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Awake!

A Letter to Mother About Christmas

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Selecting Toys for Your Children

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DECEMBER 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.

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

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

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

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Awake!

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

Volume XLVIII

Brooklyn, N.Y., December 8, 1967

Number 23

A LETTER TO MOTHER ABOUT

Christmas



Dear Mother,

I hope you're well. We're all just fine.

Mother, I have a special purpose in writing you this letter. I'm sure you remember my telling you when Tim and I were baptized as Jehovah's witnesses that we wouldn't be celebrating Christmas anymore, but I don't believe I made it clear as to why. I'd like to explain thoroughly in order to avoid any misunderstandings between us and keep the warm relationship we have always enjoyed.

Let me say at the outset that I think I understand how you feel on the matter. You see the gift giving and warm spirit. You see the fun for old and young alike; and you reason that it's connected with the churches, and if it were wrong they'd know it. And you may think, 'After all, so many people celebrate it. Everybody but Jehovah's witnesses can't be wrong!' You'd like your daughter to join the fun. Maybe you're even a bit afraid she's making an ascetic of herself and not enjoying life as you want her to.

It's true, we are young and we do like fun. But let me tell you how Tim and I feel. When we became Jehovah's witnesses, we didn't make changes in our life and habits just because somebody told us to. Every change we made in thinking or action was the result of personal research. We wanted to make sure there was good reason to make the change. Tim did a lot of searching in the library and I've done quite a bit myself.

Jesus' Birth Not in Winter

I'd like to share with you some of the things our personal research revealed on the matter of Christmas. An obvious objection is the date. I know you already realize that Jesus wasn't born on December 25th because you've sent me news clippings that admit it. The clippings, however, ended with the thought that 'the date isn't important; it's the spirit of the thing that counts.'

I'd like to start with the date first, though. The life account of Jesus in the Gospels shows he was on earth thirty-

three and a half years. That would mean his birth and death are six months apart on the calendar. The time of his death was passover time in the spring, about the early part of April, thus putting his birth about the early part of October.

Historians point out that it's unreasonable, as well, to think that Jesus was born in the wintertime. British scholar Joseph Mede, for example, points out: "At the birth of Christ, every woman and child was to go to be taxed at the city whereto they belonged, whither some had long journeys; but the middle of winter was not fitting for such a business, especially for women with child, and children to travel in. Therefore, Christ could not be born in the depth of winter. Again, at the time of Christ's birth, the shepherds lay abroad watching with their flocks in the night time; but this was not likely to be in the middle of winter. And if any shall think the winter wind was not so extreme in these parts, let him remember the words of Christ in the gospel, 'Pray that your flight be not in the winter.' If the winter was so bad a time to flee in, it seems no fit time for shepherds to lie in the fields in, and women and children to travel in." What he says is reasonable when we stop to think about it, isn't it?

Well, then, did the early Christians celebrate his birth on the correct date? *The Encyclopedia Americana*, Volume VI, 1956 edition, answers: "The celebration was not observed in the first centuries of the Christian church, since the Christian usage in general was to celebrate the death of remarkable persons rather than their birth."

But wouldn't Jesus want us to honor his birth, maybe even being angry if we didn't? Apparently not, since he never commanded his followers to celebrate it or even had the date recorded. He didn't overlook the memorialization of his death, however. "Keep doing this in remembrance

of me," he said at the Last Supper. (Luke 22:19) But if we read very carefully through the whole Bible we will find no such command regarding his birth.

Origin of Christmas

Well, then, where did the Christmas celebration come from? A study of history forces us to conclude that it was from false religion, which God detests. A newspaper reporter did research for the *San Juan Star* and came up with this information, which was printed December 24, 1962: "The anniversary of the birth of Christ was not celebrated until the fourth century A.D. . . . December 24th or 25th, however, was finally chosen as the official birthday of Christ. The ancient Greeks and Romans as well as the Huns, Goths, Teutons, and Celts celebrated the birth of the unconquered sun on those days. . . . The Greeks celebrated the re-birth of Dionysus in mid-winter. . . . The bringing of gifts to the child-God Eros was part of the Dionysian festival. Christmas is indeed an ancient festival with pagan roots. . . . Yes, Christmas is a pagan holiday."

You're probably wondering, now, that if this is true, then why was this pagan festival embraced by Christendom? Sir James Frazer, a historian, sheds some light in his book, *The Golden Bough*. He explains: "Taken altogether, the coincidences of the Christian and heathen festivals are too close and too numerous to be accidental. They mark the compromise which the Church in the hour of its triumph was compelled to make with its vanquished yet still dangerous rivals." There, that's the crux of the matter! The Roman people had the pagan traditions so deeply ingrained that when the Roman Catholic Church took power and began ruling, she, in order to solidify her power and prevent the people from revolting, took in the existing pagan feasts and cele-

brations, tied them to something in the Catholic religion, and let the people go on celebrating them.

The Christmas tree, the yule log, candles used in the celebration, any number of things connected with Christmas, if we check into them, prove to be of undeniable pagan origin. If you consult pages 97 and 98 of the book *The Two Babylons* by Dr. Alexander Hislop, for instance, you will find that the yule log and tree stem from Babylon, the seat and center of ancient false religion. Nimrod, whom the Bible describes as a mighty hunter, but against the true God, died. His mother, Semiramis, not wanting to lose her power as queen, said in effect, 'He's not dead. He has risen in heaven, and he communicates to his people through me.' To convince her subjects and thus firmly establish her power, she arranged a celebration whereby the dead Nimrod was symbolized by a log at the evening festivities; then during the night a live evergreen tree was put in its place and the hoax was claimed to be a miracle symbolizing Nimrod's rebirth to celestial life. It is this tradition that Christendom observes.

Does It Reflect Christianity?

What about the sentiments expressed in your newspaper clippings to me that it is the spirit that counts? The traditional spirit of cheery goodwill and sincere generosity is very idealistic indeed, but don't you agree that the following excerpt from the December 21, 1962, *Time* magazine is a more realistic description of the yuletide spirit? "Beginning about Thanksgiving, family quarrels become fiercer, relations with relatives become more strained, tradesmen assume a forced friendliness, and the dispenser of holiday cheer begins to feel there is not an honestly cheery face to be found anywhere. . . . Part of the strain, of course, is financial. . . . Al-

coholics and their families have an especially rough time of it because the Christmas spirit so often comes in bottles. One family counselor estimates that this problem alone poses potential trouble for some 3,500,000 families annually, and the lipstick worn home from the office party disturbs millions more."

Since Christmas is supposed to be celebrated to give honor to Christ, I'm sure you'll agree that its spirit should mirror the spirit of Christianity. If we were to define the spirit of Christianity, surely truth would be an important facet of it, wouldn't it? I'm thinking of Ephesians 4:25 and 1 Timothy 4:7: "Now that you have put away falsehood, speak truth each one of you with his neighbor." "Turn down the false stories which violate what is holy."

But does an examination of Christmas reveal truth? Let's just review for a moment some of the points in the quotations I have looked up for you. First, its *date is false*, and many encyclopedias, besides mentioning that the celebration honored Eros and Dionysus who were *false gods*, also mention Mithras who was a *false messiah*. There is, besides, the glaring *falsehood of Santa Claus*, to mention but a few. Could anyone, after sincere consideration of all this, honestly say that Jesus Christ would want to be associated with such a celebration? I can't believe he would, can you?

So if the date doesn't count, but the spirit does, I certainly feel that Christmas is condemned just as surely, don't you, after thinking it over?

However, in all fairness, perhaps we should consider whether it could be reformed. Many times we hear the slogan, "Let's put Christ back into Christmas." What, then, if the celebration were changed from the pagan December 25th to an October date? What if the Santa

Claus myth were completely discarded? What if the holiday saw no more gluttons and drunkards? What if the churches instead of the department stores became the centers of attraction? Of course, I'm sure you will agree that there is not a remote possibility of this, but if there were, could Christ be put back into Christmas? Removing all sentimentality and looking at it objectively, we would have to say, "No," since he has never been a part of it, wouldn't we?

Christian Gift Giving

Perhaps you are wondering about how our not celebrating Christmas works out in practice. As a parent yourself you may feel sorry for the children of people who don't celebrate it, feeling that they must get "shortchanged" and feel sad. Actually, the opposite is true. The parents make it a point to bring their children gifts all year around. There are several advantages to this method of gift giving. One is that it makes for many happy occasions in the year instead of one, and the child can appreciate each individual gift more. Another advantage is that the child knows it is his parents who are giving him the gifts out of their love for him, and his appreciation goes to them. The parents are not pouring out money and effort for the child only to have the young one's gratitude go to some imaginary Santa Claus, or else to have the child become an ingrate, feeling that it is Santa's job to bring presents and that no thanks are due.

Incidentally, I have never heard a child say, "Thank you for all the things you brought me last year," to a store Santa, have you? They are just eager to tell him all the things they want this year. Yet if the child omitted a "Thank you" in ordinary circumstances, before greedily asking for more, the parents would be quick to recognize it as a sign of selfishness. How

incongruous that the biggest so-called Christian celebration should breed ingratitude, isn't it?

As for adults' exchanging gifts—if we analyze and compare the practice with Bible principles, we would have to admit that this is not "in the Christian spirit," but against it. Gifts should not be "exchanged," but given with no thought of return, shouldn't they? Luke said in chapter 6, verse 33, of his Gospel account: "And if you do good to those doing good to you, really of what credit is it to you? Even the sinners do the same." He was quoting Jesus Christ. Jesus gave another example of this principle. He said: "When you spread a dinner or evening meal, do not call your friends or your brothers or your relatives or rich neighbors. Perhaps some time they might also invite you in return and it would become a repayment to you. But when you spread a feast, invite poor people, crippled, lame, blind; and you will be happy, because they have nothing with which to repay you. For you will be repaid in the resurrection of the righteous ones."—Luke 14:12-14.

