

Awake!

Must Christians Observe the Sabbath?

PAGE 5

It's More Fun to Participate

PAGE 9

Childbirth Throughout the Ages

PAGE 13

Take Care of Your Hair

PAGE 22

NOVEMBER 22, 1972

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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

In every issue "Awake!" presents vital topics on which you should be informed. It features penetrating articles on social conditions and offers sound counsel for meeting the problems of everyday life. Current news from every continent passes in quick review. Attention is focused on activities in the fields of government and commerce about which you should know. Straightforward discussions of religious issues alert you to matters of vital concern. Customs and people in many lands, the marvels of creation, practical sciences and points of human interest are all embraced in its coverage. "Awake!" provides wholesome, instructive reading for every member of the family.

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

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

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CONTENTS

Coping with Slump Periods	3	They Found the Answer	19
Must Christians Observe the Sabbath?	5	Insect Occupations	20
Spread of Christianity	8	Take Care of Your Hair	22
It's More Fun to Participate	9	Gilead School Aids in	
Tiny Suction	11	Earth-wide Kingdom Proclamation	25
Be Careful with Electricity	12	"Your Word Is Truth"	
Childbirth Throughout the Ages	13	"Teach Us to Pray"	27
Ancient Greece, Home of Philosophy	17	Watching the World	29

Awake!

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

—Romans 13:11

Volume LIII

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Number 22

Coping with **SLUMP** Periods

"ALWAYS happy, always happy, every day the sun is shining." Thus began an old folk song. But is this really the case? In most lands there are cloudy days, rainy days, overcast, wintry days, days when the sun does not appear all day long.

And so with all of us on life's journey. Not every day is a happy, joyous and pleasant one. There are times when we seem to be in a slump, days when nothing seems to go right, days when we are unable to apply ourselves, when we seem to be making a lot of mistakes for apparently no reason at all. Particularly are those who do "creative" work faced with slump periods at times. What is the cause?

It could be something as simple as the weather. Dreary days do have a way of affecting our feelings. Or it may be of a psychosomatic nature. Has someone disappointed or offended you? You might be unconsciously grieving over it. Has your work had too much pressure or tension associated with it, or has it involved too many hours? Have you indulged too freely in food or drink, or kept late hours? The depressed feeling could be due to too much work or too much pleasure.

On the other hand, it could be a case

of body chemistry. This causes ever so many women to have slump periods each month. Research has shown that women have twice the average number of accidents on their 'difficult' days. At one women's prison it was found that 60 percent of violent unpremeditated crimes were committed by them during their 'difficult' days. Illness from this problem is said to cost United States industry some \$5,000,000,000 annually.

Whatever the cause of your slump periods, be realistic by accepting the fact and adjust accordingly. Of course, what you can do in the way of adjustment depends a great deal on your circumstances. If you are self-employed, or are a housewife or happen to have a variety of tasks to perform, then it may well be that during your slump period you can choose tasks that are less trying. If as a housewife you find that doing the family wash seems just too trying, then keep busy doing some other necessary things that do not present such a challenge, even though they may not line up with your schedule. Monday need not always be washday!

The same is true of you menfolk. Knowing that you are not at your best during a slump period, why not do something that requires less strength, concentration or skill—if it is possible to choose?

But if you are working on an assembly line, or as a private secretary, or at some job that ties you down to a strict routine or schedule, then you may simply have to "grin and bear it." Yet, you could make it easier by your mental attitude. Instead of yielding to the tendency to think negatively, try to think positively. Discipline your thinking and give yourself strong reasons for the need of applying yourself in spite of a slump.

Thinking positively is what the Bible counsels us to do at Philippians 4:8: "Whatever things are true, . . . whatever things are lovable, whatever things are well spoken of, whatever virtue there is and whatever praiseworthy thing there is, continue considering these things." Interestingly, the context of those inspired words counsels us, "Do not be anxious over anything."—Phil. 4:6.

What will aid you to think positively and keep your head up in spite of a slump? One thing that will aid you is reading the Bible, God's Word. There are many of the psalms from which you can derive comfort, such as 23, 34, 37, 55 and 103. And then there are the Gospels, telling of the life and sayings of Jesus, especially such words of his as are found at Matthew 11:28-30.

If you and your friends have telephones, or access to them, just a friendly call can do much to help you to get out of a slump period. Call to inquire how a friend is, think of something interesting to tell such a one and you will find yourself being refreshed while you are refreshing the other person. (Prov. 11:25) Then, again, if you can play a musical instrument, or have a record player or a tape recorder

or a radio, tune in or play something cheerful, or something soothing, something upbuilding by its sheer beauty. Remember, music has helped those suffering from mental illness and even children who seemed hopelessly retarded. It can be medicine for the soul trying to cope with a slump period.—1 Sam. 16:14-17, 23.

Another aid in coping with slump periods is to remind oneself of the virtue of contentment. Few if any followers of Jesus Christ had a wider variety of both pleasant and distressful experiences than did the apostle Paul, and yet through it all he was able to say: "I have learned, in whatever circumstances I am, to be self-sufficient," that is, content. Counting the blessings you have, trying to be reasonable and realizing that the sun does not shine every day, will help you to cope with your slump periods.—Phil. 4:11; 2 Cor. 11:22-33.

And still another great aid is hope. The Bible speaks highly of hope. It links it with faith and love, two of the greatest of virtues. (1 Cor. 13:13) It serves as an anchor to the soul, a helmet of protection for the mind. As has been said of other matters, so with a slump, remember that "this too will pass." While the sun does not shine every day, neither does it fail to shine indefinitely. So keep looking forward to something better.—1 Thess. 5:8; Heb. 6:19.

Of course, a great help when one is having a slump period is consideration on the part of those close to you. You will be most likely to receive this if you are considerate of others when they have a slump period. If you notice such a thing, then show empathy and fellow feeling. Be tactful, considerate, sympathetic and make allowances for their irritability or moodiness. By sowing such seed you will quite likely reap a crop of the same when you yourself are coping with a slump period.

Must Christians

AN Orthodox rabbi walked ten miles from New York's Kennedy airport to a home in Brooklyn. Why? Because his plane landed after sundown on Friday and it was against his religious code to use public transportation on his sabbath. Some in Israel insist that buses not be allowed to run on the sabbath, not even fire trucks. At times these Orthodox Jews will lie flat on the street side by side, from curb to curb, so as to stop all traffic on the sabbath. Of course, not all Orthodox Jews feel this way about their sabbath.

The law that these Jews profess to obey is the Fourth of the Ten Commandments, which reads (in part): "Remembering the sabbath day to hold it sacred, you are to render service and you must do all your work six days. But the seventh day is a sabbath to Jehovah your God. You must not do any work." (Ex. 20:8-10) Is this sabbath law binding upon Christians or did it apply only to the Israelites, later known as the Jews?

