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Awake!

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of Innocent Christians!**

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**American Chiefs of State Meet in
Summit Conference**

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JUNE 8, 1967

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 XLVIII

Brooklyn, N.Y., June 8, 1967

Number 11

DID you know that there is such a thing as preventive maintenance? There is, and, what is more, you can and should apply it to your life. "Preventive maintenance," though a comparatively new expression, simply means applying the old principle that "a stitch in time saves nine."

Maintenance, as used in this regard, refers to keeping things in repair. As defined by Webster's latest unabridged dictionary, maintenance means "the labor of keeping something (such as buildings or equipment) in a state of repair or efficiency." Every institution, business or manufacturing plant, therefore, has need of maintenance.

However, in recent years there has come to the fore what is now called *preventive* maintenance. Among up-to-date plants that efficiently employ preventive maintenance are the Watch Tower Society's printeries.

Preventive maintenance has much to recommend it. It is good sense. It eliminates costly shutdowns, for it means keeping things in such shape that they do not break down, needing repairs. It also means that equipment lasts much longer. Such preventive maintenance involves many things. It means, first of all, seeing to it that all moving parts on the machines are properly lubricated. It means

Do You Apply

PREVENTIVE MAINTENANCE

to Your Life?

periodically checking machines, being alert to note any cracks, loose bolts, nuts, and so forth, as well as carefully listening while the machine is operating for any irregular sounds. It means keeping the machines clean and properly adjusted and having replacements on hand for parts likely to break or to wear out soon. It also means training operators so that they understand their machines and, among other things, at what speed the machine should run to get maximum service with minimum wear.

One of the most consistent users of preventive maintenance most likely is the aviation industry, for with them it means saving not only time and money but also lives. Thus at one airline there are pre-flight inspections, inspections of landing gear, tires and suchlike every 14.5 hours, other inspections at longer periods, and complete overhaul of jet engines every 3,500 flying hours.

As for *personal* preventive maintenance,

this can be applied to the very care we give our bodies. The Creator has seen to it that our bodies are well made, in fact, wonderfully made. But we must do our part if we would have them remain in a state of maximum efficiency. By doing what? By seeing to it that we get fresh air, sunshine, proper food and drink, enough physical exercise, rest and sleep. Then when sudden demands are made upon our bodies, such as exposures to inclement weather, or deprivation of food or rest, they will be able to weather the storm, as it were.

Of course, all this requires the exercise of self-control. We may not begrudge the time and self-denials that are involved in this personal physical preventive maintenance if we would enjoy the best possible physical health. Recognizing this principle of physical preventive maintenance, certain corporations hire doctors, who regularly provide checkups and give treatments to their employees, as a result of which there is much less absenteeism due to illness, and efficiency is greatly increased.

Preventive maintenance is something we can also apply with profit on the intellectual and emotional level, to our dealings with others. Every human relationship, regardless of what it may be, runs the risk of misunderstandings, friction and crossing of wills because we are imperfect, or it may be due to the vicissitudes of life. However, we can successfully weather such periods of stress if prior thereto we have shown kindness, thoughtfulness, loyalty and consideration in our dealings with others.

By using empathy we can avoid little things that might be misunderstood or that might work hardship to our neighbor, and we can rectify slight grievances so that they do not pile up to become a

veritable mountain that might well result in an explosion. No doubt much of the rebelliousness of youth seen in family circles and on college campuses, as well as many a strike in industry, could have been prevented had those having the oversight used empathy and dealt with grievances while they were still few and small.

This kind of preventive maintenance can also keep a marriage from going on the rocks. How so? In that it will keep little problems from becoming big ones. By daily exercising care to keep relations smooth, by being quick to make amends where one has erred in being thoughtless, selfish or careless, the marital relationship can continue to be a happy one.

Of course, this principle of preventive maintenance also applies to the Christian minister in his relations with his Maker. He must be on guard against letting little things come between him and his service to God. A little love of ease, a little materialism, a little indiscretion such as a flirtation, if not checked in time can soon grow to such proportions that it will strain, if not break, one's good relations with his God. A great help in this regard is personal Bible study and association with fellow Christians at the congregational meetings. These will help us to see what our weaknesses are and will aid us in overcoming them, disciplining ourselves in little things. Being faithful in little things will help us to be faithful in big things. —Luke 16:10.

No question about it, giving thought to personal preventive maintenance is wise. It is as profitable as industrial preventive maintenance if not more so, for it can mean better physical health and, more important, smoother relations with our fellowman and with our Creator, Jehovah God.

KING Solomon of ancient Israel was the wisest as well as one of the richest rulers that ever lived. He denied himself no material good thing in his quest for happiness. Yet after all this he was compelled to exclaim: "Everything is vanity!" Yes, his quest for happiness by acquiring material things resulted in frustration, for frustration means to be checked, thwarted, defeated or balked in an endeavor or purpose; being prevented from realizing one's goal.—Eccl. 1:2.

How often is frustration the lot of man! It all began, as the Bible shows, with the disobedience of our first parents, Adam and Eve. Today, after almost six thousand years, it may well be said that frustration is more widespread than ever before. Thus, regarding the situation in the United States, one of its leading magazines editorially stated: "Disunity, frustration, suspicion and fear permeate the nation."—*The Saturday Evening Post*, November 5, 1966.

Typical is the frustration in certain religious circles, even as the press reports: "Nothing like it had ever happened before in Chicago Catholicism. Nothing like it, for that matter, had ever happened in Chicago or in Catholicism. Thirteen hundred priests, all of them responsible and faithful pastors, met October 24, to form an 'Association of Chicago Priests.'" And why had they met? Because of "frustration and restlessness," reports *The Christian Century*, November 9, 1966.

In Boston, Massachusetts, there was "the most explosive confrontation ever to take place in a United States Roman Cath-

RELIEF FROM FRUSTRATIONS CERTAIN

How will God end frustrations?
What must man himself do to get free?

olic seminary." Why? Because of "frustrated" seminarians. Among other things, "some 125 frustrated students suddenly marched under the seminary library window to protest" Cardinal Cushing's unconcern about their complaints.—*Newsweek*, April 18, 1966.

Frustration also appears to be the lot of many nuns today. Thus *Time*, January 13, 1967, told that resignations by nuns have more than doubled in the last five years and that what worries church officials is that many of these resigning are not novices but nuns who have spent from ten to twenty years in convents.

Priests find it very difficult to leave their 'vocations,' and so their frustrations often lead to bad fruits, as noted by Peter Servetnyk, a Canadian Roman Catholic priest for seventeen years who quit and married. Why? He found himself becoming a homosexual because of frustration. In a radio interview, among other things, he said: "I can say that many priests have become drug addicts, alcoholics or have mistresses in private. . . . It is the curse of celibacy." Apparently world conditions, the increase of knowledge and the stress on freedom are causing many in positions of religious

subjection to become impatient with their lot.—Toronto *Daily Star*, January 11, 1967.

There are also the many frustrations due to chance. No matter how carefully we may plan, often things just do not work out, because of circumstances over which we have no control. Married couples may remain childless, even as repeatedly noted in the Bible. Yes, time and again we may be denied our heart's desire simply because of chance. As wise King Solomon once observed: "Time and unforeseen occurrence befall them all."—Eccl. 9:11.

Another common cause of frustration is our being unable to measure up to our ideals and principles. As the learned apostle Paul confessed: "The good that I wish I do not do, but the bad that I do not wish is what I practice. . . . when I wish to do what is right, what is bad is present with me. . . . Miserable man that I am!" Surely every noble-minded person who tries to overcome his failings feels this frustration, even as the apostle Paul did.—Rom. 7:19-24.

Common also are the frustrations caused by the weaknesses of others with whom persons have to put up, as within the bonds of matrimony, contributing to the ever-increasing number of separations and divorces. How often do immature persons use poor judgment in choosing a mate or marry with romantic notions of an ideal marriage while themselves lacking in the qualities of unselfishness and self-control, so necessary to make a marriage work!

Among still other frustrations of a personal nature that might be mentioned are those resulting from bodily ills or physical handicaps. Such often cause frustration because of limiting what their victims can enjoy or work at, resulting in bitterness.

A Basic Cause of Frustration

A basic cause of frustrations today is extreme selfishness, leading to lawless acts. Such is really a course of folly, for it is tantamount to rebelling against God, one's Creator, even as we read: "It is the foolishness of an earthling man that distorts his way, and so his heart becomes enraged against Jehovah himself."—Prov. 19:3.

Showing the direct relationship between extreme selfishness and frustrations are the inspired words of the disciple James: "You desire, and yet you do not have. You go on murdering and coveting, and yet you are not able to obtain. You go on fighting and waging war. You do not have because of your not asking. You do ask, and yet you do not receive, because you are asking for a wrong purpose, that you may expend it upon your cravings for sensual pleasure." Bad seed, extreme selfishness, is bound to produce bad fruit, lawless deeds.—Jas. 4:2, 3.

Just how true this is the Bible repeatedly shows. The wife of the Egyptian court official Potiphar had become infatuated with the handsome Hebrew slave Joseph. Because he refused to yield to her advances, she became so frustrated that she charged him with having tried to violate her, causing Joseph to be cast into prison. (Gen. 39:7-20) Then there was Israel's King Ahab, frustrated because Naboth would not sell him his vineyard. To get that vineyard he had Naboth murdered on the false charge of blasphemy, at his wicked wife Jezebel's suggestion. That such frustrations today play no small part in the rise of crime is recognized by those who have made a study of such things.—1 Ki. 21:1-26.