Of course, some of this kind of giving does occur at Christmastime. But all too often it occurs *only* at Christmas. Christian giving, on the other hand, I'm sure you will agree, can't be limited to one day of the year. It must be directed toward the needy the other 364 days too. And, of course, the many people who run to the store to see how much their presents cost, and complain if their friends and loved ones didn't spend enough; and the feeling that one is forced to give something because "she is sure to give us something"; and the running into debt each year that many people do to keep up a front—all this is so sad and so obvious that it needs no further comment.

Interesting is the fact that history shows that Christmas was not always so univer-

sally celebrated. Early Americans who were endeavoring to live in accord with God's Word did *not* celebrate the holiday, and in 1659 they actually passed a law forbidding its celebration. *Look* magazine of December 31, 1963, comments on this: "Christmas itself did not have the same hold on youthful America that it did later. In early New England, celebrations were forbidden by law because the Puritans were offended by the pagan origin of many Christmas customs." Early Americans, however, were not the first to forbid the observing of Christmas. "In Cromwell's time," *Maclean's* magazine of January 6, 1962, observes, "the Puritan Church of England not only ignored the so-called birthday of Jesus, but prosecuted any unregenerated souls who dared to keep it in secret."

Bible Basis for Decision

These people felt strongly about it, didn't they? They were not halfhearted in their abhorrence, but they took it as a serious matter. Further research, this time in the Bible, will, I think, reveal why. The early Protestants were Bible readers. They knew what God's Word says about taking part in anything that has to do with false religion. It is worthy of note how clear the Scriptures are in condemning any mixing of false religion and the true. Consider 2 Corinthians 6:14-17: "What fellowship does light have with darkness? Further, what harmony is there between Christ and Belial [Satan]? Or what portion does a faithful person have with an unbeliever? And what agreement does God's temple

have with idols? . . . 'Therefore get out from among them, and separate yourselves,' says Jehovah, 'and *quit touching the unclean thing*'; 'and I will take you in.'"

Putting pure water in a contaminated glass doesn't make the glass clean, does it? It contaminates the water. It is easy to see that trying to put the honoring of Christ within a pagan framework has the same effect; it contaminates the honor. It's significant that God doesn't suggest, he commands us—"Quit touching the unclean thing."

That is what Tim and I have done. We wish you and Tim's family and everyone else we know would 'quit touching it'; but we can't force you, and we would never try. By the same token, we hope all of you will respect our consciences and not try to force us back into what we have quit doing. Even though we are young, our faith is based on knowledge, not emotion; so you need not be anxious in our behalf. We don't miss the once-a-year "fun" of Christmas. Serving God as Jehovah's witnesses, we have a year-round joy that more than compensates.

I hope this letter will bring us even closer together. If two people understand each other and how they think and why they think that way, it can't help but bring stronger bonds between them, can it?

Lots of love,

Your daughter

[This is taken from an actual letter written by a missionary in Laos to her mother in the United States.]

Perfection of the Living Cell

Of the living cell the book *The River of Life*, by R. Platt, states: "So perfect is the original one-cell form of life, and so potent both for body building, for activating nerves and muscles, and for procreation, that the cell has never altered its basic size or nature from the beginning of life even to this day." This bears testimony to the God of Creation, for, as the Bible says, "perfect is his activity."—Deut. 32:4.

SLEEP

THAT WONDERFUL GIFT

AFTER a long, tiring day, what a delightful feeling it is to crawl into bed and sink into the comforting depths of restful sleep! This is especially so if you have stayed awake late into the evening, fighting to keep your eyes open. What an unspeakable pleasure it is when you can finally permit your eyes to close and allow sleep to envelop you in its embrace! When it finally releases you in the morning, you feel refreshed and energized, ready for another day of activity. Sleep is indeed a wonderful gift from the One who created our bodies.

Unfortunately, there are some persons who do not find as much delight in sleep as they should because of insomnia, but this is a problem that can be overcome, as we shall see. Although a better knowledge about sleep is gradually being gained, there is much that is yet to be learned. Basically, sleep is still a mystery. But from what has been found from experimentation, we know unquestionably that we have a vital need for it.

In experiments, persons deprived of sleep for a while experienced increasingly more serious psychological disturbances. There was mental and physical deterioration, with increasing irritability and un-



reliability in performing simple tasks. Their memory faltered. They had nonsensical thoughts and a sense of disorientation. Their behavior resembled drunkenness, because they mumbled, slurred their words, rambled in their speech with repetitions and mispronunciations, fell up

and down imaginary stairs and curbs and walked into walls with their eyes wide open.

One scientist had a volunteer in a sleep-deprivation experiment who had the hallucination of smoke that changed to a fine spray rising from the floor. Another found that 70 percent of his 350 subjects had auditory or visual changes after 40 hours of sleeplessness. They heard imaginary dogs barking and roosters crowing. Such experiments in sleep deprivation have shown that adults can become temporarily unbalanced mentally from a severe loss of sleep. In the space of 100 hours a person can become delirious.

Sleep has a restorative effect on the mind and body that renews our well-being, efficiency and energy. When a doctor had scores of persons complaining to him about being tired, tense and run-down, he found that an increase in their sleep relieved them of these symptoms. In one investiga-

tion it was found that women who got seven hours of sleep had five times as much tension and seven times the fatigue as those that got an additional hour of sleep.

How much sleep is needed varies from one person to another, but generally seven to nine hours are necessary, and it appears best to get this amount all at one time rather than splitting it up into naps. It is true that Thomas Edison claimed to get along with only four hours of sleep a night, but it is usually overlooked that he had a cot in his laboratory on which he took naps during the day, which naps he did not count. For him this arrangement seemed to work out satisfactorily, but for most people more sleep is required, not in naps, but all at one time.

On the matter of the amount of sleep needed, Dr. George S. Stevenson of the National Association for Mental Health said: "I believe it can safely be said that all human beings need a minimum of six hours of sleep to be mentally healthy. Most people need more. Those who think they can get along on less are fooling themselves."

Bodily Rhythms

Within our bodies we have biological clocks that seem to revolve around twenty-four-hour periods. Our cycle of sleep and waking apparently results from the bodily rhythms that are generated by these internal clocks. Just about every living creature on earth has a period in every twenty-four hours in which activity subsides. Rather than sleep's being a habit that can be radically changed by training from infancy or something that is determined by light and darkness, it is the result of these bodily rhythms the tempo of which is beat out by our biological clocks. It is possible, however, to adjust the

rhythms, as when a person works at night and sleeps in the daytime.

Jet plane travel that takes a person rapidly across several time zones temporarily upsets these rhythms in the body, because our biological clocks are set for the time zone in which we live. Prolonged flights across several time zones within a short space of time can result in a physical upset called "jet exhaustion." Even shorter trips across time zones can cause a feeling of fatigue and a general feeling of not being up to par physically and mentally. It takes a day or two for the biological clock of such a traveler to get into alignment with the local time and for the body to get back to normal rhythm. That is why traveling executives do not usually schedule business meetings immediately after a long flight but allow some time for rest. This helps them to be more alert mentally.

In a test made by the Federal Aviation Agency in the United States, it was found that a number of healthy men who were flown across several time zones from Oklahoma City to Rome showed less ability than normal in concentrating, sustaining attention and in the time required to make decisions. This was due to the rhythms of their body being out of alignment with the local time. It took four days for the temperature of their bodies to shift to a normal cycle that was in step with the local time zone. Other physiological functions took longer to become adjusted.

In tests made with night workers, it was found that out of a large group only 25 percent were able to adapt to a night schedule within five days. Many took as long as two weeks. Because the body usually needs at least two weeks to adjust its rhythms fully, it seems unwise to be on night duty for two weeks and on days for two weeks. Alternating night work with day work in this manner, or more fre-

quently, does not give the body sufficient time to adjust its internal rhythms.

Stages of Sleep

From experiments made by A. L. Loomis in 1937, it was decided by his group that a person goes into five stages of sleep as indicated by his brain waves on an electroencephalogram (EEG). Other investigators speak of four stages. Brain waves are different when a person sleeps from when he is awake, and they also show differences in the various stages of sleep. Stage A is one of drowsiness, when the brain waves known as the alpha rhythm come and go. Stage B is one of light sleep with no sign of the alpha rhythm, which accompanies wakefulness. Stage C is one of medium sleep, and stages D and E are those of deep sleep, with E being the deepest point. These deep stages are usually reached in the early hours of sleep and they have large, slow brain waves known as "delta waves."

Throughout the night a person sleeps in cycles, going from light stages of sleep to the deeper stages and back again. In his book *Sleeping and Waking*, Ian Oswald, one of the world's leading researchers in sleep, observed: "If there is one fact that the EEG has established it is that, as Loomis et al. (1937) first emphasized, sleep does not normally get gradually and progressively deeper and then gradually and progressively lighter during the course of a night's sleep. Just as there are frequent to and fro shifts between the A and B stages, so also sleep often undergoes sudden shifts from the C and D stages to a lighter stage. These shifts may follow external stimulation. They accompany most, but not all, bodily movements during sleep (80% according to Blake et al., 1939) and occur many times during a night's sleep. Lightening of sleep is usually abrupt, occurring in a few seconds, though

I have seen exceptions when gradual lightening from stages D or E to A has taken a full minute after some stimulus has initiated the process. Shifts to deeper stages take place gradually."

A cycle from light sleep to deep sleep and back to light sleep may last about ninety minutes and then begin again. It is during the early descent that a person usually experiences a jerk of the body which appears to be a sign of neural changes in the brain in the course of the descent. It is a phenomenon of very light sleep only and is experienced by everyone, although a person may not remember it. Some persons experience the sensation of falling at this stage or some variety of sensory shock such as a brick hurtling toward their face, a sudden halt to a fall, a flash of light or a sudden sound. These are commonplace experiences.