Only with Israel?

Answering that question is the very introduction to the Ten Commandments: "I am Jehovah your God, who have brought you out of the land of Egypt, out of the house of slaves." (Ex. 20:2) Whom did Jehovah deliver from Egypt? The descendants of Jacob or Israel. Note the way that the Fourth Commandment reads at Deuteronomy 5:12-15: "Keeping the sabbath day to hold it sacred, . . . you must remember that you became a slave in the land of Egypt and Jehovah your God proceeded to bring you out from there with a strong hand and an outstretched arm. That is why Jehovah your God command-

**OBSERVE
THE
SABBATH?**

ed you to carry on the sabbath day."

In fact, this sabbath law was to be a sign between Jehovah and whom? Only Israel. At Exodus 31:13 it is written: "Speak to the *sons of Israel*, saying, 'Especially my sabbaths you are to keep, for it is a sign between me and you during your generations that you may know that I Jehovah am sanctifying you.'" (See also Ezekiel 20:10-12.) And while some claim that the sabbath law applied from Eden onward, Moses plainly stated to his people: "It was not with our forefathers that Jehovah concluded this covenant, but with us, all those of us alive here today." —Deut. 5:3.

But was not that sabbath to be a sign between Jehovah God and his people "forever"? (Ex. 31:17, Byington's translation, also *The New English Bible*) No, because the Hebrew word here rendered "forever" is '*oh-lam*', and merely means an indefinite period or uncertain time. Accordingly, the *New World Translation* renders '*oh-lam*' "to time indefinite." So the sabbath was to be binding to time indefinite; it could be forever or it might not be. The fact that this word is used in regard to ever so many other features of the Law arrangement that have obviously passed away shows that it does not necessarily

mean forever.—Ex. 12:14, 17, 24; 27:21; 28:43; 29:28.

What About Jesus and His Apostles?

Did Jesus observe the sabbath? The religious leaders of his day found fault with Jesus in this regard, but the fact remains that as a Jew born under the Law, he did indeed observe the sabbath. (Gal. 4: 4) He kept the sabbath as God's Word (not the Pharisees) directed. When challenged, he argued, not that the sabbath did not apply to him, but, rather, that it was "lawful to do a fine thing on the sabbath." (Matt. 12:12) However, he also said that he came "to fulfill" the Law. (Matt. 5:17) How did this affect his disciples?

After Jesus' death, resurrection and ascension into heaven did they continue to keep the sabbath? No. But they did take advantage of local customs to preach to the people who usually gathered on the sabbath. Thus we read that Paul and his companions entered a synagogue on the sabbath. Why? Because that is when people were there. (Acts 13:14-16) And it was their listeners, accustomed to gathering on the sabbath, that asked that they be permitted to hear more on the following sabbath. (Acts 13:42-44) Whenever the sabbath is mentioned in the book of Acts, it is in connection with non-Christian worship, either at a synagogue or other place of prayer.—Acts 16:11-13; 17:1-3; 18:4.

On the other hand, mention is made that on certain occasions Christ's disciples came together on the first day of the week. (John 20:19, 26; Acts 20:7) While this does not authorize Christians to make the first day of the week a sacred one, in the absence of any specific commands to that effect in the Christian Greek Scriptures, it certainly does imply that the early

Christians no longer felt bound to the seventh day as a special one for worship.

"Under Law"?

At Romans 6:14 it is written to Christians: "You are not under law." But the claim is made by some who hold out for sabbath-day observance that only those who break God's law can be said to be "under Law," and that all who keep it are "free from the Law." But such an argument finds no support in God's Word. Instead, the Bible says: "We know that *all the things* the Law says it addresses to those *under the Law*."—Rom. 3:19.

Also refuting their position are the words of the apostle Paul found at Galatians 3:23, where it states that "before the faith arrived, we were being guarded *under law*." Certainly Jesus was not a breaker of the Law, and yet we read of him: "When the full limit of the time arrived, God sent forth his Son, who came to be out of a woman and who came to be *under law*." This one scripture of itself shows how specious is the argument that only those who break the Law could be said to be "under" it.—Gal. 4:4.

Warned Against Observing Days

While not under the Decalogue, Christians are admonished in line with the *principles* found in the Decalogue. Thus they are warned against worshiping other gods, against idolatry, against profaning God's name, against murder, adultery, theft, bearing false witness and against covetousness; they are also commanded to honor their father and mother. But we look in vain from Matthew through Revelation for any express command to observe the seventh day of the week.

On the contrary, Christians are specifically commanded: "Let no man judge you in eating and drinking or in respect of a festival or of an observance of the new

moon or of a sabbath; for those things are a shadow of the things to come." (Col. 2:16, 17) In particular were the Galatian Christians reproved for observing certain days: "Now that you . . . have come to be known by God, how is it that you are turning back again to the weak and beggarly elementary things and want to slave for them over again? You are scrupulously observing days and months and seasons and years. I fear for you, that somehow I have toiled to no purpose respecting you."—Gal. 4:9-11.

That sabbath observance was not obligatory upon early Christians can be seen from Romans 14:5: "One man judges one day as above another; another man judges one day as all others; let each man be fully convinced in his own mind." The apostle Paul could not have put the matter this way if Christians were still bound by the Decalogue. In this regard it is indeed of interest that such early church "fathers" as Justin Martyr and Tertullian put sabbathkeeping in the same class as circumcision.

God Through Christ Made an

End to the Law

Very clearly the Scriptures state that God through Christ made an end to the Law. (Eph. 2:14-18; Col. 2:13, 14) Some persons claim that God made an end only to the so-called ceremonial law, but not to the Decalogue. But there is no Scriptural warrant for such a separation. In his Sermon on the Mount, Jesus quoted from both the Decalogue and the ceremonial features of the Law and made no

distinction between them.—Matt. 5:21-42.

In further support of this, note the inspired words appearing at Romans 7:4-12. There we read that Christians "were made dead to the Law through the body of the Christ," and, as a result, they "have been discharged from the Law." From what Law? From only the so-called ceremonial law? Not at all, for the inspired writer goes on

- ***Persecution of Witnesses in Malawi.***
- ***Teen-Age Marriage—How Wise?***
- ***How Christendom Became Trinitarian.***

—In the next issue.

to quote from the Decalogue, "You must not covet," showing that by "Law" he meant not only the so-called ceremonial law, but the entire law given through Moses, including the Ten Commandments.

