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Awake!

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DECEMBER 22, 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 22, 1967

Number 24

HAS success crowned your efforts? If so, how have you reacted to it? Did you feel a tinge of pride, pleased with yourself that things turned out so well? Or have you kept humble, modest, appreciative of the fact that it did not depend entirely upon what you did?

Success can be attained in many things, little and big. A housewife may feel that success crowned her efforts upon receiving praise for a fine dinner that she prepared for special guests or for a special occasion. A student may experience a like feeling because of graduating at the top of his class in school. A Christian minister may feel that success crowned his efforts upon having given pleasure, enlightenment and encouragement to many by reason of a stimulating Bible lecture.

With success there usually goes reward. It may be the praise of others, or it may be in the form of some material gain. Then again it may consist merely of the personal satisfaction derived therefrom. But regardless of its nature, the question remains: How do we react to it?

A farmer may feel proud because of having harvested an unusually fine crop of grain, vegetables or fruit, knowing how



much depended upon hard work and his good judgment. Well and good. But were there not other factors involved, those over which he may have had little or no control? He may have worked as hard as he could and used the best of judgment, and yet success might not have crowned his efforts because of bad weather. For example, the 1967 peach crop for many United

States farmers was very small because an exceedingly warm spell in midwinter started the sap flowing prematurely, only to be later frozen.

The wise person will therefore recognize to what extent he is indebted to others, and in particular to the Creator, for the success of his efforts. (Jas. 4:13-15) American history gives us a fine example of such wisdom. On May 24, 1844, the inventor Samuel F. B. Morse, sent over a telegraph wire the now famous words: "What hath God wrought!" taken from Numbers 23:23 (AV). No question about it, all inventions are possible only because of the laws governing material things, which laws were made by the Creator. And did not He also make all material things as well as endow man with the capacity for intelligence in the first place? Yes, well

does His Word remind us: "Who makes you to differ from another? Indeed, what do you have that you did not receive?" —1 Cor. 4:7.

In taking the attitude he did, inventor Morse was but following the Bible, which gives us many fine examples. Thus Jephthah, one of Israel's judges in ancient times, showed he had the right view of matters. When a delegation asked him to take the lead in routing the pagan invaders, he did not stipulate, "I will be your head if I lead you to victory." No, but he said: "If . . . *Jehovah* does abandon them to me, I . . . shall become your head!" And so also with King Saul who, upon winning his first victory, over the Ammonites, said: "Today *Jehovah* has performed salvation in Israel."—Judg. 11:9; 1 Sam. 11:13.

The apostle Paul, the foremost of all Christian missionaries, well appreciated this fact. As a most able, tireless and fearless servant of God he won many over to Christianity and started one congregation after another. But did he take the credit to himself? Did he boast of his successes? Far from it! Modestly he said: "I planted, Apollos watered, but God kept making it grow; so that neither is he that plants anything nor is he that waters, but God who makes it grow." (1 Cor. 3:6, 7) Undoubtedly, first of all *Jehovah* God deserves the credit!

Another reason for remaining humble, for continuing modest in the face of success is that so often our success depended upon the efforts of another or of others. The apostle Paul's foregoing remarks are to the point here, for you remember that he mentioned, not only his own part in planting and God's part in prospering Paul's efforts, but also the part that Apollos played by 'watering.' Similarly in his letter to the Christians at Rome, chapter

16, verses 1 to 4, he commends certain ones (several of whom were women), for the assistance they rendered him in his ministry, acknowledging thereby the aid they rendered toward his prominent and successful apostolic career.

In this respect wives are often the unsung worthy ones, as it were. Success crowns the efforts of their husbands who receive rewards in the form of praise, recognition or material gain; yet how often a vital factor in that success was the moral and active support given by the wife. This, of course, is as the Creator purposed it. That is one of the reasons why he gave man a mate in the first place. (Gen. 2:18) That fact is appreciated by even wise men of the world such as the late Sir Winston Churchill. Said he on one occasion regarding his wife: "It would not have been possible for any man in public life to get through what I have gone through without the devoted assistance of what we in England call one's 'better half.'"

But there are also other reasons why we do well to react with becoming modesty, with humility, in the face of success. We may have done exceedingly well and brought delight to others and elicited their commendation, but how did we do when judged by our own standards? Could it be that deep down in our hearts we must admit to ourselves that we fell short of our goal? It may have been our own fault or it may have been due to factors over which we had no control, but should not the fact that we came short of what we hoped to accomplish have a humbling effect upon us in spite of what others may say? Surely!

Truly there are ever so many compelling reasons—the foregoing by no means being all of them—for our reacting humbly, with due modesty when success crowns our efforts!

WHAT DOES GOD RECEIVE from

PERHAPS never before in history has there been so much distress. Both the good and the bad suffer. At times, those who act wickedly prosper, while persons doing good are severely oppressed. When observing or experiencing this, some persons cannot see any benefit in doing what is right. It causes them to question God's righteousness; they believe that it is unjust on His part to allow such circumstances to exist. Therefore, some feel that God is not worthy or deserving of receiving anything from them.

What are your thoughts on the matter? Do the multitude of troubles cause you to feel that God is unjust? Do you, at times, complain against Him? It would be well for any who might be inclined to find fault with God to consider the comments of the young man Elihu, one who gave wise counsel to afflicted Job.

Complaints Against God

Job was a righteous man as well as being very rich; he lived in the land of Uz, to the east of the Jordan River. (Job 1: 1-3) Genesis, the first book of the Bible, mentions two men named Uz. The first one was a great-grandson of Noah, a cousin of this Uz being an ancestor of faithful Abraham. (Gen. 10:22, 23) The second Uz was the son of Abraham's brother, Nahor. It was from this Uz that Job apparently descended, thus making Job a great-grandnephew of Abraham. (Gen. 22:20, 21) Nahor had another son named Buz,

and it was from him that Elihu descended.
—Job 32:2.

In the course of time, righteous Job came to suffer many dreadful calamities and afflictions; his ten children were killed, his material riches were lost, his wife and friends turned away from him, and he was struck with severe physical maladies. (Job 1:13-19; 2:7-9; 19:13-19) Then, when three supposed friends came to offer him comfort, they only increased his distress by falsely accusing him of some hidden badness for which, they intimated, God was punishing him.—Job 4:7, 8; 8:6, 13; 22:5, 23.

Job himself did not know or understand why he was suffering, and so in defense of his own righteousness he was prompted to speak of God as afflicting both the righteous and the bad. Calling to his attention the conclusions to which Job's arguments would lead, Almighty God asked him: "Really, will you invalidate my justice? Will you pronounce me wicked in order that you may be in the right?" (Job 40:8) Elihu, too, pointed to the effect of Job's explanation of God's position, saying of him: "For on top of his sin he adds revolt; among us he claps his hands and multiplies his sayings against the true God!"—Job 34:37; 33:8-12.

Where Job Erred

Elihu continued his remarks, explaining in what way Job had in effect spoken against God. "Is this what you have regarded as justice?" he asked Job. "You

have said, 'My righteousness is more than God's.' For you say, 'Of what use is it to you? What benefit do I have more than by my sinning?'—Job 35:1-3.

Job did not specifically say that his righteousness was more than God's, but he did indicate that the way God had dealt with him, permitting him to suffer so, was undeserved, because of his trying to keep integrity toward God. Job did not properly understand God's manner of dealing in this case, God's motive, when he said concerning Him: "With a storm [He] bruises me and certainly makes my wounds many for no reason. . . . At the very despair of the innocent ones he would mock." Or when he asked God: "Is it good for you that you should do wrong, . . . that you should try to find my error and for my sin you should keep looking? This in spite of your own knowledge that I am not in the wrong."—Job 9:17-23; 10:3-7.

Job was, in effect, asking whether God could do wrong. Could God be looking at Job's imperfection, but overlook the things of which his three "friends" accused Job? It was a question for Job's "friends" to consider. Job became so concerned with justifying himself that he failed to justify God, not giving the leading prominence to God's righteousness in permitting Job's sufferings. His speech was based on an ignorant position.

Persons often express opinions in a similar way today. When they meet with adversity, or see much human suffering, they feel that God is unjust in permitting it. Like Job, they do not have knowledge and understanding. So these people ignorantly speak things that misrepresent God and are disrespectful of Him. Their depressed state of mind is often a factor in their transgression. 'O why does God do this to me? Why does he permit this to occur?' they are often heard to complain.

Some persons even get to the point of

questioning the benefit of serving God. "What use is it?" they may lament. According to Elihu, Job was saying: "What benefit do I have more than by my sinning?" Or, as another Bible translation expresses it: "What does it profit me? What do I gain more than if I had sinned?" (Job 35:3, 47) Judging from a material standpoint!

Job had observed: "One blameless, also a wicked one, [God] is bringing to their end." (Job 9:22) Job was, thus, questioning the present material benefit of being righteous, since the good appear to suffer as much, if not more, than the bad. Because they conclude that there is often no observable present reward for doing right, it is not uncommon for persons today also to question the value of serving a God who permits such circumstances to exist.

God's Supremacy

What caused Job to utter speech with such implications was an improper perspective. He had allowed his thoughts to become directed inward upon himself. So, in order to set matters in proper focus, Elihu drew attention to the superior importance of Jehovah God by pointing to His exalted position. He told Job: "I myself shall reply to you and to your companions with you. Look up to heaven and see, and behold the clouds, that they are indeed higher than you."—Job 35:4, 5.

Yes, just look up at what God has created! The sight of the starry heavens and majestic clouds should be sufficient to prove that God is infinitely superior to man in wisdom and excellence. As one Bible writer expressed it: "When I see your heavens, the works of your fingers, the moon and the stars that you have prepared, what is mortal man that you keep him in mind?" (Ps. 8:3, 4) How foolish to complain against or find fault with One so great! How little and insignificant man

is compared with God! Truly, one so great and powerful is deserving of our recognition and worship!

Really, Jehovah God is so exalted that when persons sin and do wickedly, it does not affect him personally. If one thinks that he can spite God, or get even with Him for what are considered injustices on His part, that person is mistaken. Elihu asks: "If you actually sin, what do you accomplish against him? And if your revolts actually increase, what do you do to him?" (Job 35:6) God is so superior that His eminent position is not affected by such conduct. If a person tries to spite God the way humans try to spite each other, he is only hurting himself, not God.

On the other hand, Jehovah is not affected personally either if one holds to a right course and keeps integrity to God. Of course, Jehovah is pleased and delighted with such a person, but he is in no way dependent upon his worship and service, as Elihu points out: "If you are really in the right, what do you give him, or what does he receive from your own hand?" —Job 35:7.

Actually, what can one give to God? God gave us life, and because of him we breathe and move and exist. He owns everything! (Acts 17:25; Ps. 50:10) As King David humbly admitted after contributing materially toward God's temple: "For everything is from you, and out of your own hand we have given to you." (1 Chron. 29:14) Yes, what we give God in the way of worship is only possible because of what God gave us, and such worship and recognition are only His just due. —Rom. 11:33-36.

So when it comes right down to it, one's wickedness or righteousness cannot affect God personally. It can only affect creatures like ourselves, our fellow humans, as Elihu pointed out: "Your wickedness may be against a man like you, and your right-

eousness to a son of earthling man." (Job 35:8) One can do what will either hurt or benefit his fellow creatures, but he cannot personally benefit or hurt Jehovah God. Elihu thus impressed upon Job and his companions how exalted and great Jehovah actually is.

Need for God

Whereas God does not need man and is not dependent upon what man does, humans do need God. When they are in trouble they generally give expression to the need of divine help, as Elihu noted: "Because of the multitude of oppressions they keep calling for aid; they keep crying for help because of the arm of the great ones." —Job 35:9.

In the discussion with his three companions, Job had taken note of the horrible oppression suffered by mankind. He also observed why the afflicted cry for help without avail. (Job 24:12, 13) Elihu, however, shows how one's wickedness does affect creatures on earth and explains that the crying out for help by affected ones is usually done selfishly. It is not truly a penitent cry. They do not turn to Jehovah God and seek to learn His will and do it. As Elihu says: "And yet no one has said, 'Where is God my grand Maker, the One giving melodies in the night?'" (Job 35:10) God is certainly not unjust in refusing to listen to the cries of such persons.

Jehovah God created man different from the animals. He gave the animals marvelous inherited knowledge or instinct. But to man God gave the intellectual capacity to reason, to figure things out and to build on accumulated knowledge. Furthermore, man was created with a conscious need to worship, something that the animals do not possess.

Therefore, man can take in knowledge of his Creator; he can learn of God's wonderful works and purposes through the inspired written Word that God has provid-

ed. And man can worship the One who made him; he can decide to serve Him. Elihu draws attention to these special endowments of God upon mankind, saying: "He is the One teaching us more than the beasts of the earth, and he makes us wiser than even the flying creatures of the heavens."—Job 35:11.

However, if humans refuse to exercise their God-given faculties properly and do not learn about him and worship him, can God be expected to listen to their cries for help? When humans groan and cry out in pain, and yet pridefully refuse to repent and submit to their grand Maker, God is not unjust in turning a deaf ear to them. This is what Elihu points out, saying: "There they keep crying out, but he does not answer, because of the pride of the bad ones."—Job 35:12.

Jehovah is a God of truth, and he rightfully expects that man worship and acknowledge him as Creator. He takes no pleasure in untruth or misrepresentation, and is displeased when persons fail to recognize His supreme position in the universe. Elihu explains: "Only the untruth God does not hear, and the Almighty himself does not behold it. How much less, then, when you say you do not behold him!"—Job 35:13, 14.

Give God His Due

How clear it is that Jehovah God alone is deserving of our exclusive devotion! How wise we are, therefore, if we render our grand Maker the worship due him. But it is evident that in order to worship God acceptably, we need to take in accurate knowledge concerning him and his purposes. We must develop the proper perspective. We must come to appreciate God's supremacy, and humbly recognize that he is faultless in all his ways and dealings.

Yet, due to the extreme pressures and

troubles in life, there is a tendency to complain and find fault. Perhaps, at one time or another, you have spoken disrespectfully of God and expressed dissatisfaction with his way of handling matters. You no doubt spoke the way you did due to a lack of knowledge and understanding. Will God hold this against you? Elihu observed in connection with Job: "The legal case is before him, and so you should wait anxiously for him. And now because his anger has not called for an accounting, he has also not taken note of the extreme rashness."—Job 35:14, 15.

How grateful we should be that Jehovah God is merciful and forgiving! He allows opportunity, though not endlessly, for persons to repent and change their ways. Job had, indeed, been mistaken, as Elihu pointed out: "Job himself opens his mouth wide simply for nothing; without knowledge he multiplies mere words." (Job 35:16) Yet, Job was sincerely repentant, humbly confessing his ignorance in speaking, saying: "What shall I reply to you? My hand I have put over my mouth." "I make a retraction, and I do repent in dust and ashes." (Job 40:4; 42:6) What an example Job set! He was indeed a righteous man who truly loved Jehovah God. And when his misunderstanding was pointed out, he took the necessary steps to correct his way.—Ezek. 14:14; Jas. 5:11.

In this day of unparalleled human suffering when God is often maligned and misrepresented, you can greatly benefit from Elihu's inspired words of counsel. As he emphasized, Jehovah God truly is the Almighty Supreme One, your grand Maker. Turn to Him. Do not speak against him hastily in ignorance. Rather, go to his Word the Bible for instruction and guidance. Learn of his wonderful purposes. See why he has permitted wickedness temporarily, and rejoice in his sure promise to wipe it out forever in the near future.

WITH each passing day the sun arcs lower in the sky. The days grow shorter; the nights longer. The nip of the wind quickens one's step. Woodchucks and other tiny creatures drowsily move to their burrows; bears trudge off toward their dens. One can feel in the crisp air the approach of winter. What remarkable changes take place!

Slowly the once-concealed landscape becomes more discernible. Disappearing leaves and foliage reveal many interesting sights kept secret in the summer. High up in the trees there are nests, where feathered parents once cared for their young. Houses and farm buildings are seen standing among woods, and the eye can follow the devious course of streams that wind across the land. Such things were largely obscured by the leafiness of summer.

Winter's Splendorous Garment

Clouds move hurriedly across the skies. The wind blows. Then, late one afternoon, the sky turns leaden, and snowflakes begin to fall. Soft as a baby's breath they descend. How delightfully fascinating! A child may not notice the coming of leaves and flowers, but he will sit at a window for an hour watching these dancing flakes of white come down. How marvelously they transform the land!

Next morning is splendid. Before one's eyes exists a new, soft scene of beauty. Dirty city streets look pure and clean in winter's garment.



THE Splendor OF WINTER

the sky. As the moon rises and trees throw their shadows across the fields, a picture of frozen beauty appears. Really, many consider the earth to be at its prettiest when it is snow-covered beneath the light of a full moon, or when the snow is illuminated by the soft glow of thousands of brilliant stars.

Why Winter?

Winter and the other seasons of the year are inescapable, as the Bible explains: "For all the days the earth continues, seed sowing and harvest, and cold and heat, and summer and winter, and day and night, will never cease." (Gen. 8:22) This is true because earth was designed by its Creator to tilt on its axis as it travels around the sun. Thus, more sunlight strikes the northern half of the earth when

The countryside, too, is transfigured under its first blanket of dazzling white. Everything is different. Snow-canopied marvels of architecture are seen everywhere. The roofs of houses, as if draped with fluffy white comforters, take on new and delightful contours. Naked trees are clothed beautifully in white-powdered dress. Stone fences are turned into ranges of hills. The skies and undulating fields of snow merge as one. The grandeur of the countryside, with a beauty reminiscent of sparkling diamonds, gives a feeling of pleasure.

Then night falls. Against the dark heavenly vault, stars sparkle like a shower of crystal, and constellations are diagramed against

the earth's axis is tipped toward the sun, and less when it is tipped away from the sun.

On about December 21 the vertical rays of the sun reach their southernmost point, falling directly on an imaginary line called the Tropic of Capricorn located about 1,600 miles south of the equator. This officially begins winter in the northern hemisphere and, at the same time, commences summer in the lands lying below the equator. Six months later, or about June 21, the vertical rays of the sun reach their northernmost point, officially beginning winter in the southern hemisphere and summer in the north.

Winter and snowfall are almost synonymous in many places. Yet a great number of persons have never seen snow, since it falls on only about a third of the earth's surface. Snow is practically a rarity in the southern hemisphere, Antarctica being a notable exception. South America receives very little except in the Andes, and only on Africa's few high mountains does snow accumulate. A principal reason for this is that land masses are small below the equator and are set in vast, warming oceans; whereas in the north there is a concentration of continents where the cold is not moderated.

Blanket of Ice and Snow

Winter brings protection from its own rigors by laying down a blanket of ice and snow. This provides a safe shelter for the plants and animals beneath.

The protective covering of ice is deposited by a remarkable characteristic of water. It expands as it freezes, instead of continuing to contract as do most substances. Thus, ice is lighter than water, and floats. How providential! Regarding this *Science News Letter* of December 14, 1963, noted:

"The mere freezing of water, man's most essential fluid, is a miracle staggering in

its significance. . . . This basic phenomenon of floating ice, so commonplace that people take it for granted, saves the world from slowly being frozen to death. For if the ice would continue to become more dense, it would sink to the bottom of the ponds, the rivers, the great seas, and settle there in dark frigid silence where the warm rays of the returning spring sun could not reach it. Fortunately for us, however, ice floats."

Truly, the protective blanket of ice is a provision of earth's Masterful Designer, even as the dazzling blanket of white snow is. Animals can burrow into this fluffy natural covering and keep warm. Snow holds heat in the lower ground levels, and preserves seeds from freezing to death. It provides such fine insulation that Eskimos can keep warm within their igloos from the heat of their own bodies. It is with significance, then, that the Bible says that God "is giving snow like wool."—Ps. 147: 16; Job 37:5, 6.

But besides being a blanket that provides warmth, snow is fantastically beautiful and splendidly designed. Individually, snowflakes are masterpieces of art. Their symmetry and pattern and endless variation stagger belief. Although they are almost always six-sided in shape, and countless billions descend in an ordinary snowstorm, no two have ever been discovered exactly alike. Corydon Bell observed in his book *The Wonder of Snow*: "Within a single crystal there is an invisible masterpiece of construction that is achieved through the magic of nature's geometry, physics, and chemistry." Snowflakes are, indeed, a tribute to the wisdom of their Maker!

Care for Living Creatures

Birds and lower animals would starve in winter months if special provision were not made for their preservation. When

earth lies beneath its white blanket of snow, there is little food to be found. Birds, however, are protected by a marvelous migration instinct, which directs them to travel to warmer climates where food is available.

Smaller land animals cannot travel such long distances, yet they, too, are protected by miraculous instinctive behavior. They snuggle up in their nests or burrows, and enter a strange deep sleep called hibernation. Even when kept in a laboratory with plenty of light, warmth and food, these little animals roll over and go into their trance-like sleep with the coming of that particular time in autumn. This sleep, and how it is triggered, is a mystery to man.

A ground squirrel, for example, has a normal heartbeat of 360 a minute, but during hibernation it slows to only about three a minute. Respiration, too, drops drastically, from a rate of 100-200 breaths a minute to a rate of from one-half to four a minute. The body temperature of a hibernator also undergoes a startling reduction. A woodchuck's temperature, for instance, slides precipitously from about 97° F. to around 37° F., or a few degrees above its surroundings. The marvelously slowed-down metabolism of these small creatures makes possible their survival during winter. The loving Creator has made wonderful provision for his creatures.

A Welcome Change

For humans, too, winter can be a welcome change in activity and scenery. What a pleasure it is to gather around a warm, crackling fire in the fireplace! How fascinating the leaping flames or dying embers are to watch! To gather with family or friends at such a time and to pop corn, sing songs, or to share in some other wholesome entertainment, can be truly a satisfying experience. Or to curl up in a

big, comfortable chair before a roaring fire with a good book to read is to some persons the pinnacle of enjoyment. Somehow such activities are always more delightful in winter.

True, there are persons who will point out that the winter season brings aggravation—that cars are difficult to start, roads are slippery, accidents happen, and people get wet and catch colds. Yet accidents and aggravation can often be avoided if automobiles are equipped for winter driving, or are not used when the weather makes driving hazardous. And if persons are properly dressed they are less likely to get wet and catch colds.

To the contrary, many persons derive deeper exhilaration and satisfaction from a tramp through freshly fallen snow than they do from an outing at any other time of the year. The pure, brisk air is invigorating and gives them a sense of well-being. And the exquisite shapes of snow, frost and ice reflect a profound peace that gives genuine refreshment to their souls.

Thousands of persons have come to wait with keen anticipation for the winter cold to freeze over ponds, lakes and streams, or for a load of snow to be dropped on their favorite hill or slope. Due to the joy afforded by such winter sports as ice skating, skiing and tobogganing, more and more persons have come to prefer this season of the year.

There can be no question about it—winter has its unique features that truly can be enjoyed. It is a splendorous time of the year. In the ice and snow and the miraculous processes that equip animals comfortably to survive the winter, the hand of a wonderful Creator unquestionably can be seen. Of Him the appreciative psalmist sang: "It was you that set up all the boundaries of the earth; summer and winter—you yourself formed them."—Ps. 74:17.

A Zulu Family

SEEKS FREEDOM FROM

False Religion

By "Awake!" correspondent
in South Africa

ALL these religions—they confuse me!" exclaimed Uncle Zondi, when he sat in on Bhengu's family Bible study for the first time. It was something that had puzzled young Bhengu's father just a few months back, but, since the visiting minister of Jehovah's witnesses had started calling, big changes had followed in the home.

At first, Bhengu's father, who was a cautious man, had discussed these matters alone with the minister. Then the family was included and a study of the Bible started. However, Uncle Zondi was not familiar with these things, not yet anyway, as he had arrived only the previous day from Zululand. Quite understandably, as he joined the family for their weekly Bible discussion, he was thinking of the scores of religious groups he had met in the past, their people clad in colorful robes, dancing, singing and chanting. No wonder it was so confusing to Uncle Zondi.

The minister agreed with him that the situation was confusing. Would Uncle Zondi like to know why there are so many religions? Would he like to know of a religion that is not confusing and that brings real benefits? Uncle Zondi agreed he would. There was a pause as Bhengu's mother put the paraffin lamp on the table and joined the discussion.

"It is not our Creator's wish that there

should be confusion as to his worship," began the minister. "The trouble started long ago in a city that is today nothing more than a desolate heap of stones—Babylon. The religion that spread from Babylon is what has brought the confusion, and this has affected many peoples. Its religious ideas were carried from nation to nation, so that a common pattern can be found in religious beliefs throughout the world."

Bhengu's elder sister looked puzzled. "Hawu! How could these ideas come to us? We are not from Babylon!"

The minister explained: "There was a time when this land was uninhabited. It was in the Middle East where the first people lived. As they multiplied, they spread out. We have no written history to consult as to when our own Zulu forefathers first moved to southern Africa. It must have been a long time ago."

Ancestor Worship Pervades Tribes

"As the Bantu tribes are closely related," the minister continued, "it is not surprising that the traditional religion of ancestor worship is basically the same from one tribe to another. Of course, those living in the big cities have been influenced by modern ways of living and their outlook has changed greatly. Many have become apathetic toward religion, and others, born in the cities, have forgotten much of the background of ancestor worship

even though they are often still affected by superstitious beliefs and customs. But in the rural areas ancestor worship is, as you know, a flourishing religion.

"These traditional ideas very much affect our concept or understanding of the God who is to be worshiped," continued the minister. "For example, the word used in the Zulu Bible for God is *uNkulunkulu*, meaning 'the great great one.' For a person with a Christian background this may seem no problem to understand, but what does that word mean to a person who practices ancestor worship?"

"He will think of *unkulunkulu*, the original ancestor spirit who lives below," said Uncle Zondi.

"That's right. But the *unkulunkulu* of ancestor worship is not the *uNkulunkulu* of the Bible. Religion that spread from Babylon knew many gods, some of whom were said to live under the earth. Ancestor worshipers believe that *unkulunkulu* made the animals, the sun and moon. Although *unkulunkulu* is considered to be the chief god, he is not prayed to, nor, in fact, worshiped directly. It is considered more practical, and, for that matter, more respectful, to call upon recent ancestors."

"But, why do people pray to ancestors?" asked Bhengu's younger sister, Nobuhle.

"Now, that's a good question," said the minister, smiling. "You see, Nobuhle, ancestor worshipers believe that when a man dies, the *isithunzi*, the shadow or personality, continues to live. After about a year (with some tribes, a shorter time) the *ukubuyisa* or 'bringing back' ceremony is held. At that time a goat or some other victim is slaughtered and feasted upon with friends. It is at this feast that the *isithunzi* now becomes an *idlozi*, or spirit, and is thus 'brought home' from the environs of the grave. The *idlozi* is now accepted as an ancestral spirit and is called upon in the usual way for guidance."

"That is true," commented Uncle Zondi. "In Zululand sacrifices to ancestors take place regularly."

"Not only there," interrupted Bhengu's father. "We see it often here in town too. It is not unusual to see even people who claim to be Christians celebrating the *ukubuyisa* with friends."

"Perhaps it is that they have never really thought why they do it," suggested Bhengu's mother.

"Nevertheless, these customs have created many problems for the Bantu peoples," continued the minister. "The worship that the Bible presents is spiritual. God is described as a spirit. Many ancestor worshipers believe that the ancestor gods and spirits have human attributes. They are believed to have human needs and habits and are thought to live much the same way as they did when with their families. If a man was insignificant, he would remain so after death; if he was important, like a chief, he would be prominent as a spirit, and so on. We want to help people develop a spiritual outlook and worship the true God in spirit and in truth."

Uncle Zondi looked thoughtful. "But isn't any religion, no matter what it is, better than none at all?"

Not Really Upbuilding but Spiritistic

"That's just the point. Is ancestor worship really upbuilding? There are tribal laws that guide the conduct of the people. These laws teach respect for the community, for property and for life. Tribal customs encourage good qualities of brotherliness and courtesy, and tribal laws make rulings on such matters as adultery, incestuous marriage, and so forth, and so provide some protection from wrong conduct. But, let us admit this: ancestor worship gives no guidance as to conduct; it does not even teach what is good or bad. It offers no reward for doing what is right,

nor punishment for doing what is wrong, other than for failing to observe the customs and traditions of that worship. So of what real value is it?"

Uncle Zondi remained silent.

"The religious beliefs of Babylon," continued the minister, "have not only held back progress but have driven people into practices that hold them in bondage and bring them into danger. Look what the Bible says about the world empire of false religion called Babylon the Great. [He reads from Revelation 18:23.] 'For by your spiritistic practice all the nations were misled.' And doesn't ancestor worship do just that—mislead people into seeking protection in spiritism?"

"For example, if lightning strikes a hut, the worshiper sees this as a fearful omen brought by some enemy who has obtained *isiphonso* or witchcraft medicine. He seeks to prevent a recurrence by consulting the *inyanga*, the medicine man, who can also practice divining. By providing charms the *inyanga* gives 'protection' to the house. The charm may be in the form of a tall forked stick planted next to the house or stuck in the roof. Or, a poor crop, a bad dream or an accident may be taken as an omen that some ancestral spirit is displeased and so advice may be sought from an *isangoma* [a regular diviner, not a medicine man]."

"What does he do?" queried young Bhengu.