Stages D and E are especially important stages because in these a person gets the fully restorative effect of sleep. They are the phases that are made up first after a person has been totally without sleep for a period of time. Also of great importance is stage B, during which there are rapid eye movements with vivid dreams. This is called the REM period, the initials standing for "rapid eye movements."

In the lower stages of sleep bodily temperature and blood pressure decline. By 4 a.m. to 6 a.m. bodily temperature reaches its lowest point and then begins to rise until it reaches its high point in the late afternoon. We feel the sleepest and the most relaxed at the low point of this temperature cycle, and this is the reason why persons having trouble sleeping usually fall off to sleep at this time in the morning. Sleep also brings on a slowing of the heart.

Dreams

For about two hours every night, researchers say, everyone dreams, notwith-

standing claims that some make that they never dream. They do dream but forget about it. Everyone fails to remember most of his dreams. The dream that is remembered is likely to be the last dream of the night, in the REM or light stage of sleep, just before awakening. This one may have lasted for forty minutes. Approximately 70 to 90 percent of all dreaming occurs in this stage. Dreams in other stages are likely to be more thoughtful and less absurd.

Dreaming is considered to be very necessary for a person's mental welfare. A study by Dr. William Dement revealed that a condition of acute anxiety, irritability and loss of the ability to concentrate develops when a person is deprived of dreams. He observed: "We believe that if anybody were deprived of dreams long enough, it might result in some sort of catastrophic breakdown." This need for dreaming is a good reason to avoid the frequent use of sleep-producing drugs, as they tend to suppress the REM period of sleep, during which most dreaming is done.

Difficulty in Sleeping

The person that has difficulty sleeping need not feel that he is the only one with that problem. Insomnia is often called the typical American ailment because so many Americans suffer from it. In one investigation 52 percent of those interviewed said they had trouble sleeping. Among the various causes of insomnia is anxiety. It increases tension and prevents the body from relaxing, which is necessary for descending into sleep. What further aggravates a sleepless condition is worry over the failure to sleep. Thus an endless cycle is started, with sleeplessness causing wor-

ry about not sleeping and worry, in turn, causing sleeplessness.

Some persons become so concerned about not being able to sleep that they make a habit of taking sleeping pills. This is a grave mistake. A chemical that affects the brain can have undesirable side effects on the nervous system. Using a sleeping drug regularly or using it in combination with some other drug that affects the nervous system is tampering with that system, and the result may not be what was intended.

Losing a night's sleep should not be allowed to cause undue concern. This is a common occurrence in the highly tense way of life that people live today. Some persons have found it helpful to count

sheep when they have difficulty going to sleep. Anything that tends to be monotonous can cause sleepiness. Others are aided by drinking some warm milk, taking a warm bath or doing some reading. These aids are not likely to give much help to the person who is awake because of worry rather than just plain tension. The best sleep aid he can get is from changing his mental attitude.

Instead of repeatedly telling himself that he must get some sleep, which keeps reminding him that he is not sleeping, he should tell himself to relax and that he does not care whether he sleeps or not, because he can get a lot of rest by just lying quietly in bed, enjoying the restful relaxation it provides. This indifferent attitude overcomes his anxiety about not sleeping, allowing him to relax. Gradually the door to natural sleep will open for him.

Waking up occasionally during the night is to be expected because of the up and down cycles a person goes through when

ARTICLES IN THE NEXT ISSUE

- How Do You React to Success?
- What Does God Receive from You?
- The Splendor of Winter.
- Keep It Cold! Keep It Hot! Keep It Clean!

sleeping. Instead of fretting about waking up and concluding that he will not be able to go back to sleep, a person needs to maintain an indifferent attitude, not caring whether he goes back to sleep or not. Before long he will.

A person with no difficulty in sleeping gives no thought during the day about whether he will sleep that night or not. This unconcerned attitude is what the person having difficulty with sleep needs to cultivate. Instead of talking about his sleeplessness during the day, making a big thing out of it, and being apprehensive about the approach of bedtime, he should put it out of his mind and regard sleep as a natural function of the body. By his treating it as people normally do, not thinking about it, it will perform in a normal fashion for him.

The person that claims he has not slept a wink all night is usually mistaken. Experiments have proved that a person can think he was awake all night when actually he slept for a good portion of the time without remembering it. This is especially so when he falls into a light sleep for short periods. He has no awareness of any break in his consciousness. Regarding this, Ian Oswald observed: "Normally elderly persons and many patients suffering from nervous illnesses will declare they have not slept a wink during a period when an observer will have witnessed their snoring slumbers. The briefer and lighter the period of sleep, the less likely is the individual to be aware of it."

Sleep comes easily to the person who has learned that worry can neither change the past nor alter the future. The only thing it can do is make him sick. If he has made mistakes or has done something else he regrets, he might as well face up to the fact that he cannot relive the past and do things differently. It is foolish to permit worry over such things to cause loss of

sleep. What he can do is to plan a way to rectify his mistakes, if possible, or to avoid repeating them and then proceed from there, grateful for the new opportunities ahead of him.

There are also people who lose sleep worrying about the future. Perhaps a man has lost his job, and he worries about the possibility of his not being able to get another one. As a result he loses sleep from worry and begins deteriorating mentally. He makes the mistake of trying to live the future today. He can live only one day at a time and take care of the things that day brings. Worry today will not solve the unknown problems of tomorrow. It is better to wait until tomorrow comes and see what problems it actually brings. In the meantime he can sleep and be in good mental and physical condition to tackle those problems. The Bible gives fine advice when it says: "So, never be anxious about the next day, for the next day will have its own anxieties."—Matt. 6:34.

Our Creator has given us a marvelous gift in sleep that we need to appreciate and to use wisely. Getting into the habit of staying up late every night is not wise use of it, because it deprives the body of the full restorative benefits that sleep can give. Give the body the full amount that it needs. An afternoon nap is good if it can be worked into your daily schedule. It can be to the mind what a refreshing shower is to the body.

Adequate sleep actually improves the quality and speed of your work. When pressed for time, it is better to cut down on other things you do in a day rather than on the time devoted to sleeping. You can accomplish more in the long run. Make wise use of this wonderful gift from the Creator, and never worry about it. In that way you can do much to maintain your physical and mental health in this high-pressured age in which we live.

Part-Time Work

for Full-Time Ministers

Suggestions on how to maintain oneself in the pioneer ministry

FAITHFUL servants of Jehovah today are thankful for the blessings from God. High on the list of things they deeply cherish is the gift of the ministry, that is, the privilege that is theirs to enlighten others concerning Jehovah's love and purposes, joining with Jehovah's dedicated witnesses earth wide in fulfilling the prophetic words of Jesus Christ recorded in the Bible at Matthew 24:14: "This good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come."

All of Jehovah's witnesses are full-time ministers, but some are able to spend more time than others in actually preaching to the public. Those who have agreed to devote one hundred or more hours a month to this activity are known as pioneer ministers.

The pioneer ministry is a much-valued career among Jehovah's witnesses. However, there are many obstacles that stand in the way of one's becoming a pioneer and continuing as such. Heading the list of obstacles is the pioneer's need to support himself in the ministry. Since ministers of Jehovah's witnesses are not salaried, but make their own way in imitation of Jesus Christ and his apostles, they may find it necessary to work part time to maintain themselves in the ministry. The apostle Paul made tents part time so as not to be a burden on his Christian brothers. Many pioneer ministers today also work part time for the same reason. (Acts 18:1-3; 1 Cor. 9:6-23) But what can pioneers do to maintain themselves? How can they find part-time work?

Some two hundred pioneers have responded to the above questions, offering suggestions. Much is learned by examining their recommendations.

Faith in Jehovah

A significant fact made clear by them is this: When searching for a part-time job one needs, not only imagination and initiative, but also faith in Jehovah. The pioneer minister should go job-seeking in God's strength. Faith coupled with prayer brings results. The Scriptures teach: "The prayer of the righteous ones [Jehovah] hears." "For the eyes of Jehovah are upon the righteous ones, and his ears are toward their supplication." (Prov. 15:29; 1 Pet. 3:12) Therefore, pray earnestly about the matter and move ahead with confidence, believing that 'all things are possible with God.'—Matt. 19:26.

So the proper mental and spiritual approach to the pioneer ministry and to part-time work should be of first concern. Pioneers bear this out. A Witness contemplating her course in life wrote: "I prayerfully took the matter before the heavenly Father Jehovah. Then I knew I should pioneer. I applied for part-time work." Another said: "I took it in prayer to

Jehovah and began taking written tests and making application for part-time work only. After all this I was notified of possible part-time work and was privileged to have my prayer answered by Jehovah in obtaining employment." Another pioneer minister writes: "After drawing much strength from prayerful consideration, I notified my supervisor that my ministerial work is a serious personal responsibility and that I would not be able to accept the full-time position. . . . The following Wednesday I was asked if I would reconsider the job, but on a part-time basis. I gladly accepted." Do not underestimate the power of prayer, and follow up your prayers with faith-empowered actions. —Jas. 2:18-23.

Tell Your Employer

Pioneers engaged in part-time work say that at least two things helped them to get their jobs: (1) They had prepared a type-written schedule of the exact time that they would be available for work, stating specifically the days of the week and the hours for each day. (2) They always explained to the employer why they wanted to do part-time work. One pioneer writes: "I explained that I was one of Jehovah's witnesses, that my career was as a Bible teacher and that two days a week of secular work was merely to sustain me in my real career. For this reason, my employer always respected my time and I avoided any extra work demands." This is important because so often employers cannot understand why you cannot work more than two or three days. They may think you are uncooperative if you do not explain.

One employer told a young pioneer: "After they told me you were planning to be a missionary, I definitely made up my mind not to hire you. You're too young to know what you want. You should be going

to college." The Witness spoke up and told him why she chose the missionary work as a career, and she explained to him why it was necessary for her to have part-time work, also that she would need time off to attend assemblies. He told her that he would call her in a week or so to let her know if she got the job. "The very next day he called and told me that I was hired. I would be allowed time off to attend the assemblies," she writes. "I have been employed with this insurance firm for six months now and have been allowed time off to attend the assemblies." This experience is not an unusual happening, but has been duplicated time and time again in almost every field of employment. Therefore, do not neglect to tell your employer why you want part-time work.

Various Types of Work

What kinds of work are open to the part-time worker? Almost every kind, from farming to poodle grooming, is open to the part-time worker. Take, for example, the following kinds of jobs:

Being a school-bus driver is a suitable part-time job for some male and female pioneers. The hours are good, and the working conditions are usually quite favorable. Approach the transportation department of the school district and speak to the man in charge.

One pioneer reads three hours a week to a stockholder who is unable to see. An elderly Witness who has pioneered for many years receives aid from an old-age pension and social security, but, in addition, she rents out rooms and raises flowers. Some have found flower arranging at florist shops to be good part-time work. One Witness assists people with their shopping and drives them to the doctor, and they are grateful for her services.

Those with acquired skills have used their imagination and initiative. An am-

monia refrigeration engineer started out working full time. When he decided to pioneer, he called on small plants and offered to service their equipment to keep it in good running order. He now has three accounts, and this keeps both him and his wife in the pioneer ministry. Maybe with a little planning you, too, can switch from a full-time job to part-time work and pioneer.

Part-time farming is a big thing in depressed areas of the United States. In cooperation with the government the canning companies are letting various contracts for growing such crops as cucumbers for pickling. Some of these are short-term crops with a fine financial return. Land is readily available, even free in some cases.

Part-time work at home is possible too. "Invisible reweaving was called to my attention by my circuit servant's wife," writes a pioneer. The course can be taken at home for a small charge. Business comes from cleaners, tailors, clothing and furniture stores. Other pioneers operate local mail-order businesses at home. Some type envelopes, take magazine subscriptions over the telephone, take in washing and ironing, embroider, make clothing alterations, produce paper flowers and sell them, tutor in music and mathematics. Most of these do well.

A number of pioneers are doing janitorial work. "I heard of an office that needed cleaning," one pioneer wrote. "I went there and got the job. Then I started going to other offices. This is the best method of obtaining work—personal contact. A positive approach and a good appearance are necessary. I found that working and being paid by the job is much better than receiving an hourly wage. If one took all the work offered in this field he could not pioneer, for there is just too much jani-

torial work. So a certain amount of scheduling is necessary."

Approaches to Job Getting

Pass the word around that you want part-time work. One minister writes; "A Witness who worked in a body repair shop said that some help was needed where he was working. He asked the employer about my working part time and everything worked out fine."

Another enterprising pioneer saw that a couple of auto repair shops needed to be cleaned regularly. His job would consist of cleaning up grease where the cars once stood. "I knew that in this area it would be better to let someone with recognition, preferably a white brother, negotiate the job; that is, let him speak with the shop manager about my willingness to clean up his shop. The brother returned and told me to go by and see the manager. The job worked out just fine."

Some pioneers go job hunting by twos. They go to employers who ask for full-time workers and propose to the employer that he hire the two of them—one who agrees to work the first half of the day, and the other, the afternoon. The work of receptionists, telephone operators, typists and clerks is often suitable for such an arrangement.

A chief operator at a telephone company said that she would consider hiring for part-time work someone who did not have any experience, if that person agreed to train for two weeks and then work about four hours a day until she had acquired the necessary experience.

One Witness arranged to work for his employer three days a week on a commission basis, rather than five days a week on an hourly basis, making just as much money in less time.

Many learn special skills or cultivate abilities while they work. (It is not nec-

essary to go to a trade school in all cases.) A young pioneer works as a bank messenger from 7:30 a.m. to 10:30 a.m. delivering checks, bank drafts and other items to seven bank branches. No experience is necessary, and the bank provides the car for the deliveries, paying all the car expenses as well. During his work he also receives free training on IBM processing machines. He obtained this job by going to an employment agency. He told them what he wanted, that he was one of Jehovah's witnesses, a pioneer minister, explaining how many hours a week he would like to work. He has been on the job five months now and it is working out well.

Suggestions

Pioneers offer many valuable suggestions that may help you to get part-time work. For example, a pioneer who works as a waitress says: "I learned from working that it pays to tell your employer in the beginning what you will do and what you will not do, because of your ministerial obligations." Another pioneer advises: "Choose only the better restaurants. They pay better." Another writes: "If your present job is not just what you want, establish yourself first before suggesting that you want a change. And it is good to have written references when you go job hunting." "Do not just quit: Let your employer know you want part-time work and the reason why you do. He might make an adjustment." Civil service hires people to work part time at the Post Office.

Domestic work is also fine for pioneering. Writes a pioneer: "I began by placing cards on supermarket bulletin boards

stating: NEED A HOUSEKEEPER? RELIABLE AND DEPENDABLE, TELEPHONE NUMBER. Within a couple of days I had more than I could handle." Many people do not want their elderly mother to live alone. "Such jobs as mine (sharing a house with an elderly lady) are plentiful. My experience has shown me that this arrangement can be very pleasant."

There are countless things that can be done to maintain oneself in the full-time pioneer ministry. The following list may give you some idea as to the kind of part-time work pioneers are doing:

Selling in stores	Tuning pianos
Running movie projector	Gardening, yard work
Trimming dogs, grooming poodles	Roofing
Cleaning rugs	Working as bank teller
Painting farm mailboxes	Removing unwanted trees
Driving truck or ambulance	Digging graves
Assisting in public library	Baby-sitting at hotels
Barbering	Folding linen at hospital
Working as companion-housekeeper	Cleaning rest rooms in gas stations
Cleaning telephone booths	Bookkeeping, accounting
Billing for trucking firm	Servicing cash registers
Serving as bus boy in steak house	Working as cosmetologist
Painting houses	Repairing transmissions
Cleaning and waxing floors	Doing work as draftsman
Cleaning windows in new homes	Nursing
Harvesting nuts	Cutting pulp wood
Raising cucumbers	Picking up garbage
Distributing cosmetics	Repairing television sets
Selling shoes	Maintaining musical instruments
	Welding
	Radio announcing

Pioneers stress the importance of asking at the very outset for employment that will not interfere unduly with the ministry. There is also the matter of being able to distinguish between what one truly needs and what one desires, the jobs one would like to have and the work that is available. Pioneers are not interested in accumulating material wealth. They are content with the needed food and covering. Rather than building their lives around their secular work, they keep their ministry in first place. Of greatest importance to them is the service of God.

"Let your manner of life be free of the love of money, while you are content with the present things. For [God] has said: 'I will by no means leave you nor by any means forsake you.'—Heb. 13:5.

THE Pacific island of Okinawa, located between Japan and Taiwan, leaped into prominence by reason of the fierce fighting that occurred there during World War II. Peaceful visitors now find it quaint, colorful, even picturesque. Perhaps one of the outstanding attractions to those who seek the unusual are the burial

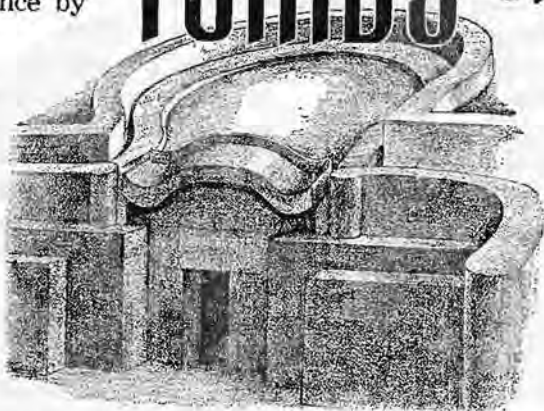
customs and the unique form of the burial places.

We do not have to travel far to get a firsthand glimpse of these venerated resting-places of the dead. Scattered throughout the countryside, on hillsides, along the seashore cliffs, in rocky areas not otherwise useful, these structures are to be found. The faces of cliffs have been in some instances cemented over, with a small square opening at the front. Natural caves have been enlarged and fronted with masonry.

To see some of the better examples of the typical Okinawan tomb, we should take a brief trip to Shuri, located on a hill in the northern part of Okinawa's largest city of Naha. As we drive up the gently sloping highway, there, off to the left, we can see hundreds of *hafu* (gable-type tombs) overlooking the beautiful East China Sea. Many of them are dug right into the hillside. Another common feature is the enclosed area at the front of each tomb.

As we proceed toward Naha we get a fine view of the *kame-no-ko* (or, tortoise shell). It is appropriately named, for it does resemble the shell of the turtle. Indeed, many Okinawans will tell you that

TOMBS of an ISLAND PEOPLE



By "Awake!"
correspondent
in Okinawa

this tomb structure is purposely fashioned to represent the female womb from which all men come. They believe that it symbolizes the position of a woman when about to give birth. And a local expression describing the burial of the dead is *moto ni kaeru*, meaning "return to the source." How reminiscent of that ancient death sentence: "Dust you are and to dust you will return"!—Gen. 3:19.

Okinawans evidently took very literally this idea of coming forth from earth's womb. Not only did they construct tombs having the outward form and shape of the womb, but they also prepared the body of the deceased in a special way in order for it to go through this reversal of the birth procedure. The body was so disposed that the knees were drawn up close to the chest and arms folded tightly against the chest. Then in a small coffin, perhaps no longer than four feet, the deceased was carefully passed through the small opening of the tomb into the dark recess beyond.

Ancient Traditions

It is generally accepted that the art of making these strange tombs was introduced from China some five centuries ago.

However, the practice of consigning the dead to some dark rock shelter or cave goes much farther back. We can recall that Abraham buried his beloved wife in the cave of the field of Machpelah in the vicinity of Hebron more than 3,800 years ago. (Gen. 23:19) Such a cave, sealed in front, offered assurance that the remains would not be dragged to the surface again by carrion eaters.

The first of the so-called "turtle-back" tombs is said to have been constructed for "Lord" Gosa-maru in the fifteenth century B.C.E. Falsely charged with treachery to his king and attacked, Gosa-maru and his troops refused to defend themselves against an army bearing the king's banner; instead, they preferred to commit hara-kiri. Too late the king discovered the falsity of the charge, and Gosa-maru was buried with great pomp in one of these tombs near the site of his castle.

Other families, honoring the loyal commander, began copying the unusually shaped tomb. Later, especially after 1871 when Japan erected a monument within the ancient castle's walls, further popularity was given to this type of burial place. It is now estimated that there are some 30,000 of them scattered throughout Okinawa.

Okinawan Family Tombs

There are, of course, tombs of various shapes to be found throughout the island, almost all of them family tombs. Since ancestor worship is the predominant religious idea of these islanders, many families feel compelled to spend as much as possible on a family tomb, so much so that it has been claimed that the average Okinawan spends more money on the sacred tomb than on his own private dwelling.

The largest family tomb is located in Itoman, a fishing village a few miles south-

west of Naha, and it is called the "Kochi-munchu" tomb. It houses the remains of reputable members of the *munchu* or clan of the Kochi. The four smaller structures forming a line in front of the main tomb contain the remains of deceased members of the various branches of the Kochi-munchu. After the remains have continued for three years in the smaller-type tomb, the bones are removed, scraped and washed, and placed in a burial urn, which, in turn, is introduced into the *Toshi-baka* or main tomb.

Another interesting feature: When a family member lives beyond the fourscore years, he is, at death, immediately buried in the permanent tomb. This is considered a great honor to the entire family. On the other hand, those bringing disgrace on the clan are not even buried within the enclosure, but are buried in small individual tombs outside the wall.

In recent years cremation has become increasingly popular. Thus the people are able to dispense with the bone-cleaning ceremony. The remains of cremated bodies are put into urns and then placed in the tombs. From time to time more room in the tomb is made by emptying some of the older urns behind the altar situated inside the tomb. Okinawans think of the spacious tomb as a place where many generations enjoy a reunion.

Tomb Ceremonies

In common with the pagan idea that is so widespread, the islanders feel that their ancestors are still alive in another realm. Thus they periodically honor the dead by special observances. When a death occurs in a family, the survivors celebrate every seventh day during a period of forty-nine days, bringing food offerings to the tomb. In some cases the celebration is conducted in the home, most families having an altar-

like arrangement called a *butsudan*. The name of the deceased one is written on the altar, and thereafter the aid of such dead one is sought on behalf of the living. Other similar ceremonies are held on the first, third, seventh, thirteenth, twenty-fifth and thirty-third anniversaries of the death.

In Okinawa there is a general festival observed from July 13 to 15 in honor of the beloved dead. It is called the O-bon Festival. It "is celebrated as a reunion of the living with the spirits of the dead. Its purpose is to perpetuate the memory of ancestors and to stimulate ancestor worship and filial piety, and it is based on the belief that spirits of the dead ancestors return to the world of the living to be entertained by those still alive."—*Customs and Culture of Okinawa*, Gladys Zabilka, p. 110.

Prior to this festival the sacred tombs are tidied and made ready for the occasion. Whole families assemble in the enclosed areas in front of the tombs, and special offerings are made. It is felt that good association is enjoyed between the living and the spirits of their ancestors. Families often build their lives around these observances. From infancy they have been inculcated with a deep respect for their elders and dead ancestors, with the result that family ties remain strong among them. Various of the Oriental re-

ligions, such as Taoism, Shintoism, Buddhism and Confucianism, have produced a number of modifications in burial practice. Nevertheless, whether they call it ancestor worship or simply respect toward the dead, a belief in the powerful influence of a realm of the dead is still strong.

Though customs and traditions die hard, it is truly gladdening to see a growing number of Okinawans who have learned from the Word of God, the Holy Bible, that it is vain to seek help from the dead who are unconscious and will remain so until called forth from their tombs in the resurrection. (Eccl. 9:5, 10) They have read the pertinent questions recorded by God's prophet: "Is it not to its God that any people should apply? Should there be application to dead persons in behalf of living persons?"—Isa. 8:19.

Testifying to the fact that many Okinawans have found the right answers to those questions, many are truly finding comfort in the knowledge of God's promised new order of things under which there will be a grand reunion of deceased ancestors with those then living. Many are taking the right steps to bring their lives into harmony with the righteous requirements of Jehovah God and are entertaining the hope of being on hand at that grand reunion with the resurrected dead.—John 5:28, 29.

"The Greater Mystery"

Many persons dogmatically state that the evolution of life from inanimate matter to man has been verified by established facts. How substantial is the evidence? The Evansville, Indiana, *Press* of October 7, 1966, reported: "Apparently [life] started with the animation of a single cell, . . . 'The cell had life, and to this day we don't know where it came from,' Dr. Otto M. Lilien, chairman of the urology department of Upstate Medical Center in New York, said . . . But the greater mystery, said Lilien and several other scientific speakers, is how that single cell developed into a man." After more than a century of investigation evolution is still seen to have as its basis speculation and pyramiding hypotheses, not conclusions based on the facts of science. But the Bible's account of creation has been verified by established facts.

ON THIS mid-August Saturday the sun was shining in all its brilliance. But what was so unusual about this in a tropical country in West Africa? Here in Sierra Leone it was the middle of the heavy rainy season. There had not been a full day of sunshine for weeks. However, on this particular day not a drop of rain had fallen. For this Jehovah's witnesses were grateful, since it was the day for inspection by friends and neighbors of the new missionary home, branch office and Kingdom Hall, completed in Freetown about one month earlier.

The crowds started to arrive even before the 2 p.m. opening. In a few minutes the lobby, Kingdom Hall and other rooms were crowded with happy, smiling faces. The missionaries acted as guides and explained to the visitors the new facilities of this fine new structure that had been built for the expansion of Jehovah's praise. Local businessmen, builders and professional people mixed freely and warmly with the Witnesses. They all listened eagerly to the commentary as they passed through the small, but pleasant office and shipping department, garage, modern kitchen, airy dining room, laundry, guest room, and beautiful Kingdom Hall, and inspected the spacious garden and other facilities of the building.

Features that many commented on were the various colors of flooring, with highly polished cream, yellow, red, green and black cement mixtures being used, some of which were divided into squares with special design. The more beautiful and durable terrazzo was used on the lobby and kitchen floors. The attractive color schemes and specially designed windows were also eye-catching. For many weeks heavy traffic in front of this new building would often slow almost to a standstill so that drivers and passengers could get a better view. Built in one of the most attractive residential districts of Free-

New Facilities FOR EXPANSION IN Sierra Leone



By "Awake!" correspondent in Sierra Leone

town in an elevated position overlooking the sea, the new building has been a point of comment by many Freetown residents right from the laying of the foundation of this reinforced-concrete structure. And now many welcomed this opportunity to tour the completed building.

The inspection by the visitors was followed in the evening by a most stimulating program, including a dedication talk by the branch servant and a discussion of how God's truth has spread in Sierra Leone.

Apparently it was in 1922 that the first books of the Watch Tower Bible and Tract Society entered Sierra Leone for distribution, these being

sent by an elderly witness of Jehovah in Barbados to her son in Freetown, who incidentally told the story himself during the program. Others who have served Jehovah for many years in Sierra Leone were present for the program, each adding a personal touch to the historical account of the expansion of Kingdom witnessing in this country, from the first baptism conducted by the well-known West African preacher "Bible" Brown in 1923 down to the expanded facilities of 1967. The oldest of these Witnesses is now ninety-two years of age.

There has been a steady growth in the number of ministers of Jehovah's witnesses over the years. The first missionaries in recent years arrived in Sierra Leone in 1947. During that year three full-time pioneer ministers and nineteen other ministers reported activity. But twenty years later this had swelled to a new peak in April of this year of 573 ministers, 153 of whom enjoyed the blessings of the pioneer ministry. And now with these new facilities provided for expansion, Jehovah's witnesses in Sierra Leone confidently expect to see an even greater ingathering in the months ahead.

Selecting TOYS



THINK of the investment. The American family spends an average of some \$40 a year on toys! In the last twenty years the toy industry has practically quadrupled in the United States, with sales at retail prices presently running close to two thousand million dollars annually! Other countries, too, have widely expanded their toy production.

Germany, in fact, was the early pioneer in toy manufacturing, causing one toy historian to write in 1928: "It would almost seem as if in this field Germany has a greater intuitive understanding of the needs of the child than has her neighbours. That she has found the true key to the hearts of children of every nationality is proved by the unparalleled spread of her toys over the whole world."

Even today one of the most important shopping centers of the world for the toy industry is Nuremberg, Germany. In recent years well over a thousand firms from some twenty-five countries have exhibited their wares at the International Toy Fair held in Nuremberg each February. And like other big businesses, the toy industry has begun to advertise its many products widely, spending more than \$45 million in a recent year in the United States on TV advertising alone!

With hundreds of different kinds of toys often on display in a store, selecting one for a youngster can prove no easy matter. Which toy will he like? Is its cost a determining factor? Are all toys good for children? Are there dangerous features for which to watch? Really, is it important for children to have toys? Did children in earlier generations have them? Who started the idea of playing with toys?



FOR YOUR CHILDREN

The Universality of Toys

Broadly speaking, any item used in play is a toy. And evidence from very early civilizations indicates that children have apparently always played with them. It has been found, for example, that ancient Egyptian children played with jointed wooden dolls, rattles, sailboats and toy animals, some of these still being preserved in museums. And the children of ancient Greece and Rome played with tops, hoops, balls, and toy carts and horses.

One can hardly help noticing the similarity between these toys and the type that are most popular among children today. This has impressed historians. In her recent book, *A History of Toys*, Antonia Frazer observed: "Again and again, the same basic pattern of toy emerges from among races who could not possibly have been in touch with each other's cultures. . . . Presumably these toys are the product of very deep-seated infantile instincts,

BY "AWAKE" CORRESPONDENT IN GERMANY

unrelated to differences in race and time."

An experiment conducted with children of different races revealed that they had a definite preference for similar toys. It was reported at a recent conference of the International Council for Children's Play that tests showed that the toys most popular with African children were the ones most popular with European children.

Need for Toys—Simple Ones

One has only to watch an infant to see that toys are helpful to his physical and mental development. He has a natural curiosity, and desires to reach out and investigate things; push them around, scatter them and gather them together again. A young child, therefore, does not need very expensive or intricate toys. Actually, it is not until he is in his fourth or fifth year that a child becomes aware of the composition of his playthings and is consciously interested in color and form.

Thus, toys that have been popular for generations should satisfy your child. In this connection, German professor Karl Hils observed: "Children of all ages and all peoples are the same in their aptitudes and their desires, and thus the same in their play urge too. The baby's rattle, the small child's ball, the house of bricks, the toy animal and the doll have changed very little throughout the ages." He further noted: "Children occupy themselves longest with simple things; with small stones, clay, pieces of wood," and so forth.

Wooden blocks are ideal toys for small children. The most satisfactory ones are the relatively large-size blocks. One- or two-year-old children develop their muscles by grasping them, throwing them and by knocking them against each other. The toddler carries them from place to place, packs or stacks them. As the child grows older he can derive much pleasure from

using them to construct roads, corrals for farm animals, large buildings and countless other things.

Importance of Participation

Toys, such as blocks, that allow the child to do something with them are the most desirable and satisfying. For example, a wooden rod or dowel upon which small wooden pieces can be screwed and unscrewed can be a real source of interest and pleasure to a young child. Or, perhaps for a little older child, pieces of metal of various shapes and sizes that can be assembled on magnetic bases will offer the opportunity to create patterns and designs and will give him satisfaction.

When selecting toys, it is important to consider the age, strength and aptitude of the child, for their needs and interests change. For instance, odd as it may seem, smaller children need rather large toys; bigger wing nuts to unscrew, larger blocks, fatter crayons, and so forth. And while a tricycle may be fine for a four- or five-year-old, it can be frustrating for a two- or three-year-old to try to operate.

The mistake often made by people who are selecting toys for children is that, instead of determining what will please the child, they purchase what pleases themselves. It may be an expensive and very attractive mechanical toy that, when wound up, will go through some very amusing antics. But, then, after presenting their gift, they are many times heard to complain: "Why doesn't Hans play with his new toy? It cost us plenty."

The problem is that such a toy does not require participation of the child. It functions in only one particular way and allows no room for the child to improvise and exercise his initiative. It does the playing; the child is the spectator. But children want to be doing something.

A child under six years of age is infi-

nately happier pushing or pulling a toy with its own hands and body. He may spend a half hour pouring water from one vessel into another, or filling his bucket dozens of times with sand or stones. This repetitious form of play does not appeal to a grown-up, but it can to a young child, which explains why children often want to hear the same bedtime stories over and over again.

Toy manufacturers and salesmen many times fail to consider the child's viewpoint, as Dan Foley observed in his history *Toys Through the Ages*: "Curiously enough, creative research has not always produced toys that children love and cuddle for any great period of time, nor have the thousands of novelties and gimmicks of our great age of mass production been completely satisfying. . . . The idea that manufacturers must produce something new each season is important from the point of view of commerce and the ever-growing toy market, but, all too often, the child's point of view is overlooked."

Even toy manufacturers admit that many parents are prompted to buy expensive toys that children soon tire of. Explained the president of one toy company: "Parents often waste money on toys inadvertently. Consider the dismay of a father who watches his child play with the box in which the toy came, rather than with the toy itself."

So be cautious of TV advertisements or salesmen that want to sell you an expensive new-type toy, or a great many different toys. It has been found that possessing too many of them can be disadvantageous to a child psychologically; decisions becoming increasingly difficult and possibilities being bypassed in the ensuing mental confusion.

But why is it that a child may find more lasting happiness playing with an old box than with a fancy new toy?

Imagination and Imitation

It is because a child's play is based upon things he sees, stories he hears or situations with which he is familiar. Costly toys are not necessary for this purpose. The child can make the box what he likes—he can imagine it to be a plane, a boat, a truck, and so forth. With his rich imagination the child can weave the most elaborate gown out of discarded rags.

A child can straddle an old broom and be enthralled at galloping around on his imaginary horse. Or he may imagine that he is a truck driver. Some old shoes may serve as imaginary trucks. An open space under the porch is the garage. And a crooked line of old bits of wood laid out on the ground serves as the road.

Little girls, too, find real delight in exercising imagination in their doll playing. Many modern girls may become inflamed with the desire to have the latest type. There are ones that cry, drink water, wet their diapers, and so forth. But these characteristics are not what give lasting satisfaction. This comes from the imagination of the child who reenacts a countless number of parent-child relationships.

One professional toy maker noted that toy salesmen often do not appreciate the basic play instincts of children. He wrote: "I spent many an hour meandering around the toy-shops and, in the process of my talks with the assistants, I discovered a general lack of understanding and consideration for the play-value of the toys they were selling all day. I tried to explain to them that toys need not necessarily be designed, manufactured and sold in shops as such, and that some of the most intriguing playthings that I have come across were improvised from everyday household equipment such as saucepans and saucepan lids, cotton reels, empty tins, etc."

You may discover that some of the toys

that your children will appreciate most are ones you can make. True, they may be simple, but really that is what children especially like, allowing them to fill in details with their fertile imaginations. For example, one woman explained concerning the favorite toy around their home:

It "has been a cardboard 'house' my husband made out of a big packing carton. He carved two windows on opposite sides and double swinging doors at one end. Two cannister knobs made good door handles. A light bulb with a chain through the roof gave it a very elegant touch, in the eyes of the children. And the only other additions were two shoe boxes: one cut to perch on the slanting roof for a chimney, the other taped under one window on the outside for a mailbox.

"We have often thought of painting or shellacking this playhouse, of curtaining the windows, even furnishing it. However, the children prefer it as is. It has been, by turns, a house, a doghouse, a boat, a car, a school, a hospital, an office, a store, an airplane, a cave, a clubhouse, a jail, a submarine, a fire station, an Indian tent, a palace, a rocket ship, and probably many other things we were not told about."

This certainly illustrates that an unspecific toy, one which has many possible uses, is the type that young children like the most and that interests them the longest.

Safety and Quality

Whether you make or purchase a toy you should be alert that it can in no way

injure the child. Metal toys, for instance, may have sharp edges, or they may bend, break or rust and constitute a real danger to a younger child. Poor-quality paint may chip easily or be poisonous. So be sure that the paint is nontoxic and of good quality. It is also important always to examine for parts that may come off and be swallowed, or which could inflict injury. Eyes, ears or other such parts should be impossible to remove by a child.

In short, it is better to have a few appropriate toys of good quality than many toys that are cheaply made, or ones that are inappropriate. Poorly made toys that break easily not only can prove dangerous, but may frustrate a child's wish to develop skills in handling toys. They can actually destroy his respect for them.

Parents who are trying to rear their children as Christians find that quite a number of toys today are inappropriate, especially if their use violates Bible principles. For example, playing with toys that are imitations of weapons designed to kill others is not in keeping with the Bible admonition: "A slave of the Lord does not need to fight, but needs to be gentle toward all."—2 Tim. 2:24.

Since toys play an important part in the development of a young child, parents should wisely determine which ones will be most appropriate for their children. It is not the cost of a toy or how fancy or up-to-date it is that determines its value. Rather, it is simple toys that allow a child to do something with them, ones that permit him to exercise his imagination in using them, that are the best.

THE ROMAN EMPIRE

During the days of Emperor Trajan the Roman Empire reached its greatest size, covering about 2,500,000 square miles. Hence, that renowned world empire covered less area than the continent of Australia.

By "Awake!"
correspondent
in Finland

IN ALL modesty Finnish people lay no claim to having invented the sauna* or steam bath. In fact, they are likely to point out that the Scythians of old had a

primitive kind of steam bath, and even the American Indians submitted to purification rites that took the form of the steam bath. However, in Finland this type of bathing has been developed and popularized to the point where today there is one sauna for every seven to twelve persons in the whole land.

What is this sauna? What is so distinctive about it? If you have never visited one nor availed yourself of this traditional mark of Finnish hospitality, you will find it interesting to explore. And even if you have enjoyed the relaxation of the sauna built right into some modern apartment in your own home city, you may not know about the customary sauna of the Finnish rural citizen.

In this land of a thousand lakes the sauna is constructed close to the edge of the lake wherever possible, for, unlike the Scythians who liked steam but disliked water, the Finns consider water bathing to be the necessary sequel to the steam bath. In earlier times the bathhouse was built wholly or partly underground. However, today it takes the form of a rough log cabin, usually lined with unfinished, unpainted boards.

Often it has a small anteroom with a wooden bench along one wall, and above it are hooks upon which the bather may hang his clothes. On the other side is a



woodbox with fuel for the stove, visible through an opening in the partition down close to the floor. Through this opening the stove is fed short lengths of wood. Passing from the anteroom into the steam room itself, we notice what appears to be a miniature reviewing stand, with three levels, occupying one whole side of the room.

Next we note the heap of smooth, round stones that are piled up over the stove. When the fire has been well stoked and these rocks are thoroughly heated, a dipper or two of water thrown over them produces a steam with just the right degree of heat and humidity to induce copious perspiration. Hung up on the wall you will also see several whisks of fresh-smelling birch leaves.

Warm Hospitality

Since experience is the best way to become acquainted with the sauna, let us avail ourselves of the kind invitation of our host. First we provide ourselves with two pails of water each, and, having undressed in the anteroom, we proceed to the steam room. With soap and water we can lather ourselves all over and rinse off by emptying a bucket of water over each other. We are now ready for some steam heat, so, with a dipper we sprinkle about a pint of cold water over the hot stones, and then recline on one of the levels of

* The "au" is pronounced like the "ou" in "found."

the steplike bench. If you want it really hot, select the top level. The nearer one gets to the floor, the lower the temperature.

Right away the heat seems to shoot to the ceiling and then descend to envelop the bather, and beads of perspiration begin to roll. Now it is time to sit up and take those birch-branch whisks and gently beat each other over the back and shoulders. This stimulates blood circulation, and the vegetable oils from the leaves are said to be good for the skin. Then we can recline again, or, if we find it rather hot, we can step out into the anteroom for a few moments before taking more steam.

If we are in no hurry we can take steam intermittently for an hour or two. The greater the measure of relaxation we can attain, the better the effects. When ready we can go out and take a plunge in the lake, or simply sit around in the anteroom, draped in sheets, until we have dried off and cooled off.

Even in wintertime the steam bath is kept going regularly at least once a week, and following the bath one can go out and roll in the snow briefly or break the ice and have a cold plunge in the lake. Many Finns rub themselves all over vigorously with snow, and it is remarkable how easily and pleasantly the body reacts to the cold after having been so thoroughly heated in the bath. Finally, when you sit down to a light supper and a pleasant chat, the warmth of Finnish hospitality leaves you with a definite sense of exhilaration.

Interesting Features

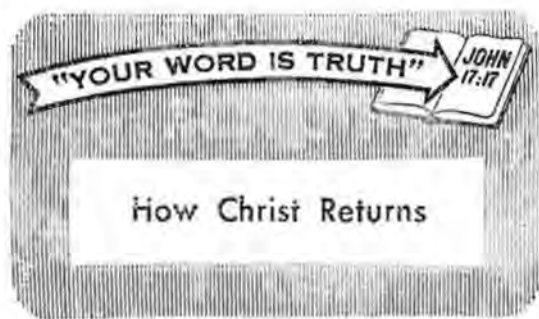
Though an old Finnish proverb says, "Heat the sauna so that the sprats [small fish] will fry on the wall," it is not nec-

essary to go to that extreme. If there is sufficient ventilation, the air need never become too humid or steamy. Also, the unpainted, unoiled walls and ceiling quickly absorb much of the moisture. Nor is it necessary to throw a lot of water over the hot stones if they have been thoroughly heated. Once or twice may be sufficient. Otherwise the air in the sauna may become stifling hot without producing copious perspiration.

Some good advice to would-be steam bathers is in order here. It is best to refrain from eating a heavy meal or drinking a lot of liquid before going to the sauna. You see, the steam causes the blood to rise to the skin surface at a time when it should be in the inner organs digesting your food. Those who suffer from heart trouble or high blood pressure would do well to take steam moderately. The sudden increase of blood circulation may tend to overload an already weak organ. Those who are conscious of overweight cannot hope to slim by the steam-bath method, for the half liter (about one pint) of liquid lost by perspiration is soon replaced after the bath by drinking.

Though there is some divergence of opinion about the value of the sauna, the Finns will tell you from experience that it contributes toward the maintenance of a good physical and mental state. Their view is reflected in the proverb: "The sauna is the chemist [druggist] of the poor," and, "If spirits [alcohol], tar and sauna do not help—the sickness is unto death." Wherever they go throughout the world Finnish emigrants carry with them the sauna custom, extending their warm type of hospitality to their new neighbors.





BELIEF in the return of Jesus Christ is basic among Bible-believing Christians. They know that Christ promised to come again and that his return would bring blessings to his faithful followers. But *how* would he come? Interested persons have wondered about that for a long time. Even Jesus' apostles asked him what would be the *sign* of his presence.—Matt. 24:3.

² Now, if Jesus' second presence were to be visible and tangible, there would hardly be need for a sign. So the question raised by the disciples has to do with the manner of his coming again. Was it to be visible or invisible? Perhaps you would like to check a few texts in your own Bible and consider some of the reasons for Christ's return. This should help you to determine whether that return is to be visible or not.

³ Turn to John 14, verse 3, if you will. What does this text show? That he would come to arrange for a select group of his followers, many of them by that time asleep in the dust of the earth, to be raised from death and brought to join him in the heavens. He was not going to take up residence on earth again to be with them, but they were to join him in heaven. And note what he says to them at verse 19 of this same chapter, according to the *Authorized* or *King James Version*: "Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also."

⁴ Soon after speaking those comforting words to his own disciples, Jesus suffered death and was laid in a tomb. On the third day he was raised, and for the space of forty days he made appearances to a select group of witnesses, prior to his ascension to heaven. (Acts 10:40, 41) Years later the apostle Paul expressed the expectation of those first-century Christians when he wrote: "And so it is written, the first man Adam was made a living soul; the last Adam was made a [life-giving] spirit. And as we have borne the image of the earthy, we shall also bear the image of the heavenly."—1 Cor. 15:45, 49, AV.

⁵ Thus, the disciples did not expect Jesus to become like them. Rather, they expected to be raised as spirit creatures, even as he was, and that those still surviving until his coming would be changed to be like him. The apostle Paul on this point wrote: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall rise first."—1 Thess. 4:16, AV.

⁶ The Lord's 'descent from heaven' does not necessarily mean a visible return, for on a number of occasions in Israelite history the Bible speaks of Jehovah God as visiting his earthly people, yet it did not involve his coming visibly. (Ex. 4:31; Gen. 50:24; Ruth 1:6) Rather, that descent would refer to a turning of Jesus' attention to the earthly affairs of his kingdom from the vantage point of his throne in heaven.

⁷ Another purpose of Christ's return is to perform a great work of judgment, separating goatlike people from sheeplike ones. Note what Jesus said at Matthew 25:31-33, AV: "When the Son of man shall come in his glory, . . . then shall he sit upon the throne of his glory: and before him shall be gathered all nations." Is there

anything here to suggest that his return would be visible? No, for it is not to be expected that the "throne of his glory" would be moved to the earth, nor would men in the flesh, particularly the goatlike ones, expect to appear before the throne in heaven. (1 Cor. 15:50) Thus, again, the turning of Christ's judicial attention to the earth is indicated rather than a visible coming.

* Note again that expression "when the Son of man shall come in his glory." This refers to the time when Jehovah, following Jesus' long wait at his right hand, grants him Kingdom power and issues to his Son the command: "Rule thou in the midst of thine enemies." (Ps. 110:1, 2, AV) There is no thought here of a visible return to earth by Jesus.—Dan. 7:13, 14.

° But what, you may inquire, about the Bible texts that speak of every eye seeing the return of the Lord—texts such as Matthew 24:30 and Revelation 1:7? In both instances the verb "see" is used. According to a well-known Greek-English Lexicon, the original Greek term here could also have the following meaning: "Metaphorically, . . . of mental sight, to discern, perceive." Thus these texts do not support the idea of visible presence.

¹⁰ Helping us understand the manner of Christ's coming are the words of an angel recorded at Acts 1:11, AV: "Ye men of Galilee, . . . this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." The manner of his going into heaven could be described as unobtrusive, without fanfare, witnessed only by a few select witnesses. Similarly, his coming is to be discerned at first only by a few watching ones, and only later perceived by the multitude, even by his enemies, when world developments force it upon their attention.—Mark 13:37.

¹¹ That the apostle Paul did not expect to see Christ come in the flesh visibly is further indicated at 2 Corinthians 5:16, AV: "Though we have known Christ after the flesh, yet now henceforth know we him no more [after the flesh]." Since Christ Jesus had yielded up his fleshly body in sacrifice for the sins of believing humans, and was resurrected a spirit creature, invisible, he could therefore declare positively: "The world seeth me no more."—John 14:19, AV.

¹² So Christ's return is to be understood as his turning attention to matters on earth at the time when his heavenly Father gives him the go-ahead signal to assume his role as King. Bible chronology points to the year 1914 C.E. as the time for that great event, and developments on earth since then have been in striking fulfillment of Jesus' prophecies about his return and the near end of this wicked system of things.—Matt. 24:3, 7-22; Luke 21:10-33.

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

(1) Why have Bible-believing persons expected the return of Jesus Christ? (2) If Christ's return were to be visible, would the disciples have need of a "sign"? (3) Did Jesus say that "the world" would see him again? (4) According to 1 Corinthians 15:45, 49, what was the expectation of the first-century Christians? (5) Did the disciples expect Jesus at his return to become like them, fleshly humans? (6) In what way, then, does the Lord 'descend from heaven'? (7) Would Christ's return to separate and judge as between "sheep" and "goats" have to be a visible return? (8) What is meant by the Son of man's 'coming in his glory'? (9) When the Bible speaks of 'every eye seeing him,' does this necessarily refer to literal vision? (10) How can we explain Christ's return as being "in like manner as ye have seen him go"? (11) According to 2 Corinthians 5:16, did the apostle Paul expect to see Christ in the flesh again? (12) How, then, does Christ return?



No Peace Prize

◆ For the second successive year the Nobel Peace Committee of the Norwegian Parliament announced, on October 30, that there would be no Nobel Peace Prize for 1967. The Nobel Peace Prize has been withheld 18 times since the Nobel prizes were initiated in 1901. In times of war or serious international crisis the peace prize is usually not awarded. And the fact that it was not awarded this year underscores the criticalness of our times.

Space Spectaculars

◆ October witnessed a rash of Soviet space feats. The historic Venus 4 achievement, the Soviet capsule that was parachuted onto Venus and transmitted data to earth during its descent, has now been followed by the automatic joining of two satellites in space. The docking in orbit of unmanned Russian space satellites, on October 30, was the first such unmanned docking in history. The Soviet feat was executed by "space radio-technical means and on-board computers," say the Russians.

Mideast Flares Up

◆ Soviet-built Egyptian missiles hit and sank the Israeli destroyer Elath. The pride of the Israeli navy had been

purchased from Britain in 1956. The Israelis claimed the ship had gone down 13 1/2 miles from Port Said, but Egypt said it was inside her 12-mile limit. Three days later Israeli soldiers turned their weapons on Egypt's major oil refineries and tank storage depot. The shelling that followed destroyed Egypt's main economic oil source. The United Nations hurriedly formulated draft resolutions to promote peace in the Middle East. But the harsh reality is that no real settlement is likely to emerge from the U.N. Security Council or, indeed, from the U.N.

Suez Canal Loss

◆ Prime Minister Wilson of Britain told Parliament in mid-October that the closing of the Suez Canal had cost Britain an average of \$56,000,000 a month, or more than \$200,000,000 since the Mideast war last June. Most of this money had been spent in money for oil to replace Middle East supplies, contributing to Britain's renewed balance of payments problems.

Freakish Weather

◆ Typhoon Dinah struck central Japan causing landslides and severe flooding. Twenty-seven persons died and thirty-four were hurt by the storm. The storm disrupted commer-

cial rail and air transportation across the country.

In southern Mexico flash floods, on October 24, caused rivers to flow at record levels. The federal authorities rushed relief supplies to isolated towns.

In Southern California major brush fires, fanned by gusts of winds up to seventy miles an hour, swept across five counties and forced more than 5,000 persons to flee homes, schools and businesses. The temperatures soared to 95 degrees and the humidity dropped to 8 percent.

Rioting in Madrid

◆ Anti-government demonstrations erupted again on October 28 at the campus of Madrid University and workers at twenty-one industrial plants in Madrid began new protest stoppages. According to the *New York Times*, the outbreak developed into the most intense series of political disturbances in Spain in at least a decade. Security forces fired their weapons into the air to disperse rioters. Several hundred arrests were made. They included at least four Roman Catholic priests.

Illegitimate Births

◆ According to the United States Health Department, of 153,334 children born last year in New York city, 22,714 or 14.8 percent were illegitimate. A total of 35.4 percent of all nonwhite births were out of wedlock, compared with 18.5 percent of Puerto Rican births and 4.8 percent of white births. Out-of-wedlock births in the city increased from 13 percent of all births in 1965 to 14.8 percent last year.

Preventing Rh Disease

◆ Rh disease, which has the scientific name of erythroblastosis fetalis, occurs in about 10 percent of the cases when an Rh-negative mother is pregnant with an Rh-positive baby. The Rh factor in the baby's

blood is inherited from an Rh-positive father. The baby's Rh factor stimulates the mother, who lacks this factor, to make antibodies to it. The disease often results in death of the unborn child or serious illness after birth. Rh disease, it is estimated, annually causes the death of 5,000 infants in the United States. *MD* magazine for July 1967 reportedly suggests the use of citrus bioflavonoids as a way to avoid the Rh threat. Instead of waiting until dangerous blood develops in the expected child, doctors at Mid-State Medical Center, Nashville, Tennessee, have shown, according to *Prevention*, November 1967, "that the development of bad blood can be avoided altogether by giving the expectant mother large doses of bioflavonoids through her pregnancy." Gynecologists and obstetricians who know about the record of bioflavonoids prescribe this natural food compound (found largely in the white membranes of green peppers and citrus) to pregnant patients plagued with the Rh-negative problem.

Shah Crowned King

◆ Mohammed Reza Shah Pahlavi lifted to his head a golden crown set with 3,755 jewels and declared himself "King of Kings, Light of the Aryans, the Shadow of God, the ruler of Iran." The Shah ascended the throne twenty-six years ago, but withheld the coronation ceremony for two reasons: (1) He had no heir and (2) he lamented that "there is no pride in being the king of a poor people." Since then an heir has been born and Iran's economic condition has improved somewhat. The Shah, in a four-minute address, said, in part: "I beseech Almighty God to grant us success so that we... will be able to pass on to our successors a country with yet greater cause for pride, a nation enjoying an even higher level of progress."

Church Council

Threatens Strike

◆ A thirty-member study section on Vietnam at the final plenary session of the United States Conference on Church and Society, on October 26, urged the National Council of Churches to make plans for a one-day nationwide general strike if the U.S. government further escalated the war in Vietnam. Should the government escalate the war, the statement declared, "the churches must then be prepared to say immediately that under such circumstances 'business as usual' is no longer possible." In the event of such escalation, the statement said, religious leaders should "call upon the people of faith within thirty-six hours to close their business and industries, transportation facilities and schools for one full day, calling on all sympathetic citizens to join in this action."

Britain's Abortion Law

◆ A bill reforming the law on abortion in Britain is to become effective in six months. It will remove all criminal penalties for any operation to terminate pregnancy if it meets the rules set out in the bill. The bill permits abortions if two medical practitioners find that "continuance of pregnancy would involve risk to the life or of injury to the physical or mental health of the pregnant woman or the future well-being of herself and/or the child or her other children." The new law's supporters hope to wipe out the significant incidence of illegal abortions by back-street operators. Government officials estimate that 100,000 such operations are performed each year.

Smallpox Cases Up

◆ The World Health Organization officially started its campaign to eradicate smallpox from the world this year. It gave itself a decade in which to do the job. In the first 28

weeks of this year, however, 60,941 cases of smallpox were reported, a 40-percent increase over the total of 43,509 for the same period last year. Most of the increase was in India and Pakistan.

Craving Violence

◆ In Concepción, Chile, there are no race-nourished riots. But, on October 2, university students from well-to-do white families waged a seven-hour street battle with a 100-man riot squad, which left property damage and many injured among both students and police. A week prior to this episode, the *Cronica* stated that many youths enjoy violence. One 22-year-old lad said: "Such aspects as violence, sadism and other similar things are what can give us some satisfaction that, although it may be momentary, leaves us happy." A 32-year-old married man confessed that he is not an enemy of vandalism or perversion, explaining that "we like to get away from the normal limits, from monotony and all that constitutes routine." Fifteen- and sixteen-year-old girls expressed similar sentiments. These views highlight the moral decay Biblically foretold to appear in this generation.

7th-Largest Diamond

◆ A pick and shovel turned up the 7th-largest diamond in the world. On May 26, Mrs. Ernestine Ramoboa, on a tiny mining stake in the African kingdom of Lesotho, came across a rough stone. She is the daughter-in-law of Petrus Ramoboa, part owner of the claim. Clutching the stone, Ramoboa traveled over 110 miles of dirt roads and tracks on foot and by hitchhiking. In Maseru, Lesotho's capital city, Ramoboa presented his diamond, larger than a golf ball, to buyers. The diamond weighs 601 carats and is pale brown in color. Ramoboa received half of the initial pur-

chase price of \$302,400. His cash holdings prior to the sale had amounted to \$4. It is estimated that the stones cut out of the diamond should bring well over \$1,000,000.

Protein Starvation

◆ Former Food Minister Chidambaram Subramaniam stated that even if India were able to feed itself by 1970 or 1971, as some predict, still the nation will face the serious problem of protein starvation. For lack of protein, Subramaniam said, 35 percent to 40 percent of the 20,000,000 babies born in India each year eventually suffer some degree of brain damage. Often those afflicted are so stunted physically and mentally that by the time they reach school age, they are "unable to concentrate sufficiently to absorb and retain knowledge," Subramaniam said.

Bunion Still Intact

◆ A published Reuters report from Buenos Aires told of a man who went into a hospital in this city to have a bunion removed. The report says: "Fearing the pain during the bunion treatment, the patient asked for a general anaesthetic, and this led to a heart attack. Doctors revived him by opening his chest and massaging his heart. He was then put in an oxygen tent, where he suffered a stomach contraction followed by a rupture of the stomach and peritonitis. After more treatment, the patient fell off a stretcher on which he was being carried, broke a leg and collarbone and suffered further damage to his heart making a tracheotomy necessary. He ended with a breathing tube in his throat, a drainage tube in his stomach, a leg in plaster, an arm in a sling—and the bunion still intact."

Seeds That Sprouted

◆ Canadian botanists have grown normal healthy plants from seeds believed to have lain dormant for thousands of years in Canada's frozen Arctic wastes. These seeds are thought to be older than the giant sequoias in California. In 1951 lotus seeds found near Tokyo were 2,000 years old. They sprouted when planted. The Canadian seeds are Arctic lupines. Today the plants are a year old and indistinguishable from ordinary Arctic lupines. Dr. A. E. Persild, a botanist at the National Museum of Canada, who directed the plant-growing experiment, said: "It would seem reasonable to predict that seed stored dry and at temperatures well below freezing could remain viable indefinitely"—testifying to the wonders of Jehovah's creation!



1968 Yearbook of Jehovah's Witnesses

In ancient times the stranger was welcomed with a drink of refreshing water. Today the stranger does not usually fare so well. But in spite of the change in customs, hundreds of thousands of sincere persons around the world have welcomed Jehovah's witnesses when they call and they have received a great blessing. Were you one of them? Read about their experiences during this past year. Send only 50c.

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