Law versus Undeserved Kindness

Throughout the Christian Greek Scriptures the law of Moses is contrasted with the "grace" or undeserved kindness that came in with Jesus Christ. Thus we read that "the law was given by Moses, but grace and truth came by Jesus Christ." (John 1:17, *Authorized Version*) Yes, "Christ is the end of the Law, so that everyone exercising faith may have righteousness." By "end" is not meant merely the goal of the Law but its finish. Christians are therefore counseled: "Sin must not be master over you, seeing that you are not under law but under undeserved kindness."—Rom. 10:4; 6:14.

The Law served its purpose, preparing the Israelites for their Messiah, even as we read: "The Law has become our tutor leading to Christ, that we might be declared righteous due to faith. But now that the faith has arrived, we are no longer under a tutor." (Gal. 3:24, 25) For whom was the Law a tutor? Only for the

Jews. Thus when Paul preached to non-Jews in Athens, some of them became believers, Christians, although they had never been under the Mosaic law as a tutor.—Acts 17:22-34.

The "Law" of Love

Does all this mean that, since Christians are not under the Ten Commandments, they are free to do whatever they please? Not at all. "You were, of course, called for freedom, brothers; only do not use this freedom as an inducement for the flesh, but through love slave for one another. For the entire Law stands fulfilled in one saying, namely: 'You must love your neighbor as yourself.'" (Gal. 5:13, 14) If Christians had been relieved only from the so-called ceremonial law, such a freedom would not constitute an inducement to the flesh. But clearly the argument is that just because they are no longer under the Mosaic law, including its Ten Commandments, they are not free to act with disregard for others, for they are still obligated by the law of love.

Showing that such obligation to love takes the place of commandments found in the Decalogue (and not just of the so-called ceremonial law) are the words found at Romans 13:8-10: "Do not you people be owing anybody a single thing, except to love one another; for he that loves his fellowman has fulfilled the law.

For the law code, 'You must not commit adultery, You must not murder, You must not steal, You must not covet,' and whatever other commandment there is, is summed up in this word, namely, 'You must love your neighbor as yourself.' Love does not work evil to one's neighbor; therefore love is the law's fulfillment." Because of the fundamental importance of love, Jesus did not refer to any of the Ten Commandments when asked what was the greatest one, but showed that the greatest commandment was to love God with one's whole heart, soul, mind and strength.—Mark 12:29, 30.

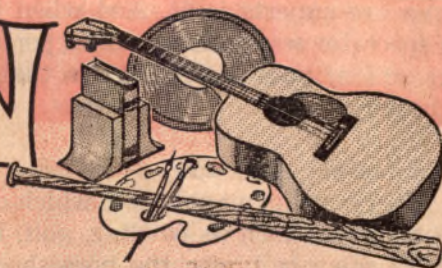
The Fourth Commandment, however, is not without meaning for Christians. They do keep a sabbath, not one day out of seven, but a continual sabbath, the sabbath that God entered into upon completing his works of creation. (Ps. 95:8-11; Heb. 3:7 to 4:8) Yes, "there remains a sabbath resting for the people of God," wrote Paul; "let us therefore do our utmost to enter into that rest." How? By exercising faith in God's provision for salvation; by desisting from selfish works and, instead, using our lives to glorify God. "The man that has entered into God's rest has also himself rested from his own works [works at self-justification, selfish works], just as God did from his own" works of creation. (Heb. 4:9-11) Have you done that?

Spread of Christianity

◆ In 60 or 61 C.E. the apostle Paul wrote to Christians in Colossae that the "good news" of the Christian message had been "preached in all creation that is under heaven." (Col. 1:23) Recognizing that Christianity not only was preached but also took root throughout the Roman Empire, Professor J. W. Thompson pointed out: "Christianity had spread with remarkable rapidity over the Roman world. By the year 100 probably every province that bordered the Mediterranean had a Christian community within it, and in many provinces there were several congregations. The vertical expansion upward from the lowly classes who had been its first converts into the upper strata of Roman society seems also to have been rapid."—*History of the Middle Ages*, p. 22.

IT'S MORE

FUN



TO

Participate

MODERN convenience-
Mes and new work schedules
are allowing more people to have
time for leisure than ever before.
Yet many are not enjoying it fully.
Is this true of you? Does your
leisure give you pleasure? Or does it
leave you feeling empty and unsatisfied?

Why not analyze what you do for recreation? Is most of your leisure time spent watching television, going to motion pictures, attending sports events or musical concerts? Is this the best way to obtain the greatest pleasure from leisure time?

Do you recall an occasion when you were an active participant in some recreational activity? Maybe it was an outdoor game played with friends or a songfest. When it was over, how did you feel? Did you talk enthusiastically about how much fun it all was? Most likely the experience is still vivid in your mind.

Of course, this is not saying that you cannot have fun as a spectator. But, undeniably, it is more fun to participate.

Benefits of Participating

Participating does require more effort than being a passive spectator. But there are good reasons why it is worth the effort. There are benefits to be reaped.

For example, remember that outdoor game you played with friends. Recall how you had to be constantly alert and even nimble at times. Your eyes, ears, brain, voice—your whole body was involved in the action. And was it not exhilarating to find yourself responding fairly well to the

game's demands? Oh, there may have been some bunglings, but they all added to the fun. If you had been just watching that game, you would have used only your eyes and ears. But participation brought more of your senses into play. It helped to keep your mind alert.

Also consider the beneficial exercise that you got. The body needs this. Dr. Sol C. Colman, a Brooklyn chiropractor, remarked about the harm that befalls people who spend their leisure time as television spectators. He said that in times past when people suffered from the disease of 'spectatoritis' they at least had the exercise of walking into and out of the stadium or the movie theater. But what about us today? "After dinner, too many of us walk only as far as the couch or nearest easy chair. Then we sit and sit, and look and look, and eat and eat! Finally, with eyes bleary, muscles numb and spine sagging, we drag ourselves to bed. . . . Most people need more of the right kind of exercise, and less TV viewing. This includes children as well as adults."

Participation brings another benefit. It draws you closer to your friends. The mutual pleasure strengthens the bonds of friendship. Also, participation enhances your respect for the ability of others. Engaging in some activity as an amateur helps you to appreciate the skill of those

who are experts in it. And when you as a spectator watch these skilled performers in action, your enjoyment is that much greater.

Wholesome Activities

There are many games in which one can participate, such as bowling, golf, basketball, volley ball, pitching horseshoes, tennis, baseball and other sports. Of course, a person would not want to choose a game or play one in such a way that he is likely to hurt himself or others. And Christians need to be careful not to stir up the divisive spirit of competition. (Gal. 5:26) Keeping in mind that it is only a game, and that everyone wants to have fun, will help one to maintain the proper perspective.