Use of Divination in Treating Illness

"First, in mentioning medicine," the minister explained, "it would be good to note that, while there may be a few African herbalists who just dispense herbs and nothing else, in most cases the herbalist combines divining with his trade and will recommend superstitious rites as part of his cures. That is why a real Christian is selective in obtaining treatment for sick-

nesses. He does not go to an herbalist who uses any kind of divining, since that would involve him in spiritism, which is condemned in the Bible at Deuteronomy 18:10-12.

"A regular diviner or *isangoma* can often be detected by his dress, white being the predominant color, and by outbursts of *ukuhayiza* (emotional hysteria) in his proceedings. Interestingly, the *isangoma* is very often a woman, though the *inyanga* is always a man.

"The methods used vary, but perhaps the best-known method of divining is with the use of bones. The diviner will 'read' the bones he has cast on the ground to determine the cause of someone's sickness and *who* has caused it. The proceedings may be accompanied by shouting, dancing or chanting, perhaps to the beating of an ox-hide drum. The diviner (*isangoma*) then refers the inquirer to the *inyanga*, who will prescribe the use of some medicine or charm to protect the inquirer from the one who is causing his sickness.

"Since most sicknesses are due to known, proved causes having to do with man's own physical imperfection or unwise living habits, or are by infection due to known physical causes that can be cured by proper medicines, the teaching of diviners leads superstitious people to put their faith in a wrong source of healing and brings them into bondage to the false practice of spiritism.

"And this all leads to further burdens. Unscrupulous diviners take advantage of the superstitious fears of others in order to extort money from them, charging exorbitant fees for their services."

"How do people get to be diviners?" asked Bhengu's sister.

The minister paused for a moment. "They say they are 'called,' but when we learn how they are selected and trained we see further evidence of spiritism. The

'call' may come by means of a dream, and the initiate claims he is possessed by a spirit, that is, of some ancestor. His health deteriorates for a time. He becomes eccentric and 'hears voices.' To determine which 'spirit' has possessed him, there are involved ceremonies. The families of the mother and father each bring a goat to be slaughtered. There are the singing of songs and vomiting rites. The candidate is covered with white powder, and a qualified diviner may then decide which spirit has possessed him, or the candidate may announce this himself. Training is then commenced and the drinking of blood of sacrificial animals features in his instruction and initiation. Does this seem to be the type of person that could help you with your problems?"

"But," questioned Uncle Zondi, "when the Christian religion came to Africa, why did it not remove these practices?"

Christendom's Religion

Also Contaminated

"Well, false religion from Babylon spread, not only to Africa, but to all parts of the world, and the so-called 'Christian' nations also were contaminated with it. When missionaries from Christendom entered Africa, how could they free others from false Babylonish religion when they themselves were captive to it? So not much success was achieved in uprooting Babylonish ancestor worship. To the contrary, this worship provided a useful basis on which to build the new religion. For example, the belief of the ancestors' surviving death corresponded to the doctrine of the immortality of the soul taught by Christendom. Missions sprang up by the hundreds. In the reserves the chiefs gave permission to build churches with the incentive of schools' being established for the local villagers. 'Conversions' were rapid but mostly superficial. The missions

were jubilant and could report large numbers in their flocks. But it was not long before their work began to crumble. Sects and offshoots began to appear and by 1960 the official list of independent Bantu churches numbered 2,030!"

"*Hawu!*" exclaimed Uncle Zondi in amazement.

"You'll have noticed," continued the minister, "how many people are attracted to the 'emotional' religions of the Pentecostal type. The similarities between the emotional 'prophet' of these churches and the diviner of ancestor worship are very close. Both are conspicuous in their attire and appearance, the color white being predominant in their regalia. A period of ill health may precede the 'calling' of diviner and 'prophet' alike, and both place great importance on dreams and purification. Both diviner and 'prophet' commune with the spirits. Both speak of hearing 'voices.'"

"I see what you mean," said Uncle Zondi. "It's really the same worship practiced under new names."

"To a large degree, yes. But do not let me give you a wrong impression. Not all religion is Babylonish in origin. Not all those doing missionary work have deceived the people. There are those who have brought God's Word to the Bantu people with sincerity and at much personal cost to themselves. They have shown that the Bible is from the true God, Jehovah, and that he is the God of all peoples. The Bible is not nationalistic, it does not divide people. It discourages demonism and spiritistic practices, and it really does set people free from superstitious fears."

It was late by the time the minister left. That night, as young Bhengu lay on his bed, he could see the clouds racing past the moon. How glad he was that his father had arranged for the family to study the Bible! He could see that this would lead to a worthwhile inheritance—the inheri-

tance of freedom, freedom from fear and superstition, freedom from spiritism and false religion that had come from that ancient city of Babylon. And to think he,

Bhengu, might one day enjoy such freedom forever in a righteous new system of things, soon to be a reality right here on this earth!

Was Jesus Born in December?

The Bible account of the birth of Jesus of Nazareth shows that at the time 'shepherds were living out of doors and keeping watch in the night over their flocks.' (Luke 2:8) But what is the weather in Palestine in December? Early December corresponds with Chislew, the post-captivity name of the ninth Jewish month of the sacred calendar and which falls within November and December. But this is a winter month, a month of cold and rain. So we read of King Jehoiakim that he was "sitting in the winter house, in the ninth month, with a brazier burning before him." (Jer. 36:22) In postexile Jerusalem, the people who gathered for the three-day assembly ordered by priest Ezra beginning on the twentieth day of this month "kept sitting in the open place of the house of the true God, shivering because of the matter and on account of the showers of rain." (Ezra 10:9, 13) Quite obviously there were no shepherds sleeping in the fields at this time of the year, nor for some time afterward.

The following Jewish month, which corresponds to the latter part of December and part of January, is Tebeth, the post-captivity name of the tenth Jewish lunar month of the sacred calendar. The name "Tebeth" is

believed to mean "sinking" or "sinking in," and this may have reference to the muddy conditions that prevail during this winter month when rainfall is at its peak. The winter rains are often torrential, like the one that ended the three-and-a-half year drought in Elijah's day or the kind that Jesus described in his illustration of the house whose sand foundation was washed away by the lashing rain. (1 Ki. 18:45; Matt. 7:24-27) According to *The Geography of the Bible* by Denis Baly, the latter part of December brings frequent frosts in the hill country and occasional snow flurries in Jerusalem. (2 Sam. 23:20) Though it is unusual, there have been times when roads were temporarily blocked by heavy snowfall. It may have been during this month Tebeth that a heavy snowfall hindered the Syrian army commander Tryphon when on his way to Jerusalem. (Josephus' *Antiquities of the Jews*, XIII, 6, 6; 1 Macc. 13:22) The month Tebeth was very evidently neither a month for traveling (Matt. 24:20) nor a month in which shepherds would spend the night in the fields. For these and other reasons December could not have been the month in which Jesus was born.

Glass in Ancient Times

When the unique substance known as glass was first made is not known. Glass beads found in Egypt were made over 4,000 years ago, about the time Abraham was born. So Job, who lived in the sixteenth century before our Common Era, knew what he was talking about when he said, "Gold and glass cannot be compared to [wisdom]." (Job 28:17) Nor was Job's contrast amiss, for glass in those times was rare and as precious as gold itself. Even fifteen centuries later, it is reported, the emperor Nero paid a sum equal to \$100,000 for two glass cups with handles! Egyptian artisans and others were skilled in the blowing, cutting, grinding and engraving of glass. They knew how to inlay glass with gold.

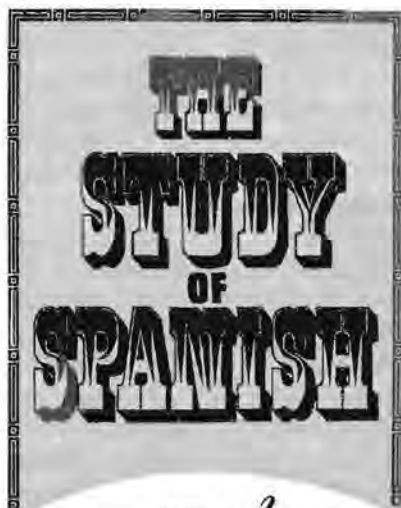
Because of impurities in the sands commonly used, transparent glass was rare. The earliest known find of such, dated about 700 B.C.E. and discovered in an Assyrian palace at Nimrud, is a bottle bearing the name of Sargon. (Isa. 20:1) It is apparently for such reasons that the apostle John was very explicit in the description of his visions; he did not just say "glass," but, rather, "glassy sea like crystal," "like clear glass," "as transparent glass."—Rev. 4:6; 21:18, 21.

FOR one going to school and having the opportunity to learn a foreign tongue, Spanish is a language that might well be considered. It is spoken by some 170 million people in Spain, Central and South America, the Philippines and some territories in Africa—many of these being excellent fields for missionary activity. Additionally, Latin-American countries today are beckoning as vacationlands that can be reached swiftly and economically.

To the would-be language student whose native tongue is English, there should be little difficulty about learning Spanish,

for it is one of the Romance languages with a strong foundation in Latin. Remember, English also has a rich heritage of Latin bequeathed to it from the time of the Norman conquest of England early in the eleventh century C.E. So, if you have the adequate motive, and therefore can conscientiously set aside time for the project, be assured that Spanish is by no means beyond your capacity to learn.

Of course, learning a language is not all fun. There is need for concentration and for memorizing verb forms, vocabulary and grammatical rules. Listening to the spoken language on a radio program or on a recording, one's first concern is to learn what is being said. Then thought should be given to how it was said—how it was so easily expressed, just as you would say something in your own lan-



By "Awake!" correspondent
in El Salvador

guage without effort. Yes, in learning a language one should be prepared to become like a little child—striving to reproduce what one hears, being a mimic.

Smooth, easy conversation cannot be mastered right away; it is an art that requires experience and practice. Nevertheless, if you learn to speak a few sentences haltingly and then use them among Spanish-speaking people, you will be pleasantly surprised at how appreciative, tolerant and helpful they will be.

There are three aspects of your language study that should prove to be quite fascinating,

for they involve your own personal exploration of the language: cognate words, syntax and idiomatic expressions.

Cognate Words

"Cognate" as applied to words has the meaning "related by descent from the same ancestral language," according to *Webster's Seventh New Collegiate Dictionary*. Thus words that have come to the English language from Latin through Norman French should have a family resemblance to Spanish words of Latin descent. That is precisely the case, and by alert observation the student should recognize these relationships. For example, there is the Latin word *spectare* meaning "to see." From this root more than 240 English words have sprouted, including spectacle, inspector, retrospective and spec-

tator. The corresponding Spanish words are *espectáculo*, *inspector*, *retrospectivo* and *espectador*.

Many Spanish words have close relatives in the English language. As examples we can immediately think of: *clase*, which means "class"; *tomate*, "tomato"; *honra*, "honor"; *tranquilo*, "tranquil." So it is helpful to relate Spanish words you encounter with the English terms that correspond closely. There is need for caution here, however. One must be sure that the words have the same meaning in both languages. If you hear someone talking in Spanish about *constipación*, he is very likely referring to a common cold. So, do not draw your conclusions too hastily.

As a test of your power of observation on this score, why not try to match each Spanish word in the following first column with its English cognate in the second column?

1. <i>fin</i>	— sanguinary
2. <i>novedad</i>	— pacify
3. <i>precioso</i>	— final
4. <i>ángel</i>	— mundane
5. <i>mundo</i>	— novelty
6. <i>sangre</i>	— angel
7. <i>paz</i>	— precious

That was quite easy, was it not? There are hosts of other examples upon which to test your skill.

Another interesting fact about Spanish is that you will meet with many words that are identical to the corresponding English words—words such as animal, natural, altar, regular, favor, superior. The difference is that Spanish pronunciation stresses the final syllable, whereas in English it is more likely to be the third from last or perhaps the first syllable that is stressed. There is also the Spanish word-ending *ción* which corresponds with English "tion": *edición*, *admiración*, *colección*, *constitución*, *interpretación*.

Spanish words ending in *ia*, *io* usually suggest an English word of similar import,

but ending with "y." Thus there are such familiar-looking words as *familia*, *historia*, *diccionario*, *remedio*. Then, too, Spanish words ending in *dad* or *tad* can be watched, for they point to comparable English words ending in "ty." Here you have only to think of the simple examples *sociedad*, *libertad*, *realidad*, and *majestad*. Is it not true that study of cognates can be fascinating and delightful?

The Role of Syntax

In studying a language one must find out how its words are formed, and how verbs, for example, vary in form to express such matters as mood, tense, person and number. Also, one must take note of how such a language strings its words together to form a sentence expressing a real thought unit. The study of all this may be termed syntax.

As an instance, in Spanish one might say, *amo a Dios* (I love God), but when joined with someone else having the same sentiment, the expression becomes *amamos a Dios* (we love God). If the reference is to a past period of time, the statement would become *amábamos a Dios* (we loved God). Thus the inflections or endings of the verb express number and tense.

There being few neuter nouns in Spanish, each noun is usually either masculine or feminine, and this must be memorized in connection with vocabulary exercise. The gender in each case is generally indicated by the form of the definite article preceding it: *el*, *los*, indicating masculine singular and plural, *la*, *las*, feminine singular and plural.

Again Spanish diverges sharply from English usage in that all adjectives must agree in gender and number with the noun they qualify. As examples we can note these variations: *el padre rico* (the rich father), *la madre rica* (the rich mother), *los padres ricos* (the rich parents). As

in these cases, most adjectives follow the noun they qualify, something that would sound strange to the English student.

The order of words inside a sentence in Spanish is susceptible of much greater variety than is the case in English. In Spanish a sentence can be separated into sections according to meaning, and then the sections can follow any one of a variety of orders. Take this sentence for example:

El cielo / se presentaba / por todos lados /
The sky / appeared / on all sides /
a nuestra mirada / como un océano de llamas.
to our gaze / like an ocean of flames.

Two or three changes can be made in the order of these English phrases. In Spanish, without producing any awkwardness of expression, we could vary the order as many as nine or ten ways. This allows the speaker or writer to adopt the order that will produce the pleasantest sound combinations; also to accord to the most important word or phrase the primary position in the sentence.

Idiomatic Expressions

Of the peculiar idioms we employ in our native tongue we are often unaware until we try to translate them into another language. The literal translation may then make no sense at all. Consider the phrase "from time to time." Literally translated it would be rendered in Spanish *de vez a vez* and might be somewhat puzzling to the Spanish-speaking person. In his language the same idea is expressed by *de vez en cuando* (literally, "from time in when"). And that does not sound too intelligible to the English-speaking person.

If one purchased a large bottle of wine in a store in El Salvador, the clerk might offer to have it delivered. A new student of the language might manage to say, "No, gracias, puedo tomarla," which means, "No, thanks, I can drink it." One could fall into this little trap because of knowing that ordinarily *tomar* means "to take." But the student did not yet know that, when it comes to beverages, *tomar* has the meaning "to drink." What he should say is "No, gracias, puedo llevarla."

There are numerous English idioms that would be meaningless to the Latin-American if translated literally. Here are some examples: to throw in the sponge; to beat around the bush; to be far gone. On the other hand, interesting and common Spanish idioms suffer from literal translation into English. Note these, for example:

Echar pelos a la mar

Literally: To throw trifles in the sea

Actually: To let bygones be bygones

Poner pies en pared

Literally: To put the feet against the wall

Actually: To insist stubbornly

Taking note of the most common idiomatic expressions heard in conversation and practicing them is a sure route to making the language your own.

Being able to speak some Spanish can add measurably to your enjoyment of a visit to any Spanish-speaking community. It also enables you to speak to its people about the things that are nearest and dearest to your heart. And even in the process of language study, you can enjoy the fascination of exploration and discovery.

CRIME REPEATERS

✓ A study made in the United States by the Federal Bureau of Investigation revealed that of 13,198 persons arrested in 1963 and then released, either from prison or on payment of fines or on probation or because of acquittal or dismissal of charges, 57 percent were re-arrested three years later. They had not profited from their experience with law enforcers.

Keep it *COLD!* Keep it *HOT!* Keep it *CLEAN!*

By "Awake!" correspondent in Canada

STREPTOCOCCI, salmonellas and staphylococci are more than just hard words to pronounce; they can also give you acute indigestion. These are the bacteria that cause the three main types of food poisoning. Take that little fellow salmonella. A few years ago he turned up in a hospital and swept through, affecting both patients and staff. Doctors turned detective to track down the villain's hiding place. They checked to see whether the meat, fowl, fish or eggs-in-the-shell were infected by this bacteria, but to no avail. The doctors were baffled until one examined a piece of meringue-topped pie. The discovery of heavy contamination in the meringue solved the mystery.

You may confidently say that this would never happen in your home. You may be one of those housewives who prides herself in the fine wholesome way you feed your family, because anything that shows the least evidence of being spoiled—out it goes. But wait a minute! When was the last time that your family had intestinal flu? Did you know that could have been a case of food poisoning?

Often one of these three forms of food poisoning is mistaken for a mild or a serious case of the stomach flu. Besides that, the commonly accepted method of testing food by bad taste, smell or sight is of little or no benefit in detecting the presence of these food-poisoning bacteria. Other less

harmful bacteria may cause these objectionable traits. Yes, that is right. Food contaminated by these three main food-poisoning bacteria almost always looks, smells and tastes normal. So, you see, it does present a problem.

More than that, precautions that are normally taken around the kitchen in your home may be grossly inadequate for feeding a large group of people, such as at a wedding reception. Such a happy occasion has often been marred by an outbreak of food poisoning. Contributing factors are usually warm weather, food prepared in advance and insufficient refrigeration. So let us examine these three main forms of food poisoning and their causes.

First of all, bacteria and other micro-organisms are always present in the air around us, on our hands, the objects we touch and in the food we eat. Some are beneficial, others can cause illness. Normally, our bodies can cope with many that are potentially harmful, if they are not too numerous. It is when they have been allowed to multiply to tremendous numbers that they endanger health and sometimes life. The point is that bacteria are always present, ready to breed rapidly whenever given favorable conditions. The speed of their growth depends on the type of bacteria, the temperature and the kind of food or "culture" on which they feed.

One of the main precautions is to keep food at the proper temperature. This is where the part about 'keeping it cold and

keeping it hot' comes into the picture. The danger zone is generally between 45° F. and 140° F. Bacteria growth does not completely stop beyond this range, but less than 45° F. or more than 140° F. is considered reasonably safe when storing food for short periods of time.

Salmonellal Food Poisoning

Of the three types, salmonellal food poisoning is the most serious. Fortunately, though, it accounts for only a relatively small percentage of all outbreaks. Although seldom serious in healthy people, it is potentially lethal to those already ill, the very elderly, and to babies. Symptoms are felt usually within eight to twenty-four hours after eating the contaminated food. Generally these commence with severe headache followed by nausea, vomiting, diarrhea, abdominal pain and in serious cases a temperature rising to 102° F. It can last anywhere from one to fourteen days, but generally one recovers in three or four days.

Salmonellas can come into your kitchen in such things as raw meat, poultry, eggs, unpasteurized milk and milk products. Cracked eggs are especially dangerous if not handled properly and cooked well. How can this be coped with? Mainly by good refrigeration and adequate cooking before eating. The salmonella bacteria are destroyed by heat of around 140° F. Freezing does not destroy them, although it does stop them from multiplying.

What often happens is that the bacteria in the food are destroyed by cooking it properly, but afterward the food is again contaminated by contact with an infected unwashed table, utensil or hands used in the original preparation. Deep cracks in the surface of a cutting board have been known to harbor the bacteria, even after thorough scrubbing with soap and hot water. Cutting boards should be replaced if

deeply scarred. Hands, utensils and cutting surfaces that have come in contact with raw meat or poultry should be promptly and thoroughly washed with hot, soapy water. Also, food should be protected from flies, as they have been known to carry the organism.

Some housewives may unwittingly make their poultry dressing a target of the salmonella bacteria. They do this by stuffing the poultry ahead of cooking time and then letting the bird sit for hours inside or outside the refrigerator. This is a potentially dangerous situation. If the bird is not cooked well, the center of the dressing may not reach 140° F. because of its insulating qualities. This danger can be greatly reduced by dressing the bird just prior to cooking time, then making sure it is sufficiently well cooked.

A farmer should take extra precautions in coping with the salmonella bacteria, as his barn or chicken houses may be contaminated with it. Many take the preventive measure of slipping out of overclothes and washing their hands well before entering the house. This is a fine way to protect the family from infection. Immunity to this food poisoning is rare, as there are over 1,100 known strains of salmonella.

Staphylococcal Food Poisoning

This is a toxic form of poisoning; that is, the bacteria themselves do not poison, but the toxin they produce does. Well over half of all outbreaks of food poisoning are traceable to this toxin. This is commonly known as "ptomaine poisoning." However, the term is a misnomer, as "ptomaine" does not represent a chemical entity.

The onset of staphylococcal food poisoning comes within one to six hours after eating food containing toxin and generally lasts no longer than twenty-four hours. The symptoms are a sudden attack of nausea, vomiting, diarrhea and abdominal

cramps that usually abate within a few hours. There is normally no fever.

These organisms are commonly found in the air, on the skin, and in the nose and throat of all persons. Persons with colds should take extra precautions because they can easily infect food if they are not conscious of this danger. In fact, the majority of outbreaks are traceable to human carriers that have contaminated food with the toxin-producing staphylococcal bacteria.

An ideal condition for the growth of bacteria and toxin production would be a creamed food at room temperature or, better still, at body temperature. A mixture of flour, starch and water is an "ideal" media for growth of the organism. Gravies, sauces, puddings, whipped cream, custard or cream pies and salad dressings are but a few of the susceptible mixtures. In these on a summer day (82°-86° F.) sufficient toxin may be produced in five hours to cause illness. The toxin may also be produced in moist leftover food, ham, poultry, meat and meat products.

Although this is not a very serious form of food poisoning, its prevalence makes it a cause for concern. Even though the bacteria are destroyed by bringing food to a boil, it must be remembered that the toxin produced by the bacteria is heat-resistant, withstanding boiling temperatures in some cases as long as sixty minutes. This is why this form of food contamination is so widespread.

The very best precaution that one can take is to use proper refrigeration. If not available, then perishable food should be bought and prepared only as it is needed. Plan also for no leftovers. As most outbreaks are traceable to food handlers, personal hygiene is essential. Since contamination by hands is a common danger, it follows that the less they come in con-

tact with food the better. Sneezing, coughing or blowing one's nose should be avoided in the course of food preparation.

Streptococcal Food Poisoning

This is the mildest form of the three types of food poisoning. In a study of 476 food-poisoning outbreaks it was found to be responsible for about 7 percent of the cases. Being mild and not too common, it has not been of great concern. *Streptococcus faecalis* is a common inhabitant of the bowel of man, mammals and birds. It is moderately resistant to heat. The common vehicles of infection are foods such as poultry dressing, prepared meats and sausages, pies and cheese. Usually these are found to have been contaminated by infected food handlers.

The effects of streptococcal food poisoning are usually felt within three to eighteen hours after eating contaminated food. The symptoms are nausea, vomiting, colic and diarrhea. The illness subsides within one day.

As with the other forms of poisoning, reasonable precautions of good refrigeration and personal hygiene are the main mode of protection against infection. For example, one should always wash his hands thoroughly after visiting the bathroom.

Botulism

A fourth type of food poisoning, botulism, merits brief mention. Although this form of poisoning is rare in Canada and the United States, it is more common in some other lands. This is a very serious form of poisoning that attacks the nervous system, causing irreparable damage and leading to death in the majority of cases.

The main cause of botulism is home canning, usually of vegetables, such as string beans and corn. Therefore, very close at-

tention should be paid to approved canning procedures, especially with regard to cooking time. Because of the danger involved many governments have information on home canning available just for the asking. Fortunately, food that is contaminated with this form of poisoning usually has an abnormal odor and taste. The cans containing it are sometimes even swollen. If you suspect that food is contaminated in this way, it should not be taste-tested.

Assemblies of Jehovah's Witnesses

Jehovah's witnesses are very much interested and concerned with proper food preparation and its cleanliness. Why? Because they have to face up to the problem of feeding large crowds of people each year at their annual and semiannual assemblies. Sometimes the number to be fed runs into hundreds of thousands, as it did at the Divine Will International Assembly in New York's Yankee Stadium and Polo Grounds in 1958. The cafeterias that operated there to feed over 150,000 three times a day were organized to serve up to 67,000 persons every hour! In any man's language that adds up to a lot of food! Any

food poisoning? Not at all. At a previous assembly held at Yankee Stadium, John Kehaler, chief food inspection supervisor for the Bronx, said: "You people served 300,000 meals in 1950, and not a single tummy-ache. It is better than the army."

All the thousands of workers directly responsible for preparing and handling food at the assembly in 1958 were instructed both in writing and verbally: "When possible, avoid contacting food with bare hands. Do not sit or stand on tables, tray runners, or counters where food is placed

for display. Keep hands and nails clean. Wash every time you leave or return to your station. Use soap and dip your hands in the chlorine solution. You brothers, keep clean-shaven. Wear clean aprons. Control hair and perspiration." Every cafeteria operated by the Witnesses generally follows six simple rules to avoid food poisoning:

1. Cook meat, fowl and eggs sufficiently.
2. Wash utensils, surfaces and hands that have come in contact with raw meat or fowl.
3. Refrigerate leftovers and perishables immediately, preferably in shallow containers for quick cooling.
4. Wash hands before starting food preparation and after a visit to the washroom.
5. Avoid coughing or sneezing while handling food.
6. Any deeply scarred surface or utensil should be replaced.

This past summer in Canada and the United States Jehovah's witnesses held more than sixty "Disciple-making" District Assemblies. Similar cafeteria arrangements were set up at each one, and all of them met with approval by health officials. Such conventions are outstanding examples of how all types of food poisoning can be

prevented and yet good, wholesome and appetizing meals can be served. While in some lands the convenience of refrigeration is not readily available, still other precautions can be taken with good results.

There is no need to be overly concerned with this problem, but it is wise to be conscious of the danger because the health and happiness of everyone is affected.

Therefore, in all your food preparation follow the simple axiom: "Keep it cold! Keep it hot! Keep it clean!"

IN THE NEXT ISSUE THE INCREASE OF LAWLESSNESS

- *What Does It Mean?*
- *How Can You Protect Yourself?*

ACUPUNCTURE — *An Ancient Healing Method*

By "Awake!" correspondent
in Singapore



ZONE therapy, chiropractic, osteopathy, homeopathy and a host of other methods of treating disease you have probably heard about. But have you heard of acupuncture? Perhaps not, since it was in greater vogue during the last century than it is now. Grandfather may have heard about it as a strange healing practice introduced from China for which many marvelous cures were claimed. Grandmother may even have heard the family doctor scoff at this new craze, contemptuously referring to it as "making pincushions out of people."

The name "acupuncture" itself suggests the method of treatment, for it is derived from the Latin words *acus* meaning "needle" and *pengere* meaning "to puncture." Pins made of silver or of gold, manufactured under license from no less a personage than the Chinese emperor, were inserted into the body at strategic points to a depth that might vary from one to two inches, and were left there perhaps a few minutes, perhaps a few days. Sounds strange, doesn't it? Yet the practitioners had a theory upon the basis of which they applied this therapy.

Origin of Acupuncture

There is no accurate information about the time when this method of healing began to be practiced in southeast China. It is said the art came to be learned by a series of accidents. For example, acciden-

tal prickings by sharp objects were found to give relief to certain ailing Chinese. The locations pricked were observed and studied. About the same time it was discovered that accidental burnings or scorchings of certain parts of the body brought relief from pain. And, strangely, the locations for pricking and burning were found to coincide. So, acupuncture and cautery came to be practiced in combination.

According to the Chinese doctor of acupuncture there are supposed to be strategic spots on the body's surface called acupuncture points that are united in various so-called meridians that run through the body and are related, each one, to one of the internal organs. There is said to be a continuous circulation of energy through a normal healthy organism, but if some derangement of the normal flow occurs, illness is experienced. Due to accident or other cause, there may be failure or even disturbing excess of such energy flow. The acupuncturist claims that his treatment is designed to redirect and normalize this flow.

Training Required

Not anyone can start in pricking people with pins and get good results. In fact, there is some danger in just a little knowledge of the therapy. The experts say that

there are over a thousand acupuncture points, of which some eight hundred are well known. There are fifty points that are said to be treated quite commonly and with satisfying results, while, on the other hand, there are an equal number of points that, if wrongly treated, could produce bad results. The knockout points known to Judo are also acupuncture points, and these, if overstimulated, could cause the patient to collapse in a faint. So it can be realized that only the qualified practitioner can properly engage in this method of treating disease.

Keen observation and careful training by experts are said to be needful for the development of a good practitioner. He must learn all about the twelve meridians, each one supposed to be connected with a vital organ such as the heart, the lungs, the liver, the kidneys, and so on. He must be able to trace these meridians accurately and find the precise position of the acupuncture points. Students practice upon a special model in metal, a model equipped with pinholes at the proper places. In practice sessions the model is covered over with paper and the student must be able to insert the flexible needle (now usually of stainless steel) deftly at the right spots. When he fails, this is quite evident to the examiner, since the needle simply bends as it contacts solid metal.

Besides learning accurately the various points of the body that will react successfully to the treatment, the student also must learn how best the needle should be applied in any given case. Should it be inserted simply by straight pressure, or by pressure combined with a slight rotation of the needle, or should it be applied by percussion? Also, how long should the needle remain in the patient? A few seconds, minutes, or longer? And how deeply must it penetrate?

Of course, there has to be a patient who

is willing to undergo this therapy. To those who are a bit doubtful about yielding themselves to the acupuncturist, the practitioner assures them that after the sensation of the initial prick there is no pain. He will tell how relief to be gained by this simple operation is far beyond imagination. Besides, he says, the little pinprick wounds involved are so tiny as to be absolutely harmless.

Claims for Acupuncture

Acupuncturists particularly advocate their type of therapy for all sorts of nervous derangements. In cases of sciatica, muscular rheumatism and other allied ailments, they say, this treatment acts as a counterirritant.

The doctor of acupuncture points out that a patient suffering from a bilious attack may later develop pain in the shoulder or in the temple; or following a heart attack, there may be pain down the inside of the arm. By careful pulse diagnosis and correct tracing of the meridian involved, he claims that the exact acupuncture point can be determined. The needle is inserted at the sensitive spot and the nerve fibers of the autonomic nervous system are thereby supposedly stimulated. So, it may be possible to cure a headache by a needle in the little toe. Reminds one of zone therapy, does it not?

Speaking of asthma, one practitioner in Malaysia said: "This is a neurotic sickness. No living organism can be traced as the cause of it. The nerves controlling the diaphragm muscles have to be sedated. Situated beside the backbone are most of the locations suitable for treating asthma. Common asthma drugs weaken the heart. Acupuncture and cautery are stimuli and tonics to the heart. That is why I think they are superior to drugs."

One of the few practitioners of this therapy in Britain testifies: "People have

come to me in agony and they have left free of pain. They have come crippled and I have uncrippled them." One young soldier, wounded in the second world war, suffered agonizing pains for eighteen years, pains from which his doctors could give no lasting relief. He is said to have visited an acupuncturist in desperation, and, after twenty minutes of treatment with gold needles, walked out a greatly relieved man.

Not Convinced

Though there are now numerous practitioners of acupuncture active throughout Europe, the regular medical confraternity looks askance at this ancient Chinese therapy. Medical doctors, for the most part, feel that if there ever was any value to acupuncture it is now greatly outmoded by the modern and efficient remedies and therapies. And the fact that it originated in the East, long the center of cure by charm or witchcraft, may have the effect of prejudicing some. It is not taught in the regular colleges of medicine, so they reason that it can hardly be a strictly orthodox method of treatment. As to testimonials, they say, one can get people to swear to the efficacy of almost any type of treatment, whether it makes sense or not.

However, modern medicine has found some uses for acupuncture. It has been used, for instance, for relieving tension in swollen areas and to provide an exit for accumulations of fluid. It has also been employed, with varying degrees of success, in relieving the pains of lumbago and sciatica. Doctors are not clear on just how

the acupuncture treatment works in such cases, but some of them consider it worth a trial before proceeding to other radical forms of treatment.

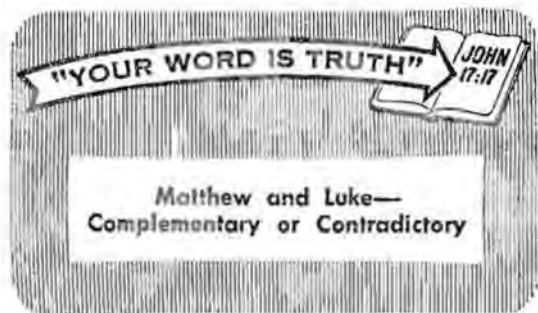
One Scottish surgeon recommended the use of hollow needles so that some form of sedation might be poured directly into the affected part. Acupuncture, with a hollow needle, is also resorted to in order to obtain fluid from the diseased area for analysis. This practice is usually referred to as "tapping." One of the methods of vaccination could also be described as acupuncture.

In its issue of November 19, 1966, *Science News Letter* said about this method of treatment: "As a method of curing ills, the Chinese practice of sticking needles under the skin—acupuncture—is medically plausible, according to Dr. Joseph Needham of the University of Cambridge, England. Acupuncture could stimulate the sympathetic nervous system and in turn the endocrine glands, strengthening body resistance to disease, said Dr. Needham. Western physicians . . . were ready to believe acupuncture might be good for sciatica, rheumatism and arthritis, but doubted its effect on infectious diseases."

It is doubtful whether this ancient Eastern therapy will become generally popular in the West for the numerous ailments to which humans are subject. It will probably continue in a minor role. Like many other therapies, it has had its triumphs; like them, it has also met with failures. There is no form of treatment that man has devised that has brought lasting relief from the many ailments that afflict mankind.

Economic Loss

Beyond the human suffering, the economic loss as a result of the traffic accident problem in the United States during 1966 amounted to \$9,800,000,000.



THE Bible contains two accounts of Jesus' genealogy, birth and infancy. One is found at Matthew 1:1-2:23 and the other at Luke 1:1-3:38. Complaint has been leveled against these because it is claimed that they do not harmonize. What are the facts?

As one examines these two accounts it is at once apparent that they represent two distinctly different points of view. This is readily appreciated when we note the difference in the two writers, as well as what appears to have been the audience for whom they were writing. This evidently served a divine purpose. How so? In that among the reasons for God's having a fourfold record made of Jesus' life was the strengthening of the faith of his servants in the unusual events associated with the earthly sojourn of the Son of God. Since this is so, the greater the difference in points of view without direct contradiction, the more complete and forceful would be the record, would it not?

As regards Matthew and Luke we note a great difference or contrast in the occupations of these two. Luke was a physician, Matthew a tax collector. A tax collector was a businessman, interested in essential facts and records. On the other hand, a physician would be inclined to be sympathetic, kind and understanding, especially to womenfolk, who ever have needed the services of physicians more than men.

We might illustrate the difference in the two accounts by supposing that a modern magazine publisher wanted two stories, one for the national and one for the international edition of his magazines. Something notable had taken place, the birth and survival of sextuplets, six infants born at one time to a mother. So this publisher commissioned his most businesslike reporter to interview the husband and write up a story for his national magazine and he commissioned his best researcher, who also happened to be a physician, to interview the wife and mother and to write up the story for his international magazine, both accounts completely accurate. Obviously, the reports of the two men would be quite different. We would find (1) a number of points in agreement in the two accounts; (2) a number of points peculiar to each but in fact complementing each other and (3) a number of points that might seem to be contradictory but which, upon careful consideration, were found to be harmonious. And this is what we find when we examine the accounts of Matthew and Luke.

In their two accounts of Jesus' genealogy, birth and infancy we find ten or more points of agreement, among which are the following: That Herod was king of Judea at the time; that Mary was a virgin engaged to Joseph, who was a descendant of King David, and that Jesus was conceived by God's holy spirit. Further, they both testify to the fact that Jesus was born in Bethlehem, that he was given his name by God's messenger and that he was to be a savior. Both accounts also agree in telling of appearances of angels and that afterward Joseph and his family lived in Nazareth.

As for the differences that complement each other, it is apparent, even as already intimated, that Matthew tells things as seen through Joseph's eyes whereas Luke

tells them as seen through the eyes of Mary. Thus Matthew tells of Joseph's concern at finding Mary pregnant but says nothing about Mary's question: "How is this to be, since I am having no intercourse with a man?" (Luke 1:34) Luke, however, says nothing about the way Joseph first felt about Mary's pregnancy. Matthew tells of an angel's appearing to Joseph and giving him information but nothing about the angel Gabriel's appearing to Mary, even as Luke tells of the latter but nothing about the former.

Further, Matthew tells of the astrologers' coming from afar to offer their homage to the child Jesus, but nothing about the shepherds' coming to pay their homage at the time of Jesus' birth, whereas Luke tells us of the shepherds but nothing about the astrologers. Also, Matthew tells us about the flight into Egypt right after the visit of the astrologers and the death of all the male babies under two years of age in Bethlehem; all of which Luke omits, while giving us the details about Jesus' being circumcised, his being presented at the temple in keeping with the requirements of the law of Moses and the encouraging testimony of Anna, as well as the words of aged Simeon, which, let it be noted, were, in part, addressed to Mary.—Luke 2:25-38.

Further, peculiar to Luke's account is the information that Joseph and Mary annually went to Jerusalem for the Passover festival and about their losing Jesus at one of these when he was twelve years old. And not only does Luke tell us of the circumstances under which they found Jesus, Mary's words to Jesus and his reply to her, but he also says that "his mother carefully kept all these sayings in her heart." From this, incidentally, we may gather that Luke interviewed her personally for his Gospel record.—Luke 2:41-51.

As for the seeming lack of harmony in

these accounts: The mere fact that Matthew does not tell that Joseph and Mary lived in Nazareth before Jesus' birth at Bethlehem does not mean that he contradicts Luke. He simply did not consider this fact vital to his account, even as Luke did not think it necessary to mention their prolonged stay in Bethlehem during which the astrologers visited them. Yet, the astrologers did not visit Jesus the same night the shepherds did, for Matthew speaks of a "house" and a "young child," indicating that this was some time afterward.—Matt. 2:11.

As for the genealogies, here again we see a difference, both in the points of view and in style of writing. In Biblical genealogies the term "father" is often applied to a more removed male ancestor, even as the angel said that God would give Jesus "the throne of David his father." (Luke 1:32) So Matthew, writing for Jews, did not attempt to list everyone in the direct line of descent from Abraham down to Joseph, Jesus' foster father. On the other hand, Luke is careful to give us a complete list, which quite certainly is that of Mary through her father Heli, whom he speaks of as the father of Joseph since women are not listed in this genealogy. The differing styles and points of view are also evident in that Luke traces the genealogy back from Heli to Adam, whereas Matthew traces his forward from Abraham, which is all that really mattered for Jews. Viewed in this reasonable way, the two genealogies also are seen to be harmonious.

As we carefully consider the accounts of Jesus' genealogy, birth and infancy as recorded by Matthew and Luke we do indeed find many facts in agreement, many that complement each other and none that cannot be harmonized. This is as it should be, for both of them wrote under divine inspiration.



From Cathedral to Rubble

◆ The *Manchester Guardian Weekly* recently reported the sale of Rotterdam Cathedral. "Casually, as though disposing of some unwanted junk, the Roman Catholic Diocese of Rotterdam auctioned its cathedral last week. On the authority of its Bishop, without so much as by your leave to the Vatican, it knocked the place off to a property developer for a cool half million and calmly awaits the day when a block of offices will rise on the same spot," said the reporter. Not too many weeks ago, the church that was built in 1892 was a working cathedral. But it was built to hold a thousand people and it is quite some time since more than 70 or so turned up for mass. Breda and Groningen cathedrals are likely to follow Rotterdam's lead fairly soon.

Race to the Moon

◆ The successful launching of the Saturn 5, topped with an Apollo spacecraft, on November 9, boosted American hopes that the United States may yet land a man on the moon before 1970. With a deafening roar, Saturn 5 attained its 7,500,000-pound thrust. The three-stage rocket weighed 6,220,025 pounds, as much as a large destroyer. It stood 363 feet high, 58 feet taller than the Statue of Liberty. It is the

heaviest object man has ever put into space. The Apollo spacecraft returned to earth successfully, plunging into the atmosphere at 25,000 m.p.h. and surviving the 5,000-degree temperatures that turned its heat shield white hot. It was plucked from the Pacific Ocean, 600 miles northwest of Hawaii. The cost of this single rocket was \$180,000,000!

Ban on Abortions

◆ Romania's previously liberal abortion laws have been reversed by law. The law, in effect, prohibits abortions except in exceptional cases and makes it a criminal offense for doctors to perform them or for women to undergo them. The law is unpopular especially among Romanian city dwellers of childbearing age. One Romanian woman complained: "It is an invasion of our basic human rights." That which for centuries has been viewed as criminal, murder, has in this decade become a 'basic human right.' People criticize the law because they cannot afford some of the niceties of modern living if they have children.

Churches Seek Union

◆ Presbyterian, Methodist and Episcopal churches in downtown Newark, New Jersey, are working toward a merger. The driving force behind the merger is the decreasing church

attendance. The three churches are concerned about empty pews on Sunday and empty treasuries almost all the time. The churches can seat about 450 each, but the average attendance is about 100. "The church can't remain fossilized in its old forms," says Episcopal minister Guy O. Walser, who initiated the merger talks. "There are too many churches sitting around like dinosaurs. The form of worship in the merged church will have to be worked out. Perhaps only one building will be kept and the other two sold or turned into day nurseries for children of working mothers."

Narcotics on School Grounds

◆ Seven high school students, on November 13, told the mayor and other civic leaders of the New Rochelle, New York, area that marijuana could be purchased easily on school grounds and in the streets. One student said: "You can see it being passed, you can go into the school bathrooms and see it. It's just so available, you come to the point where you can go to a party—not just a party of potheads [drug addicts], any party—and you go outside or inside and they're drinking beer and blowing pot [marijuana]." None of the 100 parents, educators, social workers and city officials, present at a panel discussion of the narcotics problem among teenagers, disputed the assertions. A recent survey by the high school newspaper found that about 15 percent of the student body of 3,000 smoked marijuana regularly and that more than 35 percent have tried it at least once. The *New York Times* for November 14 stated that "those figures appear to be in line with surveys at other schools" across the United States.

Witch Doctors Unite

◆ The witch doctors of Africa have formed a committee to

seek "legal status" for the practice of their profession in Kenya. Their spokesman explained: If the more conventional physicians can practice their profession, then the profession of the witch doctor "should not be undermined."

Church "Turns On" for Hippies

◆ Old-line Brooklyn Heights Presbyterians would never have believed the religious service conducted at the 136-year-old Spencer Memorial Presbyterian church on November 12, 1967. The New York Times stated: "The pastor clashed cymbals as the congregation sang the doxology. The old, raised pulpit was blocked off from the sanctuary by a screen bearing *Time* magazine covers. . . . A cross made of thorns and war headlines from newspapers lay flat on the floor in front of the altar. And the minister preached on hippies." According to the church minister, William Glenesk, hippies and the early Christians had much in common. He said Jesus was a "dropout" who "turned on to another world." Modern hippies, Glenesk told his congregation, have "deep discontent with what life is." "And as for Christianity, they think it a bore, stale, a business, a game, or just obsolete after too long a run." Hippies were invited to attend the service, but few accepted.

A Water Saw

◆ Scientists have developed a water saw that can cut through hardwood and concrete in less time than a power-driven conventional metal saw. The water saw is a high-speed jet as thin as a strand of human hair propelled at 3,000 feet a second or about three times the speed of sound. The water-flow pressure is 50,000 pounds per square inch. The water pressure from a household tap turned on full blast usually amounts only to about 50 pounds per square inch. When

used on timber, the water cuts a fine line only a few hundredths of an inch wide compared to a 1/4-inch cut made by an ordinary saw.

H-Bomb Brings No Security

◆ Nations that spend money on nuclear weapons are living in a "fool's paradise," said an international team of scientific experts in a report prepared for the United Nations, for the weapons do not provide real security. At present there are enough atomic and hydrogen weapons to kill every man, woman and child on earth, they said. The report further stated: "The effort to maintain a state of nuclear deterrence, far from increasing the sense of security, has at times engendered a sense of insecurity." Nuclear arms development, it says, increases the danger of war by miscalculation and does not dispense with the need for ground troops. It also encourages similar development in other countries, and therefore increases a nation's chances of becoming subject to nuclear attack. According to the report, since World War II no nation has derived any military advantage from nuclear weapons.

Drunkenness: Crime or Illness?

◆ The Bible says habitual drunkards should be expelled from the Christian congregation. It does not excuse the habitual drunkard as sick. On the other hand, a Philadelphia judge ruled in two test cases, in which he freed two men serving jail sentences for drunkenness, that habitual public intoxication is an illness and cannot constitutionally be made a crime. "Staggering on the street or rolling in the gutter cannot convert the status of addiction into a crime, any more than the violent sneeze, obnoxious or even infectious as it may be to another person within range, can

render the common cold a crime," he said.

"No Joy There"

◆ "Joy has become one of the major casualties in contemporary religion," said the bishop of Waikato, J. T. Holland, in the Cathedral Church of St. Peter in Hamilton, New Zealand. He said that religious faith in Christendom "has been reduced to a pseudo-scientific, pseudo-intellectual, niggling, negative, too-slow-by-half caricature of the real thing and as cold in churches as an iceberg. Is it any wonder then that the younger generation . . . has not the slightest interest in that kind of faith with its pitiful bleatings that God is dead? There is no joy there, they say, and they are right."

Youth and Syphilis

◆ If your boy is old enough to shave, he is old enough to get syphilis. New Yorkers were told in November that New York city is in the midst of a venereal disease epidemic. And no matter what kind of a home your son comes from, he is not immune. In the last ten years the number of V.D. cases has gone up 500 percent in the city. Over half of these victims are teen-agers. Venereal disease can cause blindness, make one sterile and even kill. How this emphasizes the rottenness of an unprincipled, immoral life and the great failure on the part of parents and churches to teach Biblical morals.

"Exploiting the Earth"

◆ "There is no doubt at all that we are exploiting the earth the way a parasite exploits its host," said Dr. Harold Cassidy, professor of chemistry at Yale University. "But if our host earth is killed, we have nowhere else to go. We are living beyond our means. The earth is our creditor, but the demands for payment probably cannot be deferred to our grandchildren like the national

debt." If man poisons his environment through continued pollution of air, water, plant and animal life, warned the scientist, where will he go? But before this happens God promises to bring to ruin those ruining the earth.—Rev. 11:18.

Diet Pills and Death

◆ At least six people, and possibly eight, may have died in Oregon as a result of taking diet pills, according to preliminary findings in a one-year investigation. Unexplained deaths under similar circumstances were also under investigation in other American states. The drugs combine to deplete the body of needed potassium, it was found, leaving the heart sensitive to a heavy dosage of digitalis, which the pills also contain.

"Socially Preferable"

◆ Stephan Hopkinson, rector of Bobbingworth, Essex, in the November issue of the South-west diocesan review, *The Bridge*, suggested that in efforts to limit world population homosexuality might be "socially if not morally preferable" to heterosexuality, and that suicide might be deliberately accepted "to make way for another life." Is it any wonder that churches are empty these days?

"Lord's Prayer" Obsolete?

◆ A Unitarian Church minister said the "Lord's prayer" lacks real meaning, so he dropped it from his services. He told his Washington congregation that the goal of the church was to express its highest hopes and aspirations as persuasively as possible. The "Lord's prayer," he said, no longer met

that standard. Analyzing the prayer line by line, he stated that "Hallowed be Thy name" was now a joke, with the name of God "no longer as sacred as that of Washington, Lincoln or Kennedy." And are not such comments by hypocritical ministers precisely the reason why God's name Jehovah is a joke among their followers today and the "Lord's prayer" thought obsolete?

40,000 Animals Killed

◆ In their fight to control an outbreak of foot-and-mouth disease, British farmers killed 40,000 of their finest animals in November. These were slaughtered and burned or buried. The outbreak of the highly contagious disease also affected Wales. Hunters and hikers were asked by the Ministry of Agriculture to stay out of the farm areas.

KEEP A BALANCED VIEW OF YOURSELF



There is no better standard of evaluation than the Bible. Regular reading of the Bible helps you to appreciate your relation to your Creator and to your fellowman. It helps you to see your place in God's arrangement of things. This can mean life to you. (John 17:3) Avail yourself of this opportunity now. Send for the Bible in modern English and the book *Life Everlasting—in Freedom of the Sons of God*, which is a valuable aid in studying the Bible. Only \$1.50.

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