Coping with Frustrations Now

Before considering how God will bring relief from frustrations, it seems well to

note that one can even now take much of the sting out of frustrations by learning to cope with them. Often frustrations can be eased simply by not being impatient. Much of today's agitation for civil rights in many parts of the world is sparked by impatience. Wisely the Bible counsels: "Do not show yourself heated up because of the evildoers. . . . Let anger alone and leave rage . . . For evildoers themselves will be cut off," in God's due time, "but those hoping in Jehovah are the ones that will possess the earth." Meekness and humility will help one to be patient under such conditions.—Ps. 37:1, 8, 9.

Another great aid in coping with frustrations is to cultivate the qualities of godly devotion and self-sufficiency. As the apostle Paul counsels: "To be sure, it is a means of great gain, this godly devotion along with self-sufficiency. For we have brought nothing into the world, and neither can we carry anything out. So, having sustenance and covering, we shall be content with these things." Godly devotion includes study of God's Word and prayer. To the extent that one leads a full Christian life, to that extent he will be able to cope with frustrating situations.—1 Tim. 6:6-8.

Then, again, learning to view things philosophically will help one to cope with such frustrations as may happen to be his lot. As a poet once expressed it, 'there is compensation in the lot of high and low.' "Never a treasure without a following shade of care; never a power without the lurk of a subtle snare. Never the exquisite pain, then never the exquisite bliss; for the heart that is dull to that can never be strong to this." Along a similar line King Solomon once noted: "When good things become many, those eating them certainly become many. And what advantage is there to the grand owner of them, except

looking at them with his eyes?"—Ecd. 5: 11.

Still another aid that might be mentioned that can blunt the edge of frustrations is that of taking on other interests. In this regard a good and useful hobby may be of help. Thus a young wife who suffered a measure of frustration because of being denied children took the edge off this frustration by investing in tropical fish and house plants. And ever so many Christians have found that activity in the Christian ministry has compensated for the frustrations that came their way because of "time and unforeseen occurrence."

When King Solomon said that all is vanity, clearly he was speaking of his pursuing the everyday mundane things in a quest for happiness. He did not mean that his worship of Jehovah God was coupled with frustration. His building of the costly and glorious temple for Jehovah at Jerusalem brought Solomon, not frustration, but immense satisfaction, as can be seen from both the great dedication festivities and his prayer to Jehovah God on that occasion.—1 Ki. 8:1-66.

God's Kingdom to Bring Relief from Frustrations

The great Creator of man, Jehovah God, our loving Father in the heavens, did not originally purpose for any of his earthly creatures to be victims of frustration. It was only because of man's disobedience that his lot became one of frustration. As the apostle Paul tells us: "The creation was subjected to futility [or frustration], not by its own will but through him that subjected it, on the basis of hope that the creation itself also will be set free from enslavement to corruption and have the glorious freedom of the children of God." Yes, God has promised freedom from futility or frustration.—Rom. 8:20, 21.

How will He accomplish this? By means of his Kingdom rule over the earth, and it will do this in what might be termed three basic ways. In the first place, all frustrations caused by unjust, inequitable conditions will be done away with, and how many have suffered frustrations because of injustices, including the victims of racial, religious and national prejudice! Concerning the King of God's kingdom we read: "He will not judge by any mere appearance to his eyes, nor reprove simply according to the thing heard by his ears. And with righteousness he must judge the lowly ones, and with uprightness he must give reproof in behalf of the meek ones of the earth. . . . And righteousness must prove to be the belt of his hips."—Isa. 11:3-5.

Nor will there be any economic injustices then, for we are assured that "they will certainly build houses and have occupancy; and they will certainly plant vineyards and eat their fruitage. . . . They will not toil for nothing." Then men "will actually sit, each one under his vine and under his fig tree, and there will be no one making them tremble; for . . . Jehovah of armies has spoken it."—Isa. 65: 21-23; Mic. 4:4.

Secondly, by means of God's kingdom all causes for frustration within our bodies will be done away with. Today many a person is more or less frustrated because of the loss of one of his senses, such as sight or hearing. Then, again, a person otherwise healthy may feel frustrated because an attack of polio has left him lame in one leg. But all these frustrations will be done away with, for God has promised freedom from all bodily aches and pains leading to death, even as we read: "[God] will wipe out every tear from their eyes,

and death will be no more, neither will mourning nor outcry nor pain be any more. The former things have passed away." This will include the selfish sinful tendencies that often cause persons to become frustrated, because Jesus Christ is "the Lamb of God that takes away the sin of the world." Yes, 'when Jehovah's judgments are in the earth, its inhabitants will learn righteousness.'—Rev. 21:4; John 1:29; Isa. 26:9.

And thirdly, relief from frustration is certain by means of God's kingdom, for it will make an end of all the incorrigibly wicked. All who willfully remain selfish, who would frustrate others or stubbornly insist on a self-frustrating course,

will be wiped out. "The transgressors themselves will certainly be annihilated together; the future of wicked people will indeed be cut off."—Ps. 37:38.

As a faithful minister of God well described that time:

"Close your eyes for a moment to the scenes of misery and woe . . . that yet prevail on account of sin, and picture before your mental vision the glory of the perfect earth. Not a stain of sin mars the harmony and peace of a perfect society; not a bitter thought, not an unkind look or word; love, welling up from every heart, meets a kindred response in every other heart, and benevolence marks every act. There sickness will be no more; not an ache or a pain, not any evidence of decay—not even the fear of such things."

Yes, such will be the conditions on earth when, by means of God's kingdom, Paradise has been regained by humankind! Frustrations will be a thing of the past! Best of all, fulfillment of Bible prophecy shows that that time is right at the door!

COMING IN THE NEXT ISSUE

- Serve the God Who Remembers.
- Confessed Criminals on the Streets.
- Oil—by the Square Mile!
- "Which Cut, Please?"
- The Strange Cult of Maria Lionza.

Portugal's Supreme Court Agrees to Conviction of Innocent Christians!

IN AN action reminiscent of the days of Hitler and Stalin, the Supreme Court of Portugal has upheld a lower court's conviction to jail terms for forty-nine God-fearing Christians, Jehovah's witnesses. What was their crime? They met together to study the Bible!

What does this decision by the Supreme Court of Portugal mean? It means that in some cases entire families—husbands, wives and older children—will be sent to jail. In other cases families will be broken up, as both husband and wife will be jailed, and their children must be cared for by other persons. In still other cases husbands who are the sole support for a wife and children will be sent to jail.

Of the forty-nine convicted, thirty-five are women. Among these are two expectant mothers who will no doubt give birth while they are in prison. Another mother has a baby that is still breast feeding, but she has been sentenced to jail. And several are nearly seventy years old.

Such court action is almost beyond be-

lief. How can any government, particularly one claiming to be among those nations that are more enlightened, stoop to such a course of action?

Decent people all over the world rightly condemned Hitler and Stalin when their governments broke up families and sent people to prison when their only "crime" was that they were of another nationality or of a religion that the Nazis and Communists disapproved. Then what should be said of the regime in Portugal, whose highest court makes it possible to tear children, even babies, away from parents, and sentences elderly women, pregnant women, and even nursing mothers to jail simply for believing and endeavoring to live in harmony with the Bible?

Background of the Case

The case, which was reviewed by Portugal's Supreme Court, began as a result of police intervention involving meetings of Jehovah's witnesses in Portugal. On June 10, 1965, about seventy members of



Forty-nine Christians condemned by Portuguese Supreme Court, here shown with their children. Found "guilty" because they met together to study the Bible

the Feijó Congregation were meeting in a private home in a Lisbon suburb to study the Bible. But this weekly Bible meeting was broken up by police action, and forty-nine men and women were arrested.

Of what were they accused? The State charged that they were guilty of a "crime against the security of the State, of instigation to collective disobedience . . . they constitute a political movement, coming from various countries with aims of disobedience, agitation and subversion of the popular masses."

Anyone familiar with the behavior and teachings of Jehovah's witnesses knows that such charges are absolutely false and absurd. Jehovah's witnesses in all countries show respect for the government under which they live. They are peaceful, law abiding, and are not found in jails as a result of criminal activities.

Nevertheless, these false charges were hurled against them in a lower Portuguese court. However, legal counsel for the accused presented ample proof as to the exemplary Christian conduct of Jehovah's witnesses in Portugal. It was also explained that Jehovah's witnesses do not advise or encourage anyone to break a law of any government. Their publications explain that it would be wrong for a Christian to instruct another to refuse military service or to refuse to salute the flag.

Disregarding these facts, the entire trial proceeded in the atmosphere of a "dark ages" inquisition. The judges did not behave like impartial arbiters, but performed like prosecutors, inquisitors.

During the three-day trial, the public prosecutor did not produce one witness to substantiate his charges! The State submitted absolutely no evidence to prove the Witnesses guilty of any crime! Furthermore, the prosecutor made no attempt to cross-examine any of the defendants or witnesses for the defense. No rebuttal was

made by him. Actually, he presented no argument of any kind! Not a single piece of evidence was submitted to prove that Jehovah's witnesses were guilty of any crime!

The only fact proved in the entire proceeding was that the accused were gathered together to study the Bible. It is no wonder that even Portuguese lawyers called the trial "a mockery," "a sham" and a "miscarriage of justice."

Why Such Persecution?

Who is principally responsible for such persecution? It is the Roman Catholic Church. They have instigated the authorities in Portugal to persecute Christians who do not share their beliefs.

For years the Roman Catholic Church in Portugal has spread vicious propaganda against Jehovah's witnesses. For example, in the summer of 1963 a priest presented a series of TV programs in Lisbon misrepresenting Jehovah's witnesses. Later he published a book that did the same. Police raids on Jehovah's witnesses followed almost immediately.

Other countries recognize the church's responsibility. Last November 27 a commentator on the Danish radio said: "In Portugal as well as in Spain Jehovah's witnesses have for a long time been persecuted because the Catholic Church does not approve of the activity of the sect."