Another activity in which you can participate is hiking and camping. Families and groups of friends have found this a most beneficial pastime. Planning and organizing the trip, collecting the necessary gear and provisions, setting up camp, building a fire and cooking over it all contribute to the fun of being outdoors. All involved are drawn closer together. One summer a small group enjoyed this activity for a few days along a hiking trail in the northeastern United States. They had so much fun that, afterward, their hiking experiences were the topic of many conversations.

Music also affords opportunities to participate. For example, if you play a musical instrument, you can join with other musicians and play together. Or you can furnish the musical accompaniment to a group songfest. But even if you do not know how to play an instrument, you have a voice that you can use in singing along with others when the occasion arises. This can be so refreshing!

Attending meetings, too, can be more enjoyable and beneficial if you take ad-

vantage of the times when the audience is asked to participate by making comments or answering questions. By your involvement, the meeting is made more interesting for you and others in attendance.

Naturally, there are times that you are alone during hours of leisure. Are there activities in which you can personally participate then?

Participating While Alone

Creative activities that one can engage in while alone can be very stimulating. For example, painting, carving, building items for the home, or making clothing. Such activities can be so engaging that you will find yourself eagerly looking forward to working at them. Do-it-yourself kits are available for furniture, electronic equipment, oil paintings, toys, leather goods and many other crafts. Such are not hard to assemble if you have a little know-how.

One appealing benefit is that these kits save you money, for they are usually cheaper than an assembled piece of goods. Also, if you give the homemade item as a gift, it is so much more appreciated due to the fact that it was made by you. A gift of this kind keeps on giving and reminding the receiver of you much more than would a bought gift.

If you enjoy listening to recorded classical music and can read music, there is a way you can involve yourself more and perhaps increase your enjoyment. How? By following the performance with a printed score of the music. The score alerts your mind to various instruments playing. It can also stimulate your imagination, causing you to visualize the instruments and, perhaps, even the movements of the players.

If you are inexperienced at music reading, start by following piano solo music, then move on to songs, trios, quartets and

then full orchestra, perhaps even opera. Many libraries have miniature scores and books that teach score reading.

Also, you can follow records of Bible reading using the translation being featured. Poetry, plays and other literary works on records can be followed in this way. And it is most beneficial, for it can improve your reading and teach you expression, thereby enhancing your speaking ability.

There are also recordings of music with one instrument missing. If you play that instrument well, you can perform the omitted music with the record furnishing the accompaniment. These records are available for piano, violin, flute, clarinet and other instruments.

So there are many things that one can do while alone that can make one's leisure more fun. But what about the times when one must play the spectator role? How can this be made more satisfying?

Appreciating the Spectator Role

First, it is important to recognize the times when one should be a spectator. For example, if you are at a gathering and the host has invited someone to do something to entertain his guests, then this is the time to watch and listen. Perhaps a guitarist or pianist has been asked to perform. How out of place it would be for anyone to try to gain the limelight or to

call for others to participate. This is the time to play the spectator role.

The same applies to attending a meeting where a public talk is being delivered. One would not try to participate in this unless the speaker called for audience participation by asking questions for them to answer. Or one may be watching a demonstration of some activity. To learn about it, one must listen and observe.—Eccl. 3:1, 7.

Naturally, if one attends a sports event or concert, the circumstances force one to be a spectator. And depending on what is being presented, one may or may not find it enjoyable. In view of the general moral breakdown, however, especially in the entertainment world, one needs to be very selective about spectator activities.

This is true, for example, when it comes to television shows and motion pictures. One may view an educational film or television program that highlights the wisdom manifest in creation. Or he may see a fine historical movie or simply some fine lighthearted entertainment. But today many plays and movies feature immorality as something to be accepted, condoned and even glorified. So it is important to be selective if we want our spectator activities to be enjoyable and beneficial.

But for full enjoyment of your leisure time, do not always be a spectator. Remember, it is more fun to participate.

Tiny Suction

● It has long been known that the gecko lizard can easily walk on an upright pane of glass. But how is this accomplished? A modern encyclopedia expressed the view that at the end of each toe there is a pad made up of thousands of tiny hooks; the hooks allow the lizard to cling to a surface that seems to be very smooth. However, recent studies using a scanning electron microscope reveal that the millions of tiny brushes on a gecko's toes do not have hooks on them. Rather, they have minute suction cups only 7.8 millionths of an inch across. So suction is the answer after all.

Be Careful with Electricity

IT PAYS to be careful when working with electricity. Though you might be using low-voltage electricity, it is not harmless. Low voltage is involved in more than 90 percent of the electrical accidents, and in nearly half of the electrical accidents resulting in death. So, consider carefully these notes on safety with electricity:

✓ Watch your step in the bathroom. This is no place for radios, portable heaters, hair dryers or plug-in floor lamps. Above all, guard against touching or turning on or off electrical appliances or switches when in the bathtub or shower. It is toying with death.

✓ When your hands or feet are wet, never touch anything electrical—especially when you are in a basement; you are likely “grounded.”

✓ Be careful when putting in light bulbs. You can be electrocuted if your finger slips into the socket.

✓ To protect children, use safety caps on electric outlets. The little holes in electric outlets may entice young children to poke needles, nails, scissors or other objects into them. They expose themselves to great danger, but it can be prevented.

✓ When removing the connecting cord of an electric appliance, always disconnect it by pulling on the plug, not by tugging on the cord.

✓ When hammering a nail into the wall, use extra caution if you do not know just where the electric wires are located. Usually they run vertically and horizontally from sockets and switches.

✓ Before you leave your home for an extended vacation, pull plugs out of the sockets or turn off your main service switch as a precaution against fire.

✓ From time to time inspect electric cords to see that the insulation is still flexible and is not cracking. Inspect them especially at the plugs and at the point where they enter the appliance. Frayed cords are a fire hazard.

✓ Do not run any electric wire under a rug. If the insulation wears off, a short circuit may result, possibly causing a fire.

✓ Use fuses that are the proper size for the circuit involved. Using bigger fuses than what a circuit calls for can cause a household fire. A better solution is to move one appliance to an outlet on a different circuit.

✓ Because of the built-up high voltage, never fiddle with the inside of a television set if it is connected.

✓ When using heavy-duty appliances such as electric irons, toasters and ovens, be sure to have heavy-duty cord if an extension is needed. This should be a cord with a large enough wire, not just extra insulation.

✓ If toast sticks in a toaster, do not poke in a knife or other utensil to extricate it unless the electric cord has been pulled out.

✓ Most modern electrical appliances are equipped with “grounding” plugs to ground the frame or case of the equipment safely. Be sure that the appliance is grounded before you use it. This is the law in some lands, and it is for your safety.

✓ Wash electric blankets gently by hand. It is usually best not to send them to the cleaners. Dry-cleaning fluids contain solvents that may ruin the insulation. The tumble action of the washer and dryer can also cause breaks in wiring and insulation. Careful hand washing is safer.

✓ If you are an eyewitness of an electrical accident, do not touch the victim while the current is still on. Otherwise you too may become helpless. First, cut off the current as quickly as possible. Pull the plug, turn off the switch or screw out the fuse. In an emergency, through the intermediary of several dry newspapers, a dry board, a rubber mat or some other insulating material, seize the clothing of the victim and pull him away from the energized conductor. A dry rope or bed sheet may prove helpful too. If the person's breathing or heartbeat has stopped, apply artificial respiration at once.

Keep your wits about you when working with electricity. If a serious injury or death occurs, “I didn't think” is not a very comforting excuse. Be careful with electricity.

CHILDBIRTH

Throughout the Ages

CHILDBEARING is one of the very oldest of human activities, nearly as old as eating and drinking. It goes back to the day when the first woman Eve brought forth her firstborn son Cain. Being so fundamental to the existence of the human race, childbirth raises interesting questions.

Why, for instance, should such a basically natural function be so painful to the mother? And since in so-called "developed" countries most women give birth in elaborately equipped maternity hospitals, how did women get by in the past?

In the case of Eve there was certainly no highly trained midwife on hand when Cain was born. She seems to have managed quite well alone, or at most with the inexperienced help of her husband Adam. So why all the fuss these days? Could it be that the past contains some valuable lessons for the present day?

Why the Labor Pains?

As to the pains and perils of childbearing, if the theory of evolution were true, there would appear to be no valid reason why human mothers should not bear their young with the same facility as animals. Yet this is obviously not the case. Science has no valid explanation to offer for the great difference between the birth and rearing of animal young and human young.

The Bible alone sheds light on this matter. It shows that difficult childbearing is a direct result of the first woman's sinning against her Creator, from whom she had received the faculty of procreation. After her rebellion against him, God told Eve: "I shall greatly increase the pain of your pregnancy; in birth pangs you will bring forth children."—Gen. 3:16.



True, the difficulty experienced by women in childbirth varies according to their physical makeup and the type of existence they lead. Modern preparatory methods for expectant mothers can also alleviate some of the suffering. Nevertheless, millions of women of all races will agree that God's words to Eve have proved true. How have women throughout the ages faced up to this problem?

Childbirth Among Hebrew Women

Very few passages in the Bible speak of the manner in which womenfolk gave birth in ancient times. Perhaps the most explicit text on this subject is to be found in the first chapter of Exodus. To expedite his genocide program against the Hebrews who had settled in his country, one of Egypt's Pharaohs gave the following order to the Hebrew midwives: "When you help

the Hebrew women to give birth and you do see them on the stool for childbirth, if it is a son, you must also put it to death." Sometime later, these God-fearing women justified their failure to carry out this murderous plan by saying to the king: "Because the Hebrew women are not like the Egyptian women. Because they are lively, they have already given birth before the midwife can come in to them."—Ex. 1:16-19.

From this passage we learn three things: First, that the profession of midwife existed already in those distant times (sixteenth century B.C.E.); second, that women apparently gave birth, not reclining on a bed, but sitting or crouching on some sort of birthstool; and third, that Hebrew women often gave birth without professional assistance, being "lively," or as other Bible translations say, "hardy" or "vigorous."—*Jerusalem Bible, Revised Standard Version*.

The likely posture assumed by Hebrew women for delivery is referred to by Kennett, in his work *Ancient Hebrew Social Life and Custom*, as follows: "At the birth of a child, the mother was delivered . . . supported on a small stool resembling a potter's revolving wheel." *The New Bible Dictionary* by J. D. Douglas states: "Among the Hebrews women very often crouched down in childbirth upon a pair of bricks or stones."

As to the excuse of the Hebrew midwives that Hebrew women gave birth before they could arrive, there must have been some truth to it; otherwise the Egyptian tyrant would undoubtedly have had them executed immediately. G. J. Witkowski states: "It seems likely that Jewesses called on [midwives] only for serious cases, and that more often than not they gave birth unassisted."

However, while the hardworking He-

brew women may generally have had an easier time in childbirth than the more sophisticated Egyptian women, the fact that labor pains are used throughout the Bible as a symbol of inescapable suffering indicates that Hebrew mothers did not escape the pangs and perils of childbirth. (Ps. 48:6; Jer. 13:20-22; 50:43; Mic. 4:9, 10; 1 Thess. 5:3) For example, Jacob's wife Rachel was attended by a midwife, but "it was going hard with her in making the delivery," and she died while giving birth to Benjamin. Also, Judah's daughter-in-law Tamar had a difficult time giving birth to twin boys, and suffered a perineal rupture.—Gen. 35:16-20; 38:27-30.

With regard to postnatal care, we learn about Hebrew methods in a Bible prophecy that speaks figuratively of Jerusalem's origins. (Ezek. 16:4) According to this passage, first the umbilical cord was severed, then the infant was cleansed by washing, rubbed with salt, probably to strengthen and tighten the skin, and finally bound in cloth bands to maintain warmth. The Hebrew child was generally breast-fed, and was not weaned until two or three years of age, sometimes when the child was older. (1 Sam. 1:24-28) The custom of late weaning is mentioned in the apocryphal book of 2 Maccabees 7:27.

Childbirth in Egypt, Greece and Rome

In ancient times childbirth among the non-Hebrew peoples was enshrouded in mystery and superstition. The Egyptians believed four goddesses attended expectant mothers. These were Isis, Nephthys, Heket and Meshkent.

From the Egyptian hieroglyphics and bas-reliefs, it appears that Egyptian women gave birth either in a squatting or a kneeling position, or sitting on some sort of birth chair. A "Penitential Hymn to a

Goddess," dating from the end of the Egyptian Empire, contains the following phrase: "I sat upon the brick(s) like the pregnant woman."

As to the Greeks and the Romans, they too were very superstitious about childbirth and worshiped goddesses thought to protect expectant mothers. Greek women invoked Ilithyia, goddess of childbirth, and also the moon goddess Artemis. Ilithyia is, according to one source, "most often depicted kneeling, a position which was believed to aid delivery."

In ancient Rome, expectant mothers placed themselves under the protection of Juno or Lucina, a moon goddess. Regarding posture in childbirth, De Lalung writes: "Roman women would give birth on a bed, in the semi-reclining position they assumed for eating. . . . For difficult confinements, Soranus of Ephesus [second-century C.E. Greek physician], who practiced in Rome during the reign of Trajan, recommended that the woman should kneel down 'so as to put the uterus in a better position; stout women should also adopt this posture.' Like the Greeks, Roman women also gave birth on special, armless chairs."

Childbirth Among Other Peoples

The story of childbirth among other ancient peoples is much the same as that of the peoples already mentioned. Throughout the Catholic world, the Egyptian Isis, the Greek Ilithyia and the Roman Juno were replaced by "Saint" Margaret of Antioch in Pisidia, known as the "invincible martyr, the hope of pregnant women, the helper in childbirth." Both this "saint" and the "Virgin Mary" have been invoked by Catholic women in labor, whether queens or paupers. Another superstitious Catholic practice has been to place an

"Agnus Dei," a pope-blessed wax disk, under the pillow of confined women.

As to childbirth postures among the different races and peoples, these have been painstakingly cataloged by the late Dr. George Engelmann, in his classic book *Labour Among Primitive People*. They cover the whole range from standing up holding onto the branch of a tree to lying flat on a bed, the most popular postures among so-called primitive peoples being the kneeling and squatting positions.

Among the so-called civilized peoples, birth chairs of various shapes and sizes, ranging from V-shaped stools to elaborate armchairs, were popular for centuries. Dr. André Pecker mentions a Historical Medical Museum in London that possesses a collection of no less than thirty-nine different models of birth chairs.

Birth chairs eventually went out of fashion and it became current medical practice in the "developed" countries for a woman to give birth on a bed, lying on her back, flat or reclining, or on her side.

Lessons from the Past

Can anything be learned from this short review of childbirth throughout the ages? After completing his work *Labour Among Primitive People*, first published in article form in the *American Journal of Obstetrics* in 1881 and 1882, Dr. George Engelmann came to the conclusion that lying horizontally on the back for delivery was neither the most natural nor the most favorable position for easy childbirth.

In 1937, Dr. Kathleen Vaughan, who had practiced in Egypt, India and Kashmir, published in London a book entitled "Safe Childbirths," in which she came out in favor of "Natural Posture" in childbirth, by which she meant the crouching position.

In his 1958 book on the history of childbirth, Dr. André Pecker wrote: "As one of our professors used to say, childbearing is essentially a squatting function. This classic fact should have led to the development of appropriate technique, which is instinctive among the primitive peoples."

In 1971, an Argentine biologist, Dr. Tucho Perrusi, advocated vertical delivery and designed an appropriate delivery chair that apparently is now becoming popular in Argentina. In 1972, Dr. Niles Anne Newton, faculty member of Northwestern University's medical school, criticized current childbirth practices in the United States, including placing women flat on their backs for delivery, whereas she claims a sitting or squatting position improves delivery.

In an article entitled "Brain Damage by Asphyxia at Birth," published in the *Scientific American* of October 1969, William F. Windle wrote:

"Most monkey births occur at night, as is the case with human beings. Labor is short: an hour or less. The female squats and drops the infant on the ground. During delivery most of the blood in the placenta passes to the infant . . . Human infants are born in much the same way in many parts of the world. The woman delivers, often unassisted, in the squatting position, and the infant, being below her, recovers most of the blood from the vessels of the placenta and the umbilical cord. . . . in any delivery it is important to keep the umbilical cord intact until the placenta has been delivered. To clamp the cord immediately is equivalent to subjecting the infant to a massive hemorrhage, because almost a fourth of the fetal blood is in the placental circuit at birth. Depriving the infant of that much blood can . . . contribute to the danger of asphyxial brain damage.

"In advanced countries, of course, the supine [lying on the back] position of delivery is used to enable the attending physician or midwife to observe the birth conveniently and to assist if necessary. The

squatting position, in addition to allowing the infant to receive the placental blood from above, . . . avoids compression of the blood vessels supplying the placenta, which occurs in the supine patient when the gravid [pregnant] uterus tilts back against the pelvis. Delivery while the woman is lying on her side, however, can also avoid such compression and prevent the infant's oxygen supply from being sharply reduced."

As to breast-feeding, which was a common practice in the past, and still is in many places, a standard French medical work states:

"The food needed by the newborn child is milk, preferably its mother's milk, which alone is perfectly adapted to its digestive physiology. For lack of being able or willing to feed their child, many mothers replace *maternal* milk with *cow's milk*, modified by themselves or industrially. . . . Breast feeding is a natural, simple and clean method adapted to the infant's needs, providing it with complete, well-balanced, specific food. The milk is easily and quickly digested, and it contains maternal antibodies that help the child to resist infection. . . . It contributes to the establishing and the tightening of emotional bonds between mother and child. In short, it is the ideal method, too often abandoned on idle pretexts."

Thus, both as to actual childbirth and postnatal care, some members of the medical profession appear to favor going back to more natural methods. These may alleviate some of the suffering. But, as De Lalung states, "however short it may be, labor, both among the civilized and the uncivilized, is always painful. The Genesis sanction . . . will continue to weigh heavily on the sex that brings us into the world."

Yes, Genesis 3:16 will continue to be painfully true for women until that happy time when Revelation 21:4 becomes a reality, for then, in his righteous "new earth," God will progressively "wipe out every tear from [human] eyes, and death will be no more, neither will mourning nor outcry nor pain be anymore."



ANCIENT GREECE,

Home of Philosophy

THE ancient Greeks, especially those living in Athens, attached great importance to philosophy. They tried to solve major questions of life and of the universe by using logic and speculation. They reveled in discussing new things. A physician in the first century C.E. reports: "All Athenians and the foreigners sojourning there would spend their leisure time at nothing but telling something or listening to something new."—Acts 17:21.

The philosophies of the ancient Greeks did not agree with the message proclaimed by Christians. While the apostle Paul was in Athens, "certain ones of both the Epicurean and the Stoic philosophers took to conversing with him controversially." Some disdainfully said: "What is it this chatterer would like to tell?" (Acts 17:18) They viewed Paul as an idle babbler, one who picks up scraps of knowledge and repeats them without order or method. But did these philosophers really have something valuable? Consider:

Epicureans and Stoics

The Epicurean philosophers advocated living in such a way as to get the most pleasure out of life, yet doing so moderately in order to avoid the unpleasantness resulting from overindulgence. Not physical pleasures, but pleasures of the mind were stressed.

Needless wants were to be suppressed. The philosophy discouraged involvement

with things that would give rise to desires that might be difficult to satisfy. Knowledge was sought mainly to rid oneself of religious fears and superstitions. The two primary fears to be eliminated were fear of the gods and of death.

This philosophy made law-breaking 'inadvisable,' simply because of the shame associated

with detection and the punishment it might bring. Living in fear of being found out and/or punished would take away from pleasure.

To the Epicureans, virtue and morality in themselves had no value. Only when they served as a means to gain happiness were they considered profitable. Friendships, too, rested on a selfish basis, namely, the 'pleasure resulting to the possessor.'

The Epicureans believed in the existence of gods, but thought that they were too far away from the earth to be interested in man. So it did no good to pray or sacrifice to them. The Epicureans did not believe that the gods created the universe. Nor did they think that the gods inflicted punishment or bestowed blessings. According to this philosophy, the gods could not aid anyone to gain happiness. Life was viewed as coming into existence by chance in a mechanical universe. Death was thought of as the end of everything, freeing one from the nightmare of life. The Epicureans believed that man had a soul composed of atoms that dissolved when the body died.

With its emphasis on pleasure, did Epicurean philosophy contribute to a purposeful life? Did it provide a solid hope? No, for even its founder, Epicurus, referred to life as a "bitter gift."

But did the Stoics have something better to offer? No, for like the Epicureans they had no personal relationship with

God. The Stoics did not even believe in God as a person. They thought that all things were part of an impersonal deity, from which the human soul emanated. The soul was believed to survive the death of the body. Some Stoics thought it would eventually be destroyed with the universe.

The Stoics maintained that to attain the highest goal, happiness, man should use his reason to understand and conform to the natural laws governing the universe. To them, pursuing a life of virtue therefore meant 'following nature.' The truly wise man, in their estimation, was indifferent to pain or pleasure. Fate, they thought, governed human affairs. If problems seemed overwhelming, the Stoics considered suicide unobjectionable.

The Stoics, like the Epicureans, tried to gain happiness in their own way. But they failed to reach their goal. Why? Because they had not learned that the foundation of true wisdom is Jehovah God and that apart from him there can be no true happiness. Centuries before the birth of Epicurean and Stoic philosophies this inspired acknowledgment was made: "The fear of Jehovah is the start of wisdom, and the knowledge of the Most Holy One is what understanding is."—Prov. 9:10.

Something Greater than Grecian

Philosophy

The message proclaimed by the apostle Paul was something that both the Epicureans and the Stoics needed. It revealed that happiness came from being in a proper relationship with the Creator. He was no impersonal God nor was he far removed from humanity. The apostle Paul said:

"The God that made the world and all the things in it, being, as this One is, Lord of heaven and earth, does not dwell in hand-made temples, neither is he attended to by human hands as if he needed anything, because he himself gives to all persons life and breath and all things. And he made out

of one man every nation of men, to dwell upon the entire surface of the earth, and he decreed the appointed times and the set limits of the dwelling of men, for them to seek God, if they might grope for him and really find him, although, in fact, he is not far off from each one of us."—Acts 17:24-27.

While neither the philosophy of the Epicureans nor that of the Stoics could reveal a comforting hope for the dead, Paul did so on the basis of reliable evidence, saying: "[God] has set a day in which he purposes to judge the inhabited earth in righteousness by a man whom he has appointed, and he has furnished a guarantee to all men in that he has resurrected him from the dead." (Acts 17:31) At the time that Paul spoke these words, most of the some five hundred persons to whom the resurrected Lord Jesus Christ had revealed himself were still alive to testify to that fact. (1 Cor. 15:6) So God's guarantee respecting the resurrection and future judgment was well established.

Some of those who heard Paul, including a judge of the court of the Areopagus, came to appreciate that the philosophy of the Stoics and Epicureans had nothing to offer. So they embraced Christianity and were baptized.—Acts 17:33, 34.

Similarly, tens of thousands today have come to recognize that the philosophy of "let us eat and drink, for tomorrow we are to die" leaves one's life empty and meaningless. (1 Cor. 15:32) They have found that acknowledging God's existence by obeying his law gives purposeful direction to one's life. This is because that law, unlike ancient Grecian philosophies, is based on love for God and an unselfish interest and concern for fellow humans. (Rom. 13:10; 1 Cor. 10:24; 1 John 5:3) Therefore Jehovah's witnesses invite people everywhere to examine God's Word and see for themselves whether it does not outline the best way of life for people even in this twentieth century.

They Found

THE ANSWER

SEEING what is happening in the world, do you ever wonder why there is so much suffering and injustice? Who is responsible? Do you ever wish that you could find reliable answers to such questions or others that may disturb you? Today many people are finding that a study of the Bible with the aid of Jehovah's Christian witnesses is helping them to find satisfying answers.

● A man now living in the Bahamas relates: "I came from a war-torn country. During the conflict I lost my home. My wife and I were very fortunate to escape with our lives. But we felt tired, miserable and lost. I asked myself: 'What have I done to be punished like this? Who is responsible?' I could not find a logical answer to these questions.

"Then one day I was approached by one of Jehovah's witnesses who told me that Jehovah God had nothing to do with all of this; that, according to 2 Corinthians chapter 4, verse 4, Satan the Devil is the god of this system of things and is chiefly responsible for wickedness. I was assured that this wicked system is going to be destroyed by Jehovah and his Son Christ Jesus. A new system of things is going to replace it. There we are going to live peacefully and happily with one another.

"I started to study with the Witness, and he explained to me the prophecies of the Bible and taught me the commands of Jehovah. Thus I found all the answers to my questions."

● A woman in the United States was greatly distressed when her small son Tony drowned. Though her husband did not express it audibly, she sensed that he blamed her for what happened, severely straining their marriage.

One day, when her Catholic priest came to her home, this woman asked him, 'Why did little Tony die?' The priest's reply was that 'God needed another angel in heaven.' Upset, she called the priest a "liar." Expressing how she felt at the time, she says: "After all, God knew how hard it was for me to have Tony because of my being a victim of cerebral palsy.

So why would God take him away from me?"

Thereafter she went to her brother-in-law, a spiritualist, to find out about her son. He enrolled her in his book club. But what she learned brought her no genuine comfort. Coming to believe that Tony was alive and awaiting his next life on earth, she feared that her son would be off on another life before her own death and her opportunity to be reunited with him. So she decided to commit suicide and also kill her daughter.

First, she tricked her husband into showing her how to load the gun by pretending not to know the purpose of the cartridge belt. On the day she set aside for the execution of her plan she kept her daughter home from school. That day there was a knock at the front door. It was a woman, a witness of Jehovah. The daughter told the Witness that her mother was sick. So this Witness left. But then there was another knock. This time at the back door. It was another Witness. She did not know that someone else had already called at the front door. The daughter also told this Witness that her mother was sick. This Witness, however, did not give up at this objection but told the daughter that she just wanted to talk to her mother about the Bible. The mother then agreed to have the Witness come in. The Witness showed her John 5:28, 29, a scripture about the resurrection of the dead, and told her about God's purpose to restore paradise to the earth.

As a result, this woman came to have hope for the first time in years. But she feared that her husband simply would not understand, as there was still a rift between them. The Witness then called her attention to what the Bible said about headship. She pointed out that, if the husband did not want Christ as his head, the wife could accept Christ as such. At that the woman agreed to study the Bible.

This woman made fine progress in her study of the Holy Scriptures. Eventually her husband also became interested. Today she and her husband are enjoying the blessing of a united family. Through their study of the Bible they have learned, not only about the reason for death, but also about the marvelous resurrection hope. They look forward to the time when their son, now asleep in death, will be raised, with the prospect of living forever on a paradise earth. As dedicated, baptized witnesses of Jehovah, they are happy to share their Bible-based hope with others.

How comforting indeed are the Bible's answers to perplexing questions!

MANY insects engage in occupations similar to those of humans. Did you know that? Many of their work methods are absolutely fascinating.

This does not mean that such creatures have human qualities. Their activities are not what one of their early ancestors learned and passed down to them. What moves them to act and do things according to their peculiar life pattern is God-given instinct.

INSECT OCCUPATIONS



Beetles in the Burial Business

Consider the occupation of the sexton beetle. This little fellow is an undertaker! Attracted by the putrid smell, he and his mate hurry to bury dead mice, frogs, snakes, lizards, squirrels, rabbits and other similar-sized carcasses.

How do they do this? Obviously, each dead body presents new burial problems, the size and position of the body being different in each case. Also, the ground upon which it lies varies from place to place.

First, these beetles inspect the carcass by walking all over it and around it. Having done this to their satisfaction, they then crawl under it. Using their tiny heads and feet as digging tools, they begin an undermining operation by throwing out the soil from beneath the body. The male usually does most of the digging. The female tunnels her way into the carcass's interior, there to lay her eggs. The work is hard and slow but they are steady at it. Every now and then they take short rest "breaks." Little by little the body sinks into the earth, its own weight carrying it down.

About two weeks after burial, the beetle's eggs, laid in the carcass, hatch. And there, in that foul-smelling nursery, the young sexton beetles will live off the protein-rich dead flesh about them.

One scientist found that two of these beetles buried a mole three inches under the ground in one night. He was amazed, for this feat was comparable to two men finding a dead elephant and burying it twenty feet beneath the earth in twelve hours! He experimented with these insects. In fifty days they buried twelve bodies of frogs, fish, birds and quadrupeds.

Another insect with an unusual occupation is the tumblebug or dung beetle. He and his kind roll balls of dung around, often many times their size and weight. In the same way that children roll huge snowballs, these beetles build their smelly spheres to a certain size and then bury them. Watching them roll a dung ball is amusing. Often they tumble or fall over, get back on their feet and go at it again. Hence their name tumblebug.

While these scavenger insects help to keep the ground clean, their odorous occupation serves their own interests. Inside those dung globes are eggs that they

AWAKE!

have laid. So when their young are born, they feed on this decaying matter.

A Master Tailor

That is what you would call the caterpillar of the American tortoiseshell butterfly. His occupation involves making a coat with silk padding. The finished product is a remarkable model of warmth and neatness. What is amazing is that he uses no pattern, nor a pair of scissors, as we humans do. He has his own particular kind of sewing apparatus. And he manufactures his own needle and thread. Truly, an economical and handy arrangement.

His cutting tools are his strong pair of jaws and some sharp tiny teeth. With these he cuts straight across a leaf as if he were following some pre-drawn line. Then he divides the cut leaf so that both pieces are exactly the same shape and size. All of this without a ruler. Next, he sews the two pieces of leaf together at the edges so that the formed coat looks like a small cylinder. These perfectly fitted pieces are stitched together so finely that one would need a microscope to detect the seam.

Where does he get his thread? From his mouth. Yes, a tube at the back of his jaw supplies him with silk. Since this caterpillar wants his coat warm, he lines it thickly with the softest silk imaginable. So when he crawls into it at night, he feels as warm as toast.

Leaf-carrying Farmers

Abundant in the American tropics are the leaf-carrying ants. Their occupation is unusual. They will march quickly in two columns, one column going to and the other coming from a bush or tree that may be a mile or more away from their nest. Those in the returning line carry pieces of leaves over their backs.

Watching them at work is intriguing. They climb up a tree or bush, choose a

leaf, and then, using their jaws like scissors, rapidly cut two converging slits in it that almost meet. A quick jerk and the triangular piece of greenery is ripped off. Each ant usually does his own cutting. But at times, one may do the cutting while the others on the ground pick up the dropped pieces and carry them off. When the cutter gets tired, he is relieved by another ant from below and he descends to join the carrying crew.

These ants tote loads weighing up to four times as much as they do, and that for a mile or more! In ant proportions, naturalist A. Hyatt Verrill says, their travels in just one day have been calculated to equal what to us would be nearly three thousand miles! To appreciate this, imagine a man marching rapidly from New York to California in one day and coming back the next day, day after day, week after week. And on each return trip he carries a two- or three-hundred-pound load!

Why do these ants engage in this strenuous work? They do it as part of their main occupation. What is that? Farming! The leaves they secure are food for a mushroom or fungus bed that they cultivate in their nest. First, they shred the leaves, chewing them into little balls or pellets. Then they press these into the surface of their garden. In a short time, the pellets become covered with a fungus growth of fine white threads. And the liquid that these threads produce serves as food for these leaf-carrying farmers.

There are many other insects that engage in occupations. Among the insects there are carpenters, masons, tunnel builders, roadmakers, basketmakers, tent-makers, miners and others. Their bizarre work methods astonish those who study them. All of them truly testify to the greatly diversified wisdom of the One who created them all, Jehovah God.

Take Care OF YOUR HAIR



LIKE a beautiful crown the hair of a woman enhances her beauty. It is understandable, therefore, why she may spend hours every week washing, curling, brushing, combing and shaping it. In some countries she is willing to sit under a hot hair dryer and to sleep on uncomfortable hair curlers in order to keep it looking nice. Hair care is of special interest to her.

Men too are concerned about their hair. Sometimes a young man will linger before a mirror combing and recombining his hair until it satisfies him. When a man perceives that his hair line is receding or that the hair is becoming thin on top, he may become concerned. If the loss becomes substantial, he may even invest in a hairpiece.

Hair Differences

Hair can differ very widely from one person to another. This is true, not only between races, but also within the same race. Some women, for example, have strong, elastic hair; others have weak, limp hair that has very little elasticity.

Of course, the elasticity of hair may change. A woman may have trouble with her hair when a teen-ager but not when she is an adult. Why? Because of physical changes as she grows older.

In damp weather soft, limp hair will straighten very readily. This is an inherited condition, and a woman who has it must learn to live with it. On the other hand, a woman with strong, elastic hