betrays that they are completely different from the Lord Jesus Christ and his apostles, who stamped the Genesis accounts of creation, the Flood and Sodom as real history. (Matt. 19:4, 5 and Gen. 1:27; 2:24; Matt. 24:37-39; 10:15; 2 Pet. 2:7-10) By undermining faith in the Bible, the clergy also undermine confidence in the Bible's high code of morality.

It is true that the movie has errors and leaves some false impressions, but the film is not made by men of faith. Some of the critics are bored because they find no meaning in the Flood account, Sodom's destruction, the Tower of Babel and Abraham's obedience to God. Of course, the movie does not show the meaning; this was not the moviemakers' purpose.

A Film That Shows the Meaning

But this is something done in the motion picture "God Cannot Lie," produced

by the Watch Tower Society and released in September, the same month as "The Bible." The film "God Cannot Lie," however, shows from the Christian Greek Scriptures how the flood of Noah's day and Sodom's destruction serve as prophetic patterns of the destruction that shortly will come upon this wicked system of things.—2 Pet. 3:6, 7; 2:6; Jude 7; Luke 17:26-30, 32.

Further, "God Cannot Lie" explains that Abraham's offering up his son was a prophetic pattern of how God himself would permit his only-begotten Son to die as a sacrifice for the blessing of obedient mankind with everlasting life. As Abraham received Isaac back practically from the dead, so God would resurrect his Son from actual death and receive him back alive to himself in heaven.—Heb. 11:17-19; Gal. 3:16; John 3:16.

Unlike the film "The Bible," the picture "God Cannot Lie" tells in condensed form the story of the Bible from Genesis to Revelation; unlike "The Bible," it builds up faith in those without faith. Unlike "The Bible," it shows how God is working out his grand purpose for the earth and man, and how, in the end, the earth will become a paradise. Unlike "The Bible," which may be quite expensive to see, "God Cannot Lie" is presented free of charge. If you have not seen it, by all means do so.

Accad and Sumer

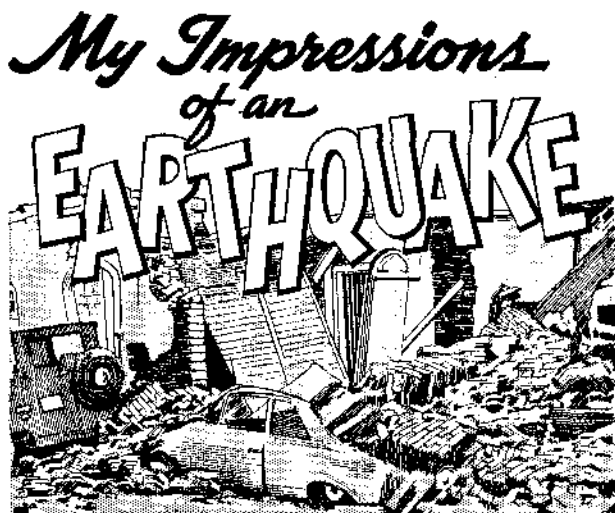
● One of the four cities which were founded by Nimrod in the land of Shinar and which formed the "beginning of his kingdom" was Accad.—Gen. 10:10.

The name Accad is also applied to the whole northern region of what later was called Babylonia. Accad appears to have received prominence as the principal or royal city of that region under an ancient king named Sargon (not the Sargon of Isaiah 20:1). The southern region of Mesopotamia was known as Sumer. The land of Shinar must have comprised both Sumer and Accad; hence Babylonia grew out of these two areas, Accad and Sumer; and in Babylonian texts her rulers were still called "king of Akkad" down to the time of Babylon's fall in 539 B.C.E. In the Cyrus Cylinder, Babylon's conqueror is said to have taken over the title of "King of Babylon, king of Sumer and Akkad."

IT WAS October 17, 1966, at 4:44 p.m. I was sitting in a car in downtown Lima, letting my eyes rove over the merchandise behind a large plate-glass window, when suddenly the window began to splinter and break apart. My first thought was, "Who is throwing rocks?" But then dust began to spurt out of walls. Windows high above my head popped and burst like firecrackers. Startled people scrambled by, screaming and running in all directions. It took me about five seconds to realize that I was feeling the effects of a sharp earth tremor. Another fifty seconds of violent twisting up and down only convinced me of the fact.

Even though I was experiencing my first major earthquake, my attention was held more by the reactions of persons around and about me than by the damage being caused to buildings. During minor shakes in Lima I had noticed that when anyone felt even a small tremor, in an instant he was on his feet heading for the outdoors. It was no less so at this moment.