Because of this instigation by the Roman Catholic Church, an inquisition-type persecution has taken place throughout Portugal. Homes and meeting places have been invaded, possessions confiscated, and Jehovah's witnesses arrested. Some have been held for days, and even months, without being formally charged. Nor is this persecution lessening. It is gaining force, and in all parts of the country. Recently police invaded a Bible study group of thirteen adults belonging to the Lisbon-Chelas

Congregation. Of this group, six men and three women were taken to prison. After interrogation, which included questions relative to doctrines of the Catholic church, the men were beaten and the women subjected to filthy name-calling. Although released on bail, they were told that they would be prosecuted for attending an illegal meeting.

The Accused

Who are these "dangerous criminals"? Of those from the Feijó Congregation, one is a thirty-two-year-old mother. She has a daughter seven years old and a six-month-old baby who is breast feeding! Her lawyer is requesting permission for her to take the baby with her to prison.

Then there are two elderly women, aged sixty-eight! They also have been sentenced to jail. But in their determination to stick to what they know is right they are willing to serve the prison term.

Another mother, aged thirty-nine, has two children, ages twelve and eight. But she is now pregnant and expects to give birth within the time she will be in prison! Yet, she is expected to serve her prison term. Others will look after her children.

Another couple, a man and wife, have two children, one twelve years old and the other a small baby of fifteen months. Both husband and wife have been convicted to serve the same prison term. Their children will have to be cared for by others.

Another of the accused is forty-five years old, married, and has four children. He is firmly set on serving his jail sentence because he feels strongly against the miscarriage of justice. His family will lose his financial support. However, his spiritual brothers have offered to help.

Why do these Christians remain steadfast in the face of such unjust persecution? Because they know they have committed no crime. They know that in God's



Two sixty-eight-year-old Christians viewed by Portugal as a danger to the "security of the State." Why? Because they talk to other people about God

sight it is not a crime to study His Word, the Bible. It is not a crime to meet with other persons to learn the high standards of God so they can be better Christians, moral and law abiding. They know it is no crime to "love Jehovah your God with your whole heart and with your whole soul and with your whole mind" and to "love your neighbor as yourself," as God commands, and to gather together for worship, as Jesus Christ and the apostle Paul taught.—Matt. 22:37-40; 18:20; Heb. 10:24, 25.

Accountable to God

However, those who so unjustly persecute innocent Christians actually oppose God himself. As a prominent Law teacher of the first century, Gamaliel, said to those in authority: "Do not meddle with these men, but let them alone . . . otherwise, you may perhaps be found fighters actually against God."—Acts 5:38, 39.

Those who persecute innocent Christians in Portugal will have to answer to God Almighty himself for their debased actions.

Those who maintain integrity to God despite such persecution gain His favor now, and, continuing faithful to God, they will be rewarded with everlasting life in God's new system.—Matt. 5:11, 12.

STEPS TO EASIER AND BETTER LAUNDERING

"JIMMY, be sure you hang up your school clothes before you go out to play."

Jimmy's mother has just taken an important step toward an easier and better laundry. She knows by experience that her family's clothes are less difficult to clean and look new longer if they are not oversoiled when laundry day comes. Jimmy, too, is learning good habits of caring for his clothes.

When you consider the mammoth task of keeping a family in clean clothes, there is certainly good reason for seeking to improve the operation and make it easier. In an average-size family of five persons, for instance, there may be more than a thousand separate items that require washing each month. But how clean laundry is appreciated! What a treat it is to climb in between freshly laundered sheets, or to put on sparkling clean garments!

An Initial Step

An important first step in simplifying the work of doing the wash is to train members of the family to cooperate. For example, teaching children to change from their school clothes when they are going to romp around outside will preserve these garments from heavy soil, which is difficult to get out. And, as noted at the outset, inculcating within them the habit of always hanging up their clothes will contribute toward keeping wearing apparel neat and clean. The value of such



discipline in making laundering easier can hardly be overemphasized. But more can be done.

If there is a container—a hamper, basket, bin or perhaps a drawer—near the laundry center, every member of the family can be taught to deposit soiled things there. It might even be practical to work out a sorting plan of three or four groupings to be deposited into separate containers. This will help in preparing laundry loads, and will serve to educate the children concerning fabrics and what clothes can safely be washed together.

In addition, family members can be taught to empty their pockets, roll down their sleeves, fasten all hooks and eyes, turn down the cuffs and brush out any accumulation of dirt. Only after doing this should garments be deposited in the soiled-clothes containers. Fathers and teen-age sons can also help by taking the stays out of their shirt collars.

Members of the family can assist in making the laundry easier by never putting wet clothes in the dirty clothes hamper, as this may result in difficult-to-remove mildew. Also, it can be explained to them that wearing clothes until they are excessively soiled is no help, but only

makes laundering harder. It is better to change clothes more frequently. Further, family members can be encouraged to treat immediately any stains that they get on their clothes, since later these will be much more difficult, or even impossible, to remove. Following these suggestions will go a long way toward making laundering easier. Some families, however, do even more to lighten the task.

As a lesson in cleanliness and responsibility, some children are taught to wash out all their own socks and undergarments. Every night or so they are expected to do this washing before going to bed. One mother of four reports that, as a result of early training, her children have kept on doing this faithfully right on through their teen-age years. As youngsters grow older, they can also be taught to hand-wash their woolen sweaters and other items that require special care. You can be sure that children who are thus trained to help will have a greater appreciation for the job their mother does.

The Laundry Center

Having a convenient, well-equipped laundry center is another step toward making laundering easier. Wherever it is located, the site should be well lighted, well ventilated, easy to clean, cheerful and have at hand plenty of hot water. It is also important that supplies and equipment be arranged for convenience. Studies of washing operations in the home have shown that much time is wasted and much fatigue caused by poor organization in the work. Unnecessary steps, stooping, stretching, lifting and carrying of loaded baskets often make the job harder than it need be.

Therefore, all supplies, such as soaps, detergents, stain removers, bleaches, a measuring cup, spoon, and so forth, should be easily accessible. The washing

machine, if you have one, should also be right at hand, and a nearby deep sink or laundry tub is an important convenience. Also, having easy access to clothes baskets, a cart for transporting clothes, clothespins, and all the other necessary small equipment will speed the laundering job.

Thus, a desirable arrangement is that all soiled clothes be delivered by the family to where the laundering is done. Then, at that laundry center everything needed should be at hand to wash the clothes and return them spotlessly clean to their proper place with the minimum of effort.

Inspection and Pretreatment

A vital step toward a better laundry is to be sure that all belongings and loose soil are removed from the clothes before washing. Members of the family, if well trained, may have already assisted you in this. But even then, it is good to keep alert. An overlooked lipstick or crayon in a pocket can discolor other clothes in the wash. A single tissue handkerchief can deposit lint on a whole load, and some chewing gum may ruin a garment. It is also good to check for rips, tears and seam pullouts. Repairing these before laundering will prevent them from becoming worse in the washing process.

What if clothes are heavily soiled? Should this be ignored and the garments simply handled in the usual way? Not if you are interested in a better laundry. Use a moistened bar of soap or full-strength liquid detergent to treat soiled shirt collars, cuffs, the knees of children's play clothes and other dirty spots. Allow the soap or detergent to remain on the garment for about thirty minutes before laundering. Presoaking heavily soiled garments is a good practice, if the garments are not of a delicate fiber.

A satisfactory method is to agitate them

in the washing machine for a few minutes in warm water and a detergent. Or, soak them in a small container for about fifteen minutes, then swish the clothes around, extract the water, and add them to a normally soiled load of similar fabrics for regular washing. Overnight soaking is seldom advisable, since it gives soil a chance to be redeposited on the clothes.

Removing stains is also an important step to a better laundry. This should be done before the regular washing, because hot water and soap will permanently set many stains. Prompt action is the key. Cold water will remove most fresh stains, except grease, if it is used before the stain has had a chance to set. Of course, when you discover stains while inspecting clothes for washing, they may be several days old. Then what?

First, it is important to be able to identify the stain. Was it caused by fruit, meat juice, salad dressing, milk, blood, egg, cod-liver oil, ink, grease? Experience in dealing with stains often will help a person to determine this. If it is of a nongreasy nature, the stain may disappear when sponged with cold water or rubbed with a moistened bar of soap. Greasy or oily stains can be treated with solvents such as carbon tetrachloride, alcohol or turpentine. It is important to remember that protein stains, including blood, meat juice, egg and albumin, are set by hot water. So it is a safe practice never to use soap and hot water on a stain if its cause is unknown.

Before attempting to remove a stain it is also vital to know the nature of the fabric. Some cloth will "water spot," so it might be well to test water on an inconspicuous place, such as an unexposed seam or hem. When using a solvent, a similar test is important in order to make sure the solvent will not cause the dye to run, or in some other way damage the

garment. Be cautious. It is a good practice to be sparing in the use of a stain remover. In fact, if it is a fine garment, it may be best to have the stain handled professionally.

Sorting

Proper sorting of clothes into separate wash loads is a particularly vital step to a better laundry. Darker-colored items placed in the same load with white or lighter ones is often a cause of discolored or dingy clothes. Therefore, care must be exercised that garments of similar color and color intensity are washed together. Generally it is safe to assume colorfastness if there is more than one color in a garment. If there is question about an item, it is usually wise to test to see if its color runs. If it does, you will probably want to wash the item separately.

Another consideration is the amount of soil in the clothing. Lighter colors with the least amount of soil should make up the first wash loads, while moderately soiled and heavily soiled items should go into separate loads. Carelessness in this regard can also result in a dingy laundry.

The weight and construction of fabrics also needs to be considered. Understandably, delicate lingerie and summer sheers should not be washed with, or for the same length of time as, heavy dungarees or sturdy sheets. And since the construction of fabrics differs so much today, being able to identify different ones will prevent many laundry problems. For instance, cottons, linens and certain synthetic fabrics such as dacron can stand up to higher water temperatures and stronger detergents than can silk, wool and many man-made fibers. It is necessary to consider this to do a good job of your laundry. It is, therefore, a wise practice to check washing instructions on garments when purchasing them.

Obtaining a Clean, Bright Laundry

After dirty clothes have been inspected, pretreated for stains if necessary and sorted into appropriate loads, they are ready to be washed. The first consideration in the washing process is water hardness. Hard water contains substances that will react with soap and cause a scum that can ruin a laundry. If it is very hard, you might find it advisable to have a water-softening system installed. Or you can purchase a packaged water conditioner that can be added in proper amounts to each batch of wash water. Since modern detergents do not react with hard water as do soaps, they also are valuable in obtaining a clean, bright wash.

Another important consideration in the washing process is water temperature. Generally speaking, the hotter the water the better the cleaning. However, delicate fabrics such as wool, silk and most synthetic fibers should be washed only in warm water, from perhaps 90° F. to 100° F. When cottons and linens are washed in water above 140° F., or at the point where it is too hot to touch, their colors tend to lose brightness. White cottons and linens can be washed at higher temperatures, but, then, shrinking may become a problem. For very dirty or contaminated clothing, washing in water up to 160° F. or more may be advisable. The heat not only will assist in getting the dirt out but will kill most of the germs as well.

Using a proper soap or detergent for the job is also important in obtaining a bright, clean laundry. Keep in mind that a soap advertised for use on delicate fibers is

probably "unbuilt," meaning it has no laundry alkalies added. On the other hand, soaps designed to get really dirty clothes clean need such additives and so are harsher. Soaps are generally less expensive than detergents, but in certain instances, as in the case of hard water, use of the more expensive detergents is advantageous. To determine what is best for your wash, a little experimenting is generally required.

Many persons also use chlorine bleaches to brighten their laundry. But care should be exercised to rinse it all out, since chlorine left in a garment is harmful both to fabric and to the skin. Chlorine bleaches should never be used on wool, silk or most synthetic fibers. Nor should they be used when rust is a problem, for chlorine reacts chemically with rust deposited on clothes, and can weaken the fiber and cause pinholes in the clothing. Therefore, an oxidizing bleach, such as hydrogen peroxide or sodium perborate, would be preferable. Of course, clothes dried outside may receive all the bleaching they need from the sun.

A final major consideration in getting your clothes clean is mechanical action. While this is often underestimated, the fact is that mechanical action is as important as any chemical action produced by the detergent solutions. Thus, persons who still rub and beat their clothes at a nearby stream are employing the fundamental principle in getting clothes clean. So do not underrate good mechanical action. This, coupled with others of the steps suggested above, will do much to help you realize easier and better laundering.

HIGH COST OF BUSINESS LETTERS

✓ The cost of writing business letters varies from country to country, depending on wages for secretaries and typists, and so forth. But recently *The Royal Bank of Canada Monthly Letter* said that "the estimated cost per letter, for secretarial work, indirect labour, materials and postage, ranges from \$2.97 in top management to \$1.43 when the letter is dictated to a machine and transcribed by a pool typist."

Government of the Bahamas Changes Hands

By "Awake!" correspondent in the Bahamas

ON December 1, 1966, the colony of the Bahamas was thrown into a frenzy by the surprise announcement that there would be a general election on January 10. Thousands of people scrambled to register in the few days remaining. Events brought a surprise outcome.

Of the four political parties, the United Bahamian Party is made up essentially of the same group that controlled the government for the past 300 years. The other parties are the opposition Progressive Liberal Party, the National Democratic Party, and the Labor Party. All parties threw their campaign machinery into immediate action.

Interest in the election ran high, with many groups gathering in public parks, in narrow streets and elsewhere to discuss the probable outcome. Unprecedented campaigning was done by all the candidates.

Three burning issues dominated: Opposition parties charged that ministers of the government were using their positions to enrich themselves by awarding government contracts to their own business firms. Secondly, there was objection to the government's permission of legalized gambling in the islands, on the grounds that it provided a haven for undesirable elements from the United States and elsewhere. Finally, much was said about electoral boundaries' being unfairly distributed on the basis of land area and not on population.

The controlling party made no major attempt to refute the charges, pointing out, instead, that the booming tourist industry had raised living conditions over the past few decades.

Election day was quiet and uneventful. After the polls closed, the streets were almost deserted. People were crowded around radios, listening to the returns. By mid-evening it was becoming obvious that the confident ruling party was not sweeping back into office, as many expected. Instead, it began to dawn that the results would be very close.

At the end of the evening a dilemma developed. The results read: United Bahamian

Party, 18 seats; Progressive Liberal Party, 18 seats; an independent, 1 seat; the Labor Party, 1 seat, and the National Democratic Party, none. A deadlock. Unless something could be done to break it, another election would have to be held; something that neither party wanted for fear of losing seats they had gained. Matters rested in the hands of the independent and Labor members. After a few anxious days, they made their decisions. The Labor member decided to throw his lot in with the Progressive Liberal Party and the independent member agreed to become the neutral speaker of the House of Assembly. This meant that the Progressive Liberal Party had a majority of one seat and that, after 300 years, control of the Bahamas had finally changed hands.

The winning party is a Negro party, the population of the Bahamas being, in fact, about 85 percent Negro. Thus the days following witnessed the appointment of thirty-six-year-old Lynden O. Prindling as premier, the first Negro to occupy this high office. Ten of his colleagues subsequently were appointed ministers of the new cabinet, all comparatively young men, the average age being forty-two.

Then came the opening ceremonies of the two legislative bodies, the House of Assembly and Senate. The representatives paraded into the House of Assembly with traditional British pageantry, decked in top hats and tail coats and preceded by the speaker of the house in his official robes and glistening white wig, with a young man carrying the official symbol of regal authority, the mace.

The representatives were summoned to meet the governor in the Senate chambers, where he delivered a speech prepared for him by the majority party. In it he stated that the new government would continue to put great emphasis on the tourist trade. However, it was their aim to do everything possible to encourage small industries and attract investors from outside the colony. The week ended with many official parties and celebrations, and the people settled back to observe just what this change of hands in government would mean to them.

Will SPAIN

Soon Have

RELIGIOUS LIBERTY?

ON December 14, 1966, the Spanish electorate, in a referendum, overwhelmingly voted approval of a new constitution that would allow for the modifying of many of Spain's laws, including those dealing with religious liberty. But even prior to the national referendum, the Spanish Supreme Court ruled favorably in several cases involving Jehovah's witnesses and the issue of religious liberty.

One such case raised the questions: Is it against the law in Spain to gather together in small groups to comment on the Bible? Does the meeting become illegal when the Bible commentary does not agree with the teachings of the Roman Catholic Church? Although the case did not come before the Spanish Supreme Court until October 1966, it was actually back in 1963 when it all began.

The Málaga Case

That year police inspectors in the southern resort city of Málaga visited a boardinghouse owned by Francisco Alonso Valle and his wife Esperanza. They were accused of "holding unauthorized meetings with some children and adults in attendance, in which the Bible was interpreted, and the magazine '*La Atalaya*' [*The Watchtower*] was read, for the purpose of making converts on behalf of" Jehovah's witnesses. Their house was searched and their two small children, ages eight and four, were fingerprinted and registered with the police.

Besides those two adults, three others

were involved in the Málaga case. The police charged these three with "being organizers of such meetings," during which "the most questionable paragraphs of the Bible were interpreted by Mr. Fernández." Fernández, a father of two small children, was so harassed by police at the barber-shop where he worked that he finally lost his job.

The provincial governor of Málaga then fined four of the accused 500 pesetas each, and José Fernández was fined 2,000 pesetas (\$33.33) for being a second offender. (Less than a year before, on April 3, 1962, he was routed from bed after midnight at pistol point in a roundup of Witnesses in Málaga. Along with others, he spent fifteen days in jail in lieu of paying a fine.)

An appeal was made to the Minister of the Interior, but this was rejected. It was charged that the Witnesses had carried on a work of proselytism beyond the limits of private worship allowed in Spain and so had "threatened the spiritual unity of Spain."

The five accused appealed to the Su-

preme Court. On October 20, 1966, the High Court struck down the action of the local government. It ruled that, when Jehovah's witnesses gather together in a private home and comment on the Bible, it is taken for granted that the commentary will be in accord with their understanding of doctrine professed in common. Such expression, the Court said, could not properly be included "within the concept of proselytizing propaganda."

The High Court noted that it had approved penalties involving a "multitude of previous sentences"* against Jehovah's witnesses, since it felt that the law (then in force) prohibiting open exhibitions of one's religious beliefs had been violated.

The Supreme Court ruled that such "meetings without previous government authorization" do not violate Article 1 of the Order of July 20, 1939, as sustained by the Ministry of the Interior. The Court pointed out that the definition of a "public meeting" is one in which more than twenty are present, as established in Article 2 of the Law of June 15, 1880, and that "the attendance of twenty or more persons at the meetings held has not been proven."

Accused of Being a "Director"

Jehovah's witnesses have not been allowed as yet to organize themselves legally in Spain. Spanish law holds that any director of an illegal organization is criminally responsible before the law. Therefore, on November 14, 1966, the Supreme Court was asked to determine whether one is a director of Jehovah's witnesses when it has been established that he is not only a member of this organization without legal status in Spain but also (1) is a spe-

cial pioneer minister, (2) attended assemblies of Witnesses in Milan and Seville, (3) participates in proselytism by means of house-to-house visits, (4) accepts contributions and (5) conducts meetings with others in private homes to read and comment on passages of the Bible.

The case began when four Witnesses were arrested on January 21, 1964, while in ministerial service. They were kept in jail all night. The next day a pioneer minister of the Granada congregation, José Luis Pérez, visited the prisoners to see if they needed anything. He, too, was arrested. The police demanded that he reveal the name of the overseer. When Pérez refused to betray his Christian brothers, he was slapped in the face and beaten with a shoe. After several days he and the others were released. Later, however, eighteen-year-old Pérez was indicted as being the director of the illegal organization of Jehovah's witnesses in Granada.

The case was first heard on October 30, 1964, in the Court of Public Order. The Tribunal ruled that the organization of Jehovah's witnesses must indeed be considered illegal; the accused, however, could not be held liable unless it was established that he was a director of the Witnesses, and "it has not been demonstrated that the title of Special Pioneer of which he boasts is of such a nature."

Dissatisfied with the Court's exoneration of the accused, the prosecuting attorney appealed the decision to Spain's Supreme Court. The prosecutor argued that the lower court had considered Pérez "simply as a member, in spite of his category" of special pioneer and in spite of his having attended assemblies of Witnesses. The government prosecutor demanded that Pérez be held criminally responsible, saying that he is "a member with relevant responsibility, and without having the position of director, exercises

* During the past three years the Spanish Supreme Court has upheld the convictions of 38 of the 50 witnesses of Jehovah who appealed sanctions received from governmental authorities for participating in various facets of their religious worship.

functions that can be considered similar to those [of a director]."

This was the second time that the Supreme Court had considered the same charge against one of Jehovah's witnesses. As in the previous case, the judges acquitted the accused. The decision pointed out that the prosecutor himself had admitted in his brief that the accused was not actually a director of Jehovah's witnesses.

The Ciudad Real Case

Still another case involving Jehovah's witnesses was considered by the Supreme Court on November 16, 1966.

The place was in the provincial capital of Ciudad Real; the date June 10, 1964. Two young women, Santiago Sánchez Valdepeñas and minor Encarnita García Villaraco, boarded a bus that would take them back to their home in a village after a day in the city. Police agents boarded the bus and arrested the women. Then the police subjected them to an intense interrogation, lasting from 8 p.m. to 4:30 a.m. the following morning. Each was fined 2,500 pesetas (\$41.67) for "belonging to the sect 'Jehovah's Witnesses'" and for "making trips to this Capital, to carry on proselyting activities for the mentioned sect."

The same night police authorities rounded up three others suspected of being Jehovah's witnesses; these, too, were subjected to the ordeal of night-long interrogations, resulting in fines of 2,500 pesetas for each one.

Police reported to the Ministry of the Interior that those who had been fined "belong to the sect called 'Jehovah's Witnesses,' and carry on a work of proselytism in its behalf by means of visits to private homes, facts that were recognized by the very accused in the declarations given." The Interior Ministry upheld the

five fines imposed, "having in mind that the very ones sanctioned recognize that they have observed such conduct." The case was appealed to the Supreme Court.

The question before the High Tribunal was whether one's admission during interrogation that he is a minister of Jehovah's witnesses is in itself basis for incrimination. The Court observed that, "apart from the individual interrogations," the police affidavit "had been drawn up without any other activity or effort, neither documental nor by witnesses, either direct or referential, which could serve as a verifying element."

How would the High Court rule? Just nine months before in a similar case the Court held that the police need present no "witnesses" nor a "confession" of any kind in order to administer sanctions. Now, however, the Tribunal perceived, "not only imprecision" in regard to the police investigation, but a complete "absence" of proof, which is necessary "in any case in order to consider as true the facts upon which the assumption is based." From the "interrogations, only a personal conviction is deduced," said the Court. As to the charge of public proselytism, it said, "not in any case is verification achieved nor does the affidavit even try to do so." The five accused were thus acquitted on the basis of lack of evidence.

Arévalo vs. the Governor of Alicante

A minister of Jehovah's witnesses, Antonio Arévalo García, was calling on people in his neighborhood on November 25, 1963, to offer a free home Bible study. At one home a man answered the door and identified himself as a police agent. He requested that the minister call by police headquarters the following day for interrogation. Later Arévalo was fined 250 pesetas by the provincial governor, on charges of proselytizing.

In this case the Supreme Court upheld the fine imposed upon the minister. Its decision, handed down on October 22, 1966, came prior to the voters' acceptance of the new constitution, which will now serve as the basis for modifying many of Spain's laws. Due to the precedent set in dozens of previous cases, the judges of the High Court ruled that "as long as the precept is not modified" they would continue considering the public display of religious beliefs as proselytism and a threat to the "spiritual unity of Spain."

Will It Lead to Religious Freedom?

The new constitution that was accepted in the national referendum of December 14 lays the groundwork for a series of laws. Of special interest to Jehovah's witnesses is the modification of Article 6 of the Spanish Bill of Rights dealing with religious liberty. The new revision states that "the profession and practice of the Catholic religion, which is that of the Spanish State, will enjoy official protection." But it adds that "the State will assume the protection of religious liberty, which will be guaranteed by efficient juridic guidance, which at the same time must safeguard morals and the public order."

The religious freedom bill has now reached the point where it is considered "proposed law." The law would allow for meeting together if an organization legalizes itself according to the law. It would be necessary to obtain special permission anytime a meeting is held outside of the established meeting place. So the question remains to be answered if the proposed bill becomes law, Will it really bring about religious liberty or will it result only in a strict control of non-Catholic worshippers?

The proposed law classifies as "especially injurious" acts of "illegitimate persuasion with the purpose of gaining members for a determined confession or to deviate them from another." Also, the usual references are made to not disturbing the peace nor offending the "public order."

Meantime, fines are still being imposed upon Jehovah's witnesses. On November 26, Rafael Gamo López was called in to the *Dirección General de Seguridad* in Madrid and, after interrogation, was fined 1,000 pesetas for proselytism. The case was appealed to the Ministry of the Interior. The Interior Ministry rejected the appeal, stating that, "with your acts of publicly expressing your religious ideas, you wound the sentiments of your neighbors, who observe the Catholic religion." The Ministry thus held that the Witness had violated the Law of Public Order, trying to "break the religious unity of the Spaniards." The Ministry of the Interior handed down this decision on February 11, 1967, long after the referendum of December 14, accepting the new constitution.

On February 28, 1967, the Spanish Supreme Court handed down another judgment dealing with two of Jehovah's witnesses. The judgment upheld the fines of 5,000 pesetas each (\$83.33) on the grounds of "propagation of ideas and proselyting activities, distributing propaganda from house to house, in the capacity of a pioneer minister of . . . 'Jehovah's Witnesses.'"

So it appears that in practice the attitude of the authorities has not changed very much. Jehovah's witnesses will have to wait to see just what the proposed law will be like in its final form. *Awake!* will be pleased to keep its readers informed.

American Chiefs of State Meet in Summit Conference

By "Awake!" correspondent
in Uruguay



PUNTA DEL ESTE, Uruguay, normally a quiet summer vacation attraction for tourists, was suddenly catapulted into the headlines throughout the world. This resort city of 5,000 local citizens is on the Atlantic Coast about eighty miles east of the capital city of Montevideo. It served as an ideal location for the summit conference of heads of state representing the American nations that are members of the Organization of American States (OAS).

The OAS is an international organization of American nations designed to help develop and protect the mutual interests of its members. It is now working for closer unity. Twenty of the twenty-one member nations were represented at this three-day conference, April 12-14, held in the San Rafael Hotel, which converted its gambling casino into a conference hall, called "Hall of Americas."

Security Measures

Elaborate preparations began long before the summit meeting was scheduled to begin. A housecleaning for Punta del Este brought improvements in the streets; weeds, brush and some trees were cleared away from all main highways and avenues to eliminate possible hiding places. Dark areas were well illuminated.

Over 15,000 soldiers patrolled the entire area. Many were stationed within sight of one another along the entire highway

from Carrasco Airport, in Montevideo, to Punta del Este. Hundreds of well-trained "shock troops" and armed jeeps and other vehicles were ready to quell any trouble that might arise. Navy ships and frogmen patrolled the sea

and beach area.

It was said that over 7,000 police were also on hand to direct traffic, guard the residences of visiting presidents and officials and to maintain a heavy guard around the San Rafael Hotel. Some forty sharpshooters, reports indicated, guarded the house where President Johnson stayed, after having carefully examined every tree and object for several acres around the area.

Since the meetings were not open to the public, only OAS employees, guards and newsmen were allowed in the area, and these were carefully screened.

Informing the World

To inform the world of what was happening at Punta del Este elaborate equipment was installed that was said to be capable of transmitting up to 3,500,000 words a day. Hundreds of newsmen were ready to send a stream of news out of Punta del Este to all parts of the earth by means of radio, teletype, air express, color video tapes, and so forth.

The pressroom, adjacent to the Hall of Americas, had been set up in three weeks and equipped to provide up-to-the-minute news releases in English, Spanish and Por-

tuguese. From here one could watch and hear the entire summit meeting over six closed-circuit television sets. Some loud-speakers carried the speaker's voice direct, while others carried translations.

The Conference

As each head of state arrived at the Carrasco Airport the national anthem of his country was played, and he made brief comments before proceeding to Punta del Este by car, private plane or helicopter. Upon his arrival, for example, President Onganía of Argentina drew attention to the pope's involvement in world affairs, commenting: "At the present moment, when our course is marked by words of the Pope, every part of America has an enormous responsibility."

On traveling to the Hall of Americas, about three miles from Punta del Este, the presidents were accompanied by assistants and security officers and siren-blowing motorcycle patrolmen. A trumpet sounded to announce each chief of state's arrival at the hall; then he proceeded past the honor guard and hurried to the meeting hall, where each took a seat at a desk marked with a nameplate for his respective country. The heads of government sat in a circle in alphabetical order by country.

The meeting opened with a welcoming address by the host, President Oscar D. Gestido, of Uruguay. He stated that we are now "facing one of the most convulsive moments in man's history" and that "the survival of this western civilization depends on not nourishing the seed which has destroyed so many other civilizations." There are two alternatives, he declared: "Survival together, or destruction together."

Before the visiting chiefs of state were permitted to speak, attention was first directed to a special message from Pope

Paul VI, the influence of whose church is felt in both national and private affairs throughout South America. In the message he expressed keen interest in the Punta del Este meeting and offered the aid of the Roman Catholic Church, saying: "Aware of the inexhaustible resources of which it is the depository, the Church wishes, as it has done up to the present, to proffer its aid, in a spirit of service to individuals and to society." But he did not mention that the church's "inexhaustible resources" had been drained from the people themselves or that the present needs of the people are, in many respects, a result of exploitation carried on with the connivance of the church.

After sending a message of acknowledgment to the pope, the program continued, with the chiefs of state speaking in alphabetical order by country. President Onganía of Argentina was first, and, among other things, he referred to "the publication of the encyclical of His Holiness Pope Paul VI, on the Progress of Peoples," and further elaborated on the points therein as being good guidance for the OAS regarding economic and social progress.

In their discourses, the heads of state reviewed the various problems and conditions in their respective countries and made comments on their needs. They dealt with the need for a common market, free trade, exports of coffee, cotton and sugar, with overcoming poverty, the development of isolated areas, the construction of highways, bridges and schools, and with insect control, to mention a few of their points. Also, they discussed the need for better living conditions, more education, tax exemptions on exchange of products between member nations, improving sea-ports and the production of more food.

President Johnson of the United States preferred to be last on the program and yielded his turn to speak to the other gov-

ernment heads. In his discourse President Johnson stressed the need for unity and then outlined goals to be accomplished during the coming years. Finally, he urged building more schools, hospitals, roads, developing more trade, tax reforms, cleaning out red tape and acting "with the sense of urgency our times require."

The concluding session on the third day lasted little more than half an hour and brought the end of the summit conference. It consisted of reading the "Declaration of the Presidents of the Americas," the ceremony of signing the declaration and the closing remarks by the Uruguayan president. All signed the declaration except the president of Ecuador, who felt that it was inadequate. This declaration summed up the goals for the OAS, which highlighted plans for inaugurating a Latin-American common market by 1970. The main features of the new market would be a lowering of protective tariffs among its members and other unifying steps such as establishing a common currency.

The meeting ended and the heads of state began to return to their respective lands.

Impressions

Not everyone rejoiced over the summit conference. The walls of some buildings here were crudely painted with signs, "Go home Johnson." University students marched in protest, some gave anti-American lectures and others locked themselves in the university.

To some observers the conference was a "presidential show," hardly worth the tremendous expense involved in holding the meeting. They saw little, if anything, actually accomplished. The newspapers throughout much of Latin America were skeptical about the results of the conference, a Brazilian newspaper calling it "nothing but words, timid words."

One reason why some felt that a dark cloud hovered over the conference was the refusal of the United States Senate Foreign Relations Committee to grant President Johnson a blanket authorization for Latin-American aid. Hence the United States president was viewed as being evasive, telling the Latin chiefs of state that he would "try" to support their new common market with more financial aid. In the views of some, President Johnson offered Latin America more sympathy than actual help. As one observer put it, President Johnson "dangled a carrot before a meat-eating continent."

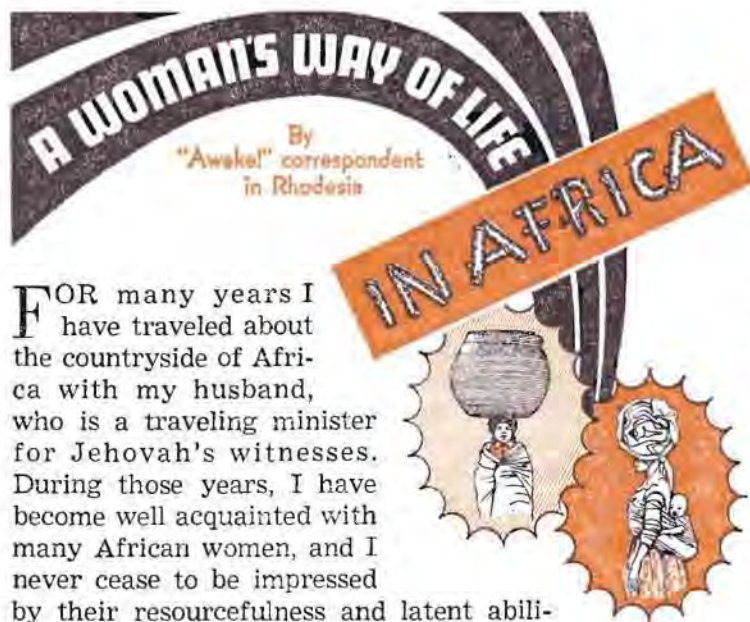
Thus for many it was obvious after the first session that development of Latin America and its common market will depend mainly on the leadership and exertion of the Latin countries. This was pointed out by the president of Chile who, after noting that "legitimate expectations" of United States aid have not yet been fully met, added: "No external aid can replace our own effort." And President Díaz Ordaz of Mexico later declared: "The integration of Latin America must be an exclusively Latin-American process. . . . We must pool our own efforts and imaginations and resources."

Differences of resources and political systems among the Latin countries were viewed by some as formidable problems for economic integration. Success will require the overcoming of separatist habits of a century. As President da Costa e Silva of Brazil put it: "The hopes for progress, freedom and peace cannot depend on a simple call to reason or on material incentives. It is essential to overcome selfishness."

It is significant to Bible students that not one of the heads of states or the pope gave consideration to God's kingdom as the hope for a better order, the kingdom

for which Jesus Christ taught his followers to pray. (Matt. 6:9, 10) Interestingly, Punta del Este has also been chosen as a convention city for one of Jehovah's witnesses' "Disciple-making" District Assemblies, November 23-26, 1967. By way of

contrast, this convention will call attention to God's purpose to use his kingdom to end all wickedness, wars and hatred and to establish a new order of love, peace and perfect health and enduring righteousness. —2 Pet. 3:13; Dan. 2:44.



FOR many years I have traveled about the countryside of Africa with my husband, who is a traveling minister for Jehovah's witnesses. During those years, I have become well acquainted with many African women, and I never cease to be impressed by their resourcefulness and latent abilities. The woman that lives in the countryside, known as the reserves in Rhodesia, does not have the conveniences that city women have, and she does not have some of the discomforts that style-conscious city women feel compelled to endure.

When a city woman in Europe goes shopping, it is not long before her feet are aching and she wishes she could sit down and take her shoes off. On top of that her arms feel as if they are ready to drop off from carrying her many purchases. The African woman in the reserves does not have this experience when she goes into town to shop.

Although she may have to walk several miles to town, her feet are not suffering

from cramped shoes, because she prefers the freedom of walking barefoot. If she has shoes, they will be practical rather than stylish, and they will very likely be inside her shopping basket most of the time. Her arms do not become tired from carrying her purchases because she puts them in a basket that she carries on her head. This leaves her arms free. While walking to and from town she balances this basket, which may weigh as much as seventy pounds with its contents, on her head. At the same time her

hands are busy doing some knitting to pass away the time.

If her baby needs attention, she will promptly sit down on the ground and breast feed it without a thought about what passersby may think. No one pays attention to her, as this is a common sight. When she has finished feeding the baby, she will swing it by its arms onto her back, where it is tied securely to her body by means of an outsized bath towel. The baby likes it there and will generally fall asleep promptly. She can proceed on her way without the inconvenience of keeping one hand busy pushing a baby carriage.

In her basket will be cabbages, bags of sugar, salt and other assorted items. In all probability she will also have a blanket, a cup and a bowl, because she may spend the night with a relative in town. The African in town can accommodate an amazing number of country relatives, if they bring with them these meager essentials for eating and sleeping.

The Daily Menu

For the African woman in Rhodesia there is no problem in deciding what to prepare for dinner. All her life she has eaten *sadza*, and that is what she prepares every day. *Sadza* is a porridge made of maize cooked to a consistency so thick that when it is rolled in the hand it resembles a well-cooked potato. She grows the maize in her own garden and pounds it into the fine meal needed for making *sadza*.

Each person at mealtime rolls a bit of *sadza* and dips it into the common bowl, which contains meat, fish or vegetables. It is then popped into the mouth. She and her family regard *sadza* as being delicious and never seem to tire of it. If unexpected visitors arrive, they can join the family by rolling up some of the *sadza* and dipping it in the pot with the rest of them. Utensils and plates are unnecessary, which means the African woman has few items to wash after the meal is over. This is just as well because she has to carry all the water for dishwashing from a stream that may be as much as a mile from her village.

Do not think of a town or hamlet when I say "village." That is not the meaning of a village here in the reserves of Rhodesia. Instead, a village is the equivalent of a small farm in Western lands. The African man and wife will not build just one house for their family but a number

of huts. Besides them and their children, a family may include grandparents, uncles, aunts, cousins, in-laws, nieces and nephews. These make up the village. With so many members in the family, there are lots of hands for carrying water, chopping wood, hoeing the maize and doing the many other chores that are part of African village life.

Capable Worker

From her own land the African woman gathers reeds and grasses for making the mats upon which the family sits and sleeps. She also makes the baskets they use in the field and at home, some of which are woven so tightly that they can hold water. The making of hats, table mats as well as the thatch roof of the house is within her capabilities.

She knows the right kind of earth needed for making pottery and brick for the hut, as well as how to bake the brick. Huts made of this brick are attractive and durable. She also takes earth and plasters it on the walls of the hut, and she knows how to prepare it so that it can make a hard, smooth surface for the floor.

If you were to take a walk with one of these women, she could give you a lesson in botany. She can point out plants, roots and herbs that can be used for sores, upset stomach and other ailments. She knows which fruit, plants and roots are good for food and which are not. Her keen eye will also spot a snake hanging in a tree or coiled up in the grass, although it might take you several minutes to spot the camouflaged snake even when she has told you where to look.

Latent Ability

There is latent ability in an African woman that can be aroused when Jehovah's witnesses call and conduct a Bible

study with her. When she responds with the desire to know more about the true God and to share with others the knowledge she gains from the study, she makes remarkable intellectual progress. If she is illiterate, as many are, she will apply herself in the reading and writing program carried on by the local congregation of Witnesses. Whether she is sixteen or sixty years of age, she is usually able to learn to read the Bible within a period of six months to a year. Before very long she is helping others to learn the life-giving truths contained in the Scriptures.

When an African woman takes up the ministry as one of Jehovah's witnesses, she is able to overcome easily the problem of people who are too busy to listen to her. Usually two will call on a householder; and if the householder is busy plowing, hoeing, grinding maize, cooking *sadza* or doing

some other household chore and honestly tells them that she has no time to listen, one of the women ministers will take over the work the woman is doing so she will be free to listen to what her companion has to say about God's Word.

Although a woman's way of life in the African countryside may be very different from that of women elsewhere, she manifests fine capabilities necessary for her way of life. Even if she is illiterate, she is not stupid. When she is given the incentive and the opportunity to read and write, she does remarkably well. The rapidly increasing numbers of Jehovah's witnesses among these women is clear testimony to their latent abilities. To know them as I have and to see their zeal for Christian truths, after having been instructed in them, is a real inspiration.

Greetings from Prison

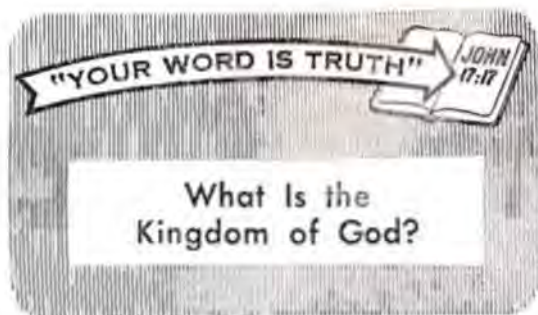
● A traveling minister of Jehovah's witnesses in Greece relates the following: "We were making calls from house to house in a rural territory. At one home we met the householder and his wife. When the Witness presenting the sermon mentioned studying the Bible, the man asked: 'Do you mean the Holy Scriptures?' Answering 'yes,' my companion went on to give more explanation. The householder showed himself polite, offering to bring chairs for us to sit down. We continued the discussion and learned that this man knew much about Bible truth, apparently from some previous contact with Jehovah's witnesses. Out of curiosity, we asked him about the matter.

"He explained that because of holding 'leftist' political beliefs in 1948, he had joined the ranks of guerrillas fighting the government. When the insurgency collapsed, he had retired along with other fighters to Czechoslovakia, which is now behind the Iron Curtain. Nevertheless, missing his family, he tried to repatriate to Greece. He visited the Greek Consulate, but without success.

"On leaving the Consulate, however, he was arrested by security agents on the charge of espionage. It seems that the Consulates were considered places of spying activity. Despite his efforts to prove his innocence, he was sentenced to fifteen years' imprisonment. While in prison he met quite a number of Jehovah's witnesses. Living with these Christians all during his prison term, he learned many things about God's Word of truth.

"When he finally was to be released, the Witnesses who were still confined told him that upon his return to Greece he would be called on by Jehovah's witnesses. They encouraged him to accept further assistance and to associate with them. Also, they asked him to convey their love to their Christian brothers when he met them. He was amazed to see his fellow prisoners' words accomplished by the call we were now making.

"We thanked him for the love conveyed to us, and, after leaving a Bible-study aid with him, told him that we would assuredly give him further aid in understanding the Holy Scriptures."



WHEN you read the Bible accounts of the life of Jesus Christ you cannot help being impressed by the prominence that he accorded to God's kingdom. The kingdom was the theme of his message, as he himself said: "Also to other cities I must declare the good news of the kingdom of God, because for this I was sent forth." (Luke 4:43; 8:1) This expression, "the kingdom of God," is used some seventy times in the so-called New Testament, and in the four Gospels Jesus spoke of the Kingdom over 110 times. He considered it of such consequence that he taught his followers to pray for God's kingdom to come and his will to be done on earth.—Matt. 6:9, 10.

Since such importance is placed upon the kingdom of God, it is only proper that one should desire to know exactly what it is. To ascertain this, please locate your own copy of the Bible and turn in it to Isaiah chapter nine, verses six and seven. If yours is the *Authorized* or *King James Version* you will notice that the prophecy about the promised ruler reads: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom."

Notice that the rule of this promised

king is termed a "government." Yes, the kingdom of God is a government under the administration of God's Son, who was foretold to be the "seed" or descendant of the Judean King David. (Ps. 89:35-37; Jer. 23:5) Jesus Christ proved to be this promised one, even as God's angel announced before his birth: "This one will be great and will be called Son of the Most High; and Jehovah God will give him the throne of David his father, and he will rule as king over the house of Jacob forever, and there will be no end of his kingdom."—Luke 1:32, 33.

Jesus Christ, however, was not to be an earthly king, sitting upon a material throne as did his forefather David. No, but after proving his worthiness to be king by keeping integrity to God's sovereignty until death, God raised him from the dead so as to rule from the heavens. (Ps. 2:6-8; 110:1, 2; Heb. 10:12, 13) During his earthly ministry Jesus emphasized that the kingdom of God was to be heavenly. In fact, he told the Jewish high priest: "You will see the Son of man sitting at the right hand of power and coming on the clouds of heaven."—Matt. 26:64.

Since it is heavenly, God's kingdom therefore has no connections with the political governments of this world. Jesus explicitly told one worldly governor: "My kingdom is no part of this world. If my kingdom were part of this world, my attendants would have fought that I should not be delivered up to the Jews. But, as it is, my kingdom is not from this source." (John 18:36) On one occasion Jesus withdrew to an isolated place in order to avoid a popular draft to make him an earthly king.—John 6:15.

Although Jesus Christ is the principal ruler in the kingdom of God, persons are taken from among humankind to join him in his Father's heavenly kingdom. (John

14:2, 3) Nineteen centuries ago when Jesus was finishing his earthly life, he indicated that he would take the first prospective members of God's heavenly government into a covenant for that kingdom, saying to his faithful apostles: "I make a covenant with you, just as my Father has made a covenant with me, for a kingdom, that you may eat and drink at my table in my kingdom."—Luke 22:28-30; 2 Tim. 4:18.

What capacity, it may be asked, do these enjoy with Jesus in the kingdom of God? It is an exalted one, being privileged to share closely with Jesus in the work assigned by his Father. Describing those that are taken into the covenant "for a kingdom" and who prove faithful, the Bible says: "They will be priests of God and of the Christ, and will rule as kings with him for the thousand years." (Rev. 20:6) Yes, those taken to heaven rule with Jesus Christ. They serve as kings and priests with him.—Rev. 3:21; 2 Tim. 2:11, 12.

However, Jesus indicated that there would be only a limited number that would be taken into the covenant "for a kingdom" to be rulers with him. He referred to them as only a "little flock." (Luke 12:32) Later, the resurrected Lamb of God, Jesus Christ, showed in a vision to the apostle John how many would be associated with him in the heavenly kingdom. John wrote: "And I saw, and, look! the Lamb standing upon the Mount Zion, and with him a hundred and forty-four thousand having his name and the name of his Father written on their foreheads. And they are singing as if a new song before the throne . . . and no one was able to master that song but the hundred and forty-four thousand, who have been bought from the earth."—Rev. 14:1, 3.

This heavenly kingdom of God will assure that God's will is done on earth, even

as is stated in the prayer Jesus taught his followers. (Matt. 6:10) The appointed king Jesus Christ will see to it that the Kingdom's earthly subjects are blessed with peace, as the prophecy shows: "In his days the righteous one will sprout, and the abundance of peace until the moon is no more. And he will have subjects from sea to sea and from the River to the ends of the earth."—Ps. 72:7, 8; Isa. 11:6-9.

In order for God's kingdom truly to bless righteously disposed peoples, this earth must be rid of all the selfish governments that have oppressed humankind for so long. And, happily, this will be accomplished! God's Word foretells: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." (Dan. 2:44, AV) Truly, the kingdom of God is mankind's only hope for lasting peace and happiness! With good reason Jesus Christ encouraged: "Keep on, then, seeking first the kingdom."—Matt. 6:33.

Can you answer these questions? For answers, read the article above.

(1) How is the importance of God's kingdom highlighted in the Bible? (2) What is it proper for us to want to know, and what information does Isaiah's prophecy give? (3) Who proved to be God's promised ruler foretold in Bible prophecy? (4) How do we know that God's kingdom is heavenly, and not earthly? (5) What evidence is there that the Kingdom has no connection with political governments of this world? (6) Will others from the earth be with Jesus in the heavenly kingdom? (7) In what capacity do those taken into the covenant "for a kingdom" serve? (8) How many persons are taken into the covenant "for a kingdom" and enjoy heavenly life with Jesus Christ? (9) What purpose will God's kingdom accomplish toward the earth? (10) What will God's kingdom do to all selfish human governments? So what encouragement of Jesus should we heed?



Abortion Epidemic

◆ The eighth conference of the International Planned Parenthood Federation meeting in Santiago, Chile, April 12, was told that 15,000,000 to 20,000,000 women undergo induced abortions each year to avoid unwanted pregnancies. The number of illegal abortions was said to have reached the "epidemic" stage. At least a million and perhaps many more illegal abortions reportedly are performed in the United States each year. Abortion was described as a major medical problem resulting in thousands of deaths among mothers every year.

Catholic University Revolts

◆ America's only "pontifical" university, Catholic University, in Washington, D.C., chartered by Pope Leo XIII in 1889, is controlled by the Vatican through a board composed mostly of U.S. cardinals, archbishops and bishops. In mid-April the usually placid campus of this university was engulfed in a sea of placards that said: "Shame!" "Where Is Academic Freedom?" "Charles Curran—Martyr of the 20th Century Inquisition." Behind the protest placards were two issues, namely, academic freedom and birth control. At the center of the controversy was Charles E. Curran, 33, a popular priest-

professor. He was fired by the school authorities, presumably for his strong opposition to the Roman Catholic Church's ban on birth control. Most of the university's 6,600 students and nearly all the 400 faculty members, mostly priests and nuns, voted to boycott the university until Curran was reinstated. After five days of student demonstrations, the school administrators yielded. Curran was not only reinstated but promoted.

Destructive Weather

◆ Tornadoes and twisters raked scores of states from Honolulu to New York during April. A tornado struck the small community of Mountain View, south of Hilo, on Hawaii Island on April 21. Roofs of buildings were torn off. A California Weather Bureau official told of a tornado's ripping through the central Joaquin Valley for the first time within memory. On April 22 northern Illinois was smashed by the worst tornado in its recorded history. Scores of persons were killed. Eighteen twisters carved a 175-mile path of destruction through the state. Twisters wreaked death and destruction in Oklahoma, Kansas, Iowa, Missouri, Ohio and Michigan. Buses were lifted off the ground, cars were crushed, trees toppled, houses and barns demolished.

Blizzards swept through the Dakotas, accompanied by hurricane winds, causing snowdrifts five feet high in places.

"One Big Family"

◆ Following a recent tornado that struck near Chicago, there was extensive devastation. Some of Jehovah's witnesses lived in the affected area, and concerning the events that took place shortly after the storm an eyewitness reports: "Saturday was a buzz of activity as Jehovah's witnesses acted as one big family and came to help the affected families. They repaired homes and cleared debris. Fortunately no one was injured. Many of their Christian brothers called from all over the Chicago area to see if they could aid in any way.

"To prevent sightseers from entering struck areas, the militia guarded the streets . . . It was interesting to note that a car group of Witnesses drove up to the entranceway to ask permission to enter as they were going to their congregation meeting. They did not have the opportunity to say a word, because the guard asked, 'Jehovah's witnesses?' They said, 'Yes,' and he waved them on. . . . Yes, they knew that our Christian brothers were not going for the purpose of sight-seeing and looting the unfortunate."

Lutheran Urges Rebellion

◆ A top Lutheran church official, Donald D. Moyer, executive secretary of the Board of Home Missions of the Eastern Pennsylvania Synod of the Lutheran Church in America, on April 2, called on young people to "rebel with a cause in a Christian rebellion" for changes in the church. The minister, speaking to more than 300 young people, said: "Somebody has got to do something about our church. I'm calling on you: Riot, demonstrate, rebel. I'm serious." But the appeal did not create much of a stir.

U.N. "Punchdrunk"

◆ New Zealand's chief delegate to the United Nations, Frank Corner, said the world body was in a very shaky condition. Its present "is a very shaky present. It is groggy, it is punchdrunk, it is almost paralysed," Corner told reporters. The Russians, he said, had been fighting for twenty-two years to make sure the United Nations did not do anything that the Soviet Union did not want, while the Afro-Asian majority was pressing the world body with demands to solve their problems quickly and by force if necessary. "This is a very dangerous demand with very considerable implications for the whole future of the United Nations and indeed for the peace of Africa," Corner said.

Smallpox Plague

◆ Fifteen of India's seventeen states have been plagued by smallpox and some 4,000 people have died of the disease since January. In the first three months of this year, India's Health Ministry said that 18,000 cases of smallpox were reported, compared with 9,000 for the same period last year.

Science and God

◆ Modern science has made it "easier to prove the existence of God than it used to be," so declared a noted French philosopher, Claude Tresmontant. He said that growing scientific knowledge about the universe shows there is creative will and intelligence behind it. Those who find no place for God in their philosophy, Professor Tresmontant said, must be prepared to affirm that mindless, inanimate matter "has been able to organize itself, to become animate, and to endow itself with consciousness and thought." "If matter is to be looked at in this way, it has to be credited with very great resources," he said. "For mat-

ter to have been able, on its own, to invent biological evolution, which has constantly tended throughout the ages toward the creation of ever more complex and differentiated organisms, endowed with bigger brains and an ever greater degree of consciousness, I maintain that it must be gifted with great wisdom and incomparable genius." In fact, if the material universe is to be regarded as the only reality, "matter must be credited with all the attributes that theologians specify as belonging to God," including supreme intelligence, creative power and eternal, autonomous existence. Professor Tresmontant concluded that the concept of God is not an outworn survival of primitivism, nor a wish projection to which the weak and frightened cling for comfort, but an "eminently reasonable" interpretation of the facts that modern science has established about the history and knowledge of the universe.

Military Coup in Greece

◆ For months there has been a struggle for power within Greece. The Greek monarchy, represented by young King Constantine, formed one side of the controversy. The other was represented by the aging former Premier, George Papandreou. The Greek army, the monarchy's traditional support, observed the struggle closely. In mid-April the army in a surprise move overthrew the Greek government and installed an army-backed dictatorship. A curfew, censorship and other restrictions descended on Greece. Nine days after the tanks rolled out of the armored center to impose a military government upon Greece, King Constantine, wearing the uniform of a general, appeared in public with the army personnel at a Greek Orthodox Easter celebration.

The World Mourns

◆ Former Chancellor Konrad Adenauer of West Germany died in his sleep on April 19. He was 91 years old. His funeral was attended by many world dignitaries.

On April 26 tens of thousands of Russians passed the flower-decked bier of Col. Vladimir M. Komarov, the Soviet astronaut who was killed on his descent from a 24-hour flight in space.

Vitamin Needs Vary

◆ Daily requirements for such food factors as vitamin C seem to vary greatly in individuals, said Dr. Roger J. Williams, a specialist on vitamins from the University of Texas. To overlook or ignore this variability "is not a minor flaw in medical research," said Dr. Williams. "By avoidance of individuality in human needs, possibly in an attempt to keep their science pure, medical scientists are overlooking and failing to develop a set of major weapons against disease." The Food and Drug Administration's desire to protect the public against charlatans and frauds is laudable, said the scientist. "But when they go so far as to hold that food supplements are valueless 'for the average person' they are yielding to an unscientific taboo."

Cheating the People

◆ The American people today, as well as people of many nations, are being cheated out of their savings by continuous inflation. At the end of the year 1966, individuals in America had an estimated \$770,000,000,000 in savings of one kind or another. But each price rise of one percent has reduced the purchasing power of these savings by \$7,700,000,000. Last year the cost of living went up by 3.3 percent, which meant a loss of \$25,000,000,000 to the nation's savers. During the past fifteen years,

the purchasing power of the dollar has been curtailed by 20 percent, which means that Americans have an 80-cent dollar if the dollar of 1952 is viewed as worth 100 cents. Each \$1,000 set aside in 1952 has lost \$200 in buying power.

Blood down the Drain

◆ Almost one-third of all the blood collected in the United States "is dumped down the sink," said Dr. James N. Stengle, who is chief of the National Blood Resources program at the National Heart Institute. A survey showed that 1,800,000 pints of the 6,400,000 pints collected in 1965 "were wasted through out-dating," Dr. Stengle declared.

Transfusion Deaths

◆ The National Health Service in Santiago, Chile, began a serious investigation to determine the causes of the death of three minors who perished recently when they

were submitted to a blood transfusion. Commenting on the tragedy, Dr. Norberto Espinosa is quoted as having declared: "It is common that violent reactions are produced in transfusions . . . This happens in all parts of the world."

"A Nice Little War"

◆ Senator J. W. Fulbright was reported to have said, on May 4, that some leading American Congressmen, supporters of the Vietnam war, were influenced by their interest in booming defense industries in their home states. The report was carried by *Newsday*, a Garden City, Long Island, daily. It quoted Fulbright as having said that some government officials regarded the Vietnam conflict as "a nice little war—not too much killing but a big help to the economy."

Tax Delinquents

◆ The Internal Revenue Service in America reported that

there was a sharp increase in tax delinquents last year, that federal tax delinquencies jumped 12 percent, to \$1,416,000,000. Employers' failing to remit amounts withheld on employee income taxes, Social Security and other levies was termed "particularly disturbing" by the federal agency.

Book Most Often Stolen

◆ One of the Ten Commandments says: "You must not steal." (Ex. 20:15) Yet a survey of Raleigh's, North Carolina, bookstores revealed that the Bible is the book most often stolen, year after year. "Isn't it ironic?" said a manager of the book department of a large store. A saleswoman at the Baptist Book Store said more Bibles are stolen when the store takes books to conventions than during regular store hours. "It's strange," she said, "since most of the people at the conventions are ministers." Maybe that isn't so strange after all.

Have You Put Your Religion To The



Why should I? you might ask. For one reason, because the Bible says: "Test the inspired expressions to see whether they originate with God." One way to do this is to read the Bible yourself—see what God's Word has to say. Firsthand knowledge of the Bible is certain to equip you better to know good from bad. Read the modern-English *New World Translation of the Holy Scriptures* for the most comprehensive understanding. This complete Bible is only \$1. Send today.

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