Within seconds it seemed that the whole city began to move. People poured out of buildings. Those in taller buildings flowed down the stairways or filled the elevators, all urgently intent on getting out. People in movie houses trampled over children. Women fainted. Others simply sank to the ground under rubbery legs that could no longer hold them up. It was incredible to see how rapidly the streets of Lima became jammed with frantic humanity. The fast-moving mass seemed to have one thought—to get home.



By "Awake!" correspondent in Peru

Much Damage Due to Panic and Shock

Earthquake panic affects people in different ways. I watched one woman run into the street right in front of a car. She crumpled to the curb as it hit her, and the car went right on caroming down the street. Another woman ran half a block one way, stopped, ran back to the same spot and fell on her knees, crossing herself and sobbing pitifully. Another leaned crossways in the door entrance, crying over and over again with her hands stretched upward. One worker was shocked into speechlessness for several hours. Another committed suicide when he saw his house destroyed. Car drivers, oblivious to traffic and people around them, accelerated to inexcusable bursts of speed, causing serious accidents. Panic and shock, which lasted long after the quake, caused much of the damage.

My companion and I, like everyone else, were interested in getting home to see if all were safe. Since we were in the car when the shaking started, we were able to get well along into the stream of traffic headed toward the district of Miraflores, where we live. We noted sidewalks covered with shattered glass. The large square water tank on top of one building had fallen over onto a section of rooms, crushing the roof and spilling out thousands of

gallons of water. Another apartment building spotted water from broken pipes. It took us an agonizingly slow hour to reach our house.

At the missionary home where we lived, everything looked all right. Our plate-glass windows were intact. The water tank was still upright on the roof. My wife met me at the door with the words, "Very little damage." Our main loss was the dishes that had danced out of the cupboards to smash on the floor. Two windows were cracked and several cracks appeared at various places throughout the building. Most gratifying to see were the missionaries, as they came into the house, one by one, until all were safe and accounted for.

In another part of the city we had just recently opened up another missionary home with six missionaries, all new to Lima. While the quake was going on, one of them was concentrating on counting out change to a man who had taken issues of the *Watchtower* and *Awake!* magazines. The missionary rocked back and forth a bit, but, being unfamiliar with earthquakes, he did not realize what was taking place. The man was too polite to rush off, and patiently waited. It was not until several minutes later that the missionary realized he had just "missed" his first earthquake.

Damage in downtown Lima was not as bad as was first imagined. It was stated over the radio that, if it had lasted another fifteen seconds, the quake would have been of truly catastrophic proportions. But as news filtered in, it was learned that the port town of Callao, ten miles west of Lima, and other towns along the north coast had been damaged the most. The center of the quake was located about fifty miles northwest of Lima, between the towns of Chancay and Huacho, about twenty-five miles out in the ocean. It registered 7.6 on the Richter scale, a

scale for measuring the intensity of seismic movements.

Churches and Cemeteries Hard Hit

In hard-hit Callao, where forty-three persons died, the "Mother Church of Callao" collapsed, burying at least four worshipers among the adobe bricks and heavy timbers. Practically all the images were destroyed. As one newspaper put it, "All that remains is the plaster from which they were made." The same news media reported that "very few of the churches along the north coast remained intact. The greater number lost their towers and images . . . The populace has lost the temples in which to offer up supplications." One source said that seventeen churches were either destroyed or badly damaged.

Farther along the coast in the town of Huaura the cemeteries suffered heavily. Coffins were ejected from niches and bodies were thrown out of them to be seen by passersby. This calls to mind a similar incident that resulted from an earthquake in the year 33 C.E., when tombs were opened and bodies became visible to many, as related in the Bible at Matthew 27:51-53. The macabre task of reburying the dead did not lighten the burdensome load of placing new victims alongside them.

The death figure has risen to 120, with more bodies being uncovered under mounds of adobe mud and ruins. It has been the poor people that have suffered most in this disaster. Their humble dwellings made of adobe brick and cane slats were not able to stand up to the jarring effects of the quake.

But even the most modern of buildings suffered. The new ultramodern Jorge Chavez airport located near Callao showed damage throughout, with windows broken, pillars cracked and corner pieces fallen to the ground. Repairs were immediately begun.

The president of the republic has already announced relief measures for rebuilding towns and restoring homes. Nearby countries have promised aid and have sent help in the form of food and tents. It will take time to heal the effects

of the earthquake. As we missionaries that evening talked about the happenings of the day, we appreciated more than ever the really solid comfort we have to offer people in the form of the message of God's kingdom.

Kingdom Song Recordings Appreciated

EARLY in the spring of 1966 the Watch Tower Society published a new songbook entitled "Singing and Accompanying Yourself with Music in Your Hearts," and shortly thereafter released orchestral recordings of the entire book, along with some vocal selections. Many are the letters of appreciation being received for both the songbook and the recordings. Included among the expressions of appreciation for the latter are the following:

'Stirs Us to Press On'

"As I listened to these records I thought—if only whenever any of us are sad or have a weighty problem we would just put on these records—take out our songbook and sing, what a grand lift and encouragement it will give. . . . I can only say that there are no words to describe the encouragement they give—or the desire they stir in us to press on and 'put up a hard fight for the faith.'"
—Ohio.

Helpful Spiritually and Physically

"The doctor told me that after my major surgery I was to spend two months at home not doing any work. . . . Outside of keeping up with my Bible reading and the Watch Tower publications, I listened by the hour to the beautiful new songs. . . . Friends would drop in and we would have a 'sing-song.' . . . The doctor marveled at how strong I became in such a short time and I know it was, at least in part, because of this wonderful provision. . . . Truly it was a 'healer,' both spiritually and physically for me, and I thank Jehovah for it."—Texas.

Aid to the Blind

These recordings have proved to be of real aid to the blind. One such blind person writes

to express "deep appreciation," adding: "I play the piano and read Braille music, but since the songbook is not available in Braille I felt I could never learn the songs just as they are written. When I heard the new songs on record, however, I became very happy. Now I can . . . learn to play the songs by memory and I am very thankful."—Texas.

"Brings an Inner Calm"

"Since we received the new records they've brought hours of enjoyable listening as well as good upbuilding theocratic thoughts to our minds. I've noticed that to me personally the music brings an inner calm from the hectic pace that is set today. . . . 'Jehovah-jireh, Jehovah will provide.' How true those words are!"—Texas.

Aid in Teaching Children

"I wanted my children to learn the Kingdom songs, but I don't have a piano . . . and wasn't able to remember the melodies. Now with the records we can all learn them at home. . . . I know most mothers are thankful for this, with all the rock-and-roll music being played these days. Now children can hear records that are upbuilding."—New York.

"Almost Too Wonderful to Be True"

"Down through the years I have often wished it were possible to have records of the Kingdom songs. . . . Well, as I listen to them it seems almost too wonderful to be true. The music is beautiful alone, but when you sing the words it impresses the latest truths and the Kingdom hope on your mind. . . . This certainly is a provision from Jehovah to bring us happiness in these trying times."
—Missouri.

An OPERATION *without* BLOOD TRANSFUSIONS



IT WAS the summer of 1963, and the parents were expecting the birth of their second child. However, they were apprehensive, for their first child had been afflicted by a congenital heart defect. How happy they were, therefore, when the attending physician, after thoroughly examining the new arrival, proclaimed: "You are the parents of a healthy, normal baby boy!"

Nevertheless, the parents kept in close contact with the medical staff to make sure their child, Greg, was all right. When he was about six weeks old his parents were greatly saddened by the results of an examination. It became apparent that their boy was among the many who are born with a serious heart defect. It is called by the medical profession *patent ductus arteriosus*.

This defect occurs when the *ductus arteriosus*, the channel by which blood travels from the right side of a baby's heart to the aorta without passing through its lungs, fails to close. This duct is open at birth, but, normally, about three or four weeks later it closes. If it does not, this open passage permits some of the oxygen-enriched blood in the aorta, the body's major artery, to mix with blood in the pulmonary artery. When this occurs, extra work is placed on the lungs and heart. The defect can be very serious.

Naturally the parents were eager to do everything possible for their new son. An operation was advised. Yes, but how serious? When and how would it be done? What were the chances of recovery?

A Time of Decision

The parents were assured that Greg would be all right temporarily. He would lead a normal life, and the operation would not be necessary until he was four or five years old. At that time, it was felt, he would be in peak condition.

As the weeks turned into months, and the months into years, Greg was experiencing the joys of early childhood. Time passed quickly. Then one day there was a knock on the door. It was a representative of the Crippled Children's Society. She informed Greg's mother that she had been sent by the hospital to make arrangements with the family to help pay for Greg's operation, since it would be quite a costly one.

Upon acceptance by the Crippled Children's Society, Greg was admitted to the University Hospital in Seattle, Washington, to undergo cardiac catheterization. A catheter is a tubular surgical instrument for discharging fluids from a cavity of the body or for distending a passage. The examination of Greg's heart with such an instrument was performed on January 28, 1966, by the head of the hospital's Heart Department, Dr. Beverly Morgan. From the examination it was determined that the heart was showing signs of strain. It was, therefore, deemed advisable to perform surgery in the near future. Greg was now two and a half years of age, and outwardly was in good health.

After the examination the parents had opportunity to speak with Dr. Morgan. They explained their Scriptural beliefs to

her regarding the use of blood transfusions. (Gen. 9:4; Lev. 17:10-14; Acts 15: 19, 20, 28, 29) The father said: "I am not one of Jehovah's witnesses, and I don't claim to be. We are studying the Bible and gaining a knowledge of the Scriptures, and I believe in my heart that I would hurt my son more by permitting you to use blood." Dr. Morgan interrupted: "I want to assure you that no one on this hospital staff will try to change your decision. We as a staff may not agree with you, but we respect your decision." As the interview continued, Dr. Morgan said she personally would find a doctor who would be willing to perform the operation without the use of blood.

Shortly afterward arrangements were made to speak with a heart specialist, Dr. Dillard, who agreed to listen. So once more the Scriptural stand of the parents was explained. Upon completion the doctor turned to the mother and said: "Well, now, what if one of the main arteries severed, in which case Greg would die? If this happens, do you want me to just let him die?" A silence penetrated the room as the mother weighed the matter. "My decision is still the same. I don't want him to die, but my conscience won't let me permit you to give him blood under any circumstances."

At this reply the heart specialist turned to Dr. Morgan and said: "Schedule Greg for Monday." The mother was shocked. "Does this mean you'll operate?" The doctor nodded his head, Yes. Upon leaving the room he turned back and said: "I want to reassure you that when I say I won't use blood you don't need to worry that I'll get down there in the operating room and change my mind, because I won't."

Instructions were given to report to the

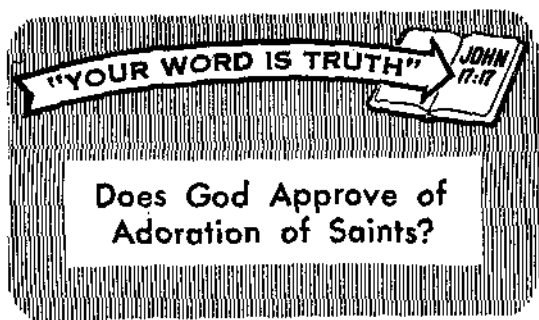
Admitting Office to fill out needed papers. There it was learned that the Crippled Children's Society would not be able to finance Greg's operation after all. What could be done now? The family did not have the means to pay for such a costly operation. However, unexpectedly a form was presented for signing. The hospital agreed to perform the operation at a cost of only \$100. The services of the doctor were to be contributed in Greg's behalf.

The Operation

The day for the operation arrived. The parents, understandably, were apprehensive. Surgery was in progress! The next four hours seemed an eternity. Dr. Morgan kept the parents informed as to how the operation was progressing. She continually reassured them that Greg was in good hands. What a relief to learn that the operation was completed, and that Greg would live!

Afterward the parents learned from the doctors in what a critical condition their son had been. It was discovered during the operation that a great deal more blood than had been originally anticipated was passing into the lung. It was so serious that if the operation had not been performed the blood would have caused the lung to fail. As it was, however, the operation was a remarkable success. "I don't believe that even a teaspoon of blood was lost. It was the cleanest surgery I've ever seen," Dr. Morgan said.

Greg's rapid recovery was astonishing. It amazed the staff at the University Hospital. On February 7, 1966, a week after the operation, and only ten days after it was determined that imminent surgery was necessary, Greg was released from the hospital.



FOR centuries, sincere persons in great numbers have rendered devotion to "saints." The Catholic Council of Trent decreed "that the holy bodies of holy martyrs and others now living with Christ . . . are to be venerated by the faithful; for through these bodies many benefits are bestowed by God on men." According to this notable Council, saints ruling with Christ "offer to God their prayers on behalf of men" and it is useful "to call upon them with supplication" to gain benefits from God through Jesus Christ.

In harmony with this view, throughout the earth "Saints' Days" are set aside by the Roman Catholic Church for the purpose of honoring specific "saints." Attendant celebrations vary from place to place. So do customs associated with invocation of "saints." In Italy, for instance, many women pray to saints, especially St. Anna, to overcome barrenness and to bring forth children. Some Sicilian women invoke St. Anna, St. Margherita, or others, to ensure successful childbirth. To obtain a husband, some Italian girls make pilgrimages to certain sanctuaries or invoke special saints, such as St. Catherine or St. Anthony of Padua. Often villages have their own patron saints, whose statues are carried about by devout persons during processions on religious feast days. These are but examples of practices that are widespread. Devotion to "saints" is manifested by deeply religious persons in many lands.

But, when did devotion to "saints" begin? In discussing the catacombs, M'Clinck and Strong's *Cyclopaedia* states: "We begin to trace signs of saint-worship in the 5th century [of the Common Era]. The first idea of the transmission of power from Christ to Peter dates from the latter part of the 5th to the beginning of the 6th, and even then Peter's figure does not appear armed with the keys, as in the later symbolism." (Vol. II, page 147) Apparently, then, devotion to saints began centuries after the death of Christ's apostles and the completion of the Bible canon in the first century C.E.

Yet, there are those believing in intercession by "saints" who hold that their views are supported by the Scriptures. For example, they point to James 5:16, Ephesians 6:18 and 1 Timothy 2:1. Do these verses uphold their position?

In the Catholic *Douay Version* James 5:16 reads: "Confess therefore your sins one to another: and pray one for another, that you may be saved. For the continual prayer of a just man availeth much." This inspired advice was given to those who were part of the early Christian congregation. It is noteworthy that they were told to "pray one for another." Nothing was said about praying to saints.

Significant, too, is the fact that at Ephesians 6:18 the apostle Paul did not recommend prayer to saints, but said: "By all prayer and supplication praying at all times in the spirit: and in the same watching with all instance and supplication for all the saints." (*Douay Version*) In writing to Timothy, Paul said: "This, first of all, I ask; that petition, prayer, entreaty and thanksgiving should be offered for all mankind." (1 Tim. 2:1, *Knox*) Interestingly, the apostle said nothing about petitioning, praying to, entreating and thanking saints.

Did you notice that Christians in Ephe-

sus were admonished to make "supplication for all the saints"? Who were these saints? They were fellow Christians living on earth at that time. How do we know? Because, according to the Catholic *Douay Version*, the apostle Paul addressed his inspired letters to Christian "saints" in Corinth, Philippi and Ephesus itself. (1 Cor. 1:2; Phil. 1:1; Eph. 1:1) Among early Christians, "saints" were not limited to certain ones; all the faithful were included. Yet, the Scriptures record no ecclesiastical acts of beatification or canonization. How, then, did these Christians become saints?

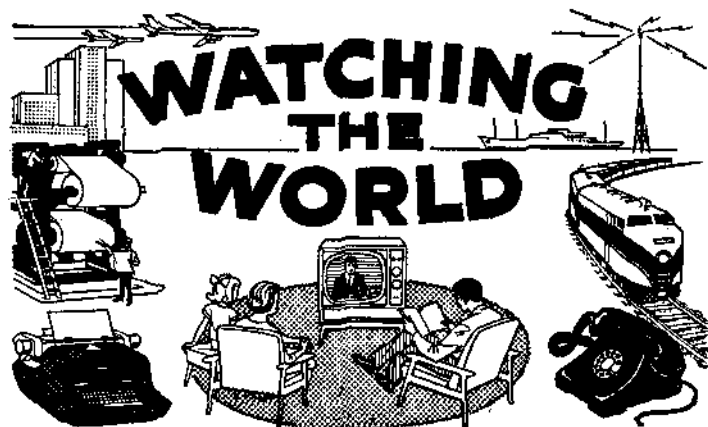
The Greek word rendered "saint" in some translations of the Christian Greek Scriptures is *hágios*, meaning "*consecrated, sacred, holy*, set apart from a common to a sacred use, belonging to God." (*A Greek and English Lexicon of the New Testament*, by Edward Robinson, 1859, page 8) The *New World Translation of the Holy Scriptures* appropriately uses for it the expression "holy one(s)." According to the Bible, a "saint" is a holy one, a person sanctified or set apart to Jehovah God's service. It is Jehovah who sanctifies such a dedicated person, even as Jesus is spoken of as "him whom God has sanctified." (John 10:36; 1 Thess. 5:23, *Knox*) This begins with acquiring accurate knowledge of God's Word, through which persons are drawn to Christ. (John 6:44, 45) Then God's holy spirit or active force sets apart or sanctifies such followers of Christ, engendering within them the unusual desires and hopes for heavenly life. (2 Thess. 2:13, 14; Rom. 8:16, 17) Faithfulness until death is required to realize the fulfillment of those hopes. (Rev. 2:10) As envisioned by the apostle John, the total number of these faithful anointed Christians is but 144,000.—Rev. 14:1-4.

In their sincere devotion to "saints," doubtless many religious persons have in-

voked or sought intercession with God by such noted Christian holy ones as the apostle Peter or the apostle Paul. But to no avail! Why? One reason is that for nearly nineteen centuries such ones slept in death until the second presence of Jesus Christ. They were not resurrected to heavenly life until after Christ was installed as king of God's heavenly kingdom in 1914 C.E. Thereafter "the dead who are in Christ" rose. (1 Thess. 4:14, 15, *Douay Version*) Such true Christian saints or holy ones could intercede for no one and could not properly be credited with any miracles while they were dead in mankind's common grave. There they had no consciousness and were capable of doing no works at all. (Eccl. 9:5, 10) Nor does the Bible say that resurrected saints are intercessors or should be invoked.

Through whom should Christians pray to God? Through "saints"? Christ Jesus said: "No man cometh to the Father, but by me." (John 14:6, *Douay Version*) Not the 144,000 Christian saints or holy ones, or any of their number, but only Christ is the "one mediator between God and men." (1 Tim. 2:5, 6, *Knox*) Furthermore, praying before images of "saints" is not for true worshipers of God. They have been admonished Scripturally not to make for adoration "the likeness of anything in heaven above, or in the earth beneath." The Bible also tells them: "Little children, keep yourselves from idols." (Ex. 20:4, 5; 1 Cor. 10:14; 1 John 5:21, *Douay Version*) Hence, one could not please Jehovah by invoking saints, seeking their intercession with God, carrying their statues in religious processions or bowing before these reverentially in solemn prayer.

What, then, are we to conclude from an examination of this matter in the light of God's Word of truth? Indeed, that Jehovah God does not demand devotion to "saints." In fact, he does not approve of it.



Italy's Worst Flood

◆ The worst flood in Italy's recorded history left much of the country in a state of despair. Torrential rains in early November caused dikes to break and rivers to overflow their banks. Tens of thousands of persons were driven from their homes as the Arno, Po and Adige Rivers all overflowed their banks. Some 38,000 square miles—about a third of the country—were affected by the floods, which left many of the cities and towns choked with mud and debris and strewn with stranded cars and small boats. Damage to works of art was "incalculable." Many homes, stores, museums, art galleries and churches were damaged. "There is no record of such a calamity in living memory," Interior Minister Paolo Emilio Taviana told the Italian parliament. One official reported that the floods in northern and central Italy had damaged 754 communities, ruined 3,000 miles of roads, killed 50,000 head of cattle, damaged 12,000 farm homes and 16,000 farm machines. Premier Aldo Moro warned that the losses could plunge Italy into recession. "In the whole four years of the war, we never suffered anything like this," lamented Lorenzo Chiarelli, an official in the administration of Italy's

art galleries. Unofficial figures put the death toll at 145. Some reports stated that the figure will be at least twice or three times that.

Riots in India

◆ The cow in India is held sacred by Hindus as a symbol of abundance. But the Hindu reverence for the cow is not shared by the Moslems in the nation's population, who are traditionally beef eaters. The Indian Constitution provides that the government "will take steps . . . prohibiting the slaughter of cows." In practice this responsibility is left to the states. Even where there is a law on the books, it is often violated. The Cow Servicing Society, the chief organization for the preservation of the cow, asserts that there are 175,000,000 cows in India. On November 7 a mammoth crowd comprising some 200,000 people from all regions of the country demonstrated in front of Parliament in New Delhi against the slaughter of cows. A riot broke out. Seven persons were killed and more than a hundred were injured. As the demonstrators retreated before police, they threw stones, smashed windows and set cars and motor scooters on fire. The flag-waving crowds chanted such slogans as "Hail, Mother Cow." The rioting forced the resignation

of India's Home Minister Gulzarilal Nanda.

Hungry World

◆ In most of the world's underdeveloped regions, population has been increasing at a more rapid rate than food production. A New York Times report for November 6 stated that "today half of the people in the world are ill-fed. Half the world's children of pre-school age are so undernourished that their physical and mental growth is retarded and mortality among these children in the underdeveloped countries is 60 times as great as in more advanced societies." The United States, which is one of the major contributors to the World Food Program, may itself be facing a food shortage. A few years ago the American grain reserve stood at 40,000,000 tons. It soon will be down to about 10,000,000 tons despite increased acreage allotments.

Fatality Comparisons

◆ Automobile fatalities are climbing, reaching nearly 50,000 a year in the United States alone, or, roughly, 1,000 a week, and the number of people suffering automobile injuries is nearing 4,000,000 a year. How does this compare with other means of travel? Here are some statistics recently published in the *Atlantic* magazine: Five passengers die for every 10,000,000,000 miles traveled by train; 13 die for every 10,000,000,000 miles traveled in buses; 14 die for every 10,000,000,000 miles flown; and 570 die for every 10,000,000,000 miles traveled by car. The response of the automobile industry was typified by a remark made by Harry F. Barr, vice-president for engineering at General Motors: "If the drivers do everything they should, there wouldn't be accidents, would there?" However, the fact is that drivers do not do all they should, and auto-

mobiles occasionally malfunction too.

Venereal Disease Alarming

◆ "If we had one case of smallpox, people would go crazy," said Dr. Leslie C. Norins, director of the Venereal Disease Research Laboratory at the Communicable Disease Center in Atlanta, Georgia, "yet we have a million cases of venereal disease and everyone seems quite happy." This reflects the moral breakdown in this twentieth century. Some one and a quarter million people are being attacked by syphilis or gonorrhea every year in America. Most cases are not reported, so the estimated incidence of 3,000 per day is only a rough guess. But the figures are accurate enough for us to know that venereal disease among teenagers has doubled in the past decade, and that the overall rate has climbed "alarmingly," as Dr. Norins said. Syphilis is a serious disease, which, if left untreated, can lead to brain damage, heart disease, blindness and death ten to fifteen years after the acute infection has passed.

U.N. Criticized

◆ The United Nations has for years been viewed by the world as a "holy place" where statesmen devise peace. But a former commander of United Nations peace-keeping forces, Swedish Maj. Gen. Carl von Horn, who commanded United Nations troops in the Congo, Palestine and Yemen, charged in his memoirs, published October 31, that the United Nations was everything but a "holy place." He said the world organization was riddled with espionage and corruption. In his 400-page book *Soldier of Peace* he said that some United Nations employees took their jobs "mainly to make money in suspicious ways: smuggling, black market deals, espionage and corruption."

Polio Rise

◆ Poliomyelitis, perhaps better known to the layman as polio, is reportedly becoming an increasing problem in Africa, Asia and Latin America. On November 8 Dr. W. Charles Cockburn, a scientist of the World Health Organization, said that the virus disease is likely to create a severe problem in the immediate future. The World Health Organization surveyed polio in sixty-three nations during the last decade and found the disease on the rise in thirty-six. The total in these countries has risen from 1,500 cases a year during the previous decade to 7,000 or more a year in the mid-nineteen sixties.

Civil Disobedience Rapped

◆ On November 1 Director of the Federal Bureau of Investigation J. Edgar Hoover blasted the doctrine of civil disobedience sweeping the United States. He charged that it spawned rioting, looting, burning and killing. Proponents of the doctrine say it is their moral right to refuse to obey an unjust law. Hoover called this "a dangerous philosophy." He added: "Too many well meaning but misguided Americans not only support the doctrine of law-breaking for a worthy end, but also oppose penalties for violators." In an apparent reference to recent rioting in big-city ghettos, Hoover asked: "How is the cause of equal justice under law served by noisy, defiant mobs yelling slogans, denying the free exercise of Constitutional rights of other citizens and turning whole communities into nightmarish jungles of looting, rioting and assault?"

Eclipse of the Sun

◆ About 800 scientists and technicians from ten countries, who were scattered along a 3,000-mile track from the top of the Andes to ships in two oceans, took part in a \$10,000,-

000 solar eclipse study program. After seven days of rain, clouds broke just hours before the eclipse arrived over Bagé, Brazil, a prairie city on Brazil's border with Uruguay, on November 12. Rockets, high-altitude laboratory airplanes, balloons, ships, satellite and ground stations gathered information that will be useful for space travel, radio communications, weather prediction and a knowledge of the solar forces and their effects on the earth's atmosphere. The total eclipse, with the moon superimposed on the sun, lasted 1 minute 59 seconds in Bagé. Men watched the darkness in awed silence.

Cancer Facts and Figures

◆ Lung cancer is killing more people than ever, but cancer of the stomach and of the uterus are dropping. At the present rate, cancer will eventually strike two out of three families and one out of four persons, killing someone every two minutes. Through regular examinations, about one-half of all persons stricken with cancer could be saved, the American Cancer Society estimates. At present, they claim, one in three is cured. "There are now 1,400,000 Americans, alive today, who have been cured of cancer," according to a Cancer Society publication.

American Falls Hushed

◆ The roar of the mighty Niagara Falls was hushed to a whisper on November 12 when American engineers cut the flow of water cascading over the 1,000-foot-wide precipice to one-quarter of its usual volume. This was the first time that man has ever tried to hold back the great wall of water that tumbles 182 feet over the falls. The reduction was part of a study to find ways to preserve the falls against the ravages of erosion and rock slides.

Probing the Universe

◆ Scientists in Puerto Rico are probing the universe with the help of a unique radio-radar telescope. Called the world's biggest "ear," it could detect a bicycle as far from the Earth as the Moon. This incredible instrument fills a valley near the port of Arecibo, about two and a half hours by car from San Juan. The Arecibo Ionospheric Observatory covers an area larger than fifty-six city blocks. Its antenna, 435 feet above the ground, weighs twice as much as the Statue of Liberty. This reflector receives radio signals measuring 1/1000 of a millionth of a millionth of a watt—yet it is made with chicken wire. This instrument has been in operation only three years but already it is upsetting old concepts. Last year's encyclopedias say that Venus revolves counterclockwise like any normal planet.

The Arecibo telescope indicated that Venus revolves clockwise. The books say Mercury rotates on its axis in 88 days; Arecibo claims it is 59 days. And this instrument has only begun to listen.

Big Government and Paper

◆ Some 255,000 federal workers in America spend most of their time at filing records. A House Subcommittee on Census and Statistics reported that the annual cost of the paper work is a staggering \$8,000,000,000. To keep the United States government operating in 1966, it took 360,000 different forms, prepared in 15,000,000,000 copies. Cost of printing forms last year is estimated at \$53,000,000. The government produces 1,000,000,000 letters annually. One computer can turn out a stack of records a mile high in a year. And the government has some 2,600 computers. In storage are more than 25,000,000

cubic feet of records. If discarded at the rate of one page per second, the accumulation could be cleared away in 2,000 years!

Last of the Gemini's

◆ Gemini 12, the United States spacecraft, splashed into the choppy Atlantic off Florida on November 15, 94 hours and 35 minutes after it was launched. The splash-down occurred within sight of the recovery ship. The two astronauts were happy that their flight terminated successfully. The experiments performed outside the spacecraft proved that man can do work in space. This flight concludes the Gemini series. Following this is planned the Apollo project toward the moon. The first three-man Apollo flight is scheduled to go into earth orbit in January 1967, while the first attempted lunar landing is planned for sometime before 1969.

When you read the Bible . . . do you actually know what you are reading?"

That is what one of the early disciples of Jesus asked an Ethiopian court official. Do you know what he answered? "Really, how could I ever do so, unless someone guided me?" (Acts 8:30, 31) Do you feel that way? Then you will enjoy the book *Life Everlasting—in Freedom of the Sons of God*. Read it with the *New World Translation of the Holy Scriptures*, a fine modern-language translation of the complete Bible. Both together are only 10/6 (for Australia, \$1.50; for South Africa, R1.05).

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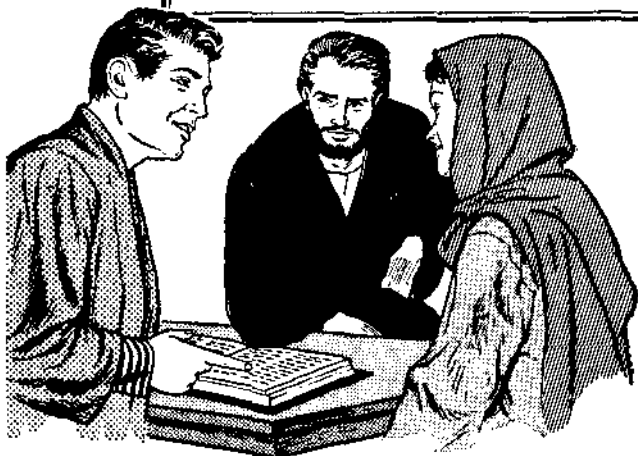
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Modern historians tell us that among the early Christians "even the most simple members of their communities were messengers, spreading the truth entrusted to them." And that "the zeal" of the early Christians "was never satisfied except in winning new peoples to the Christian faith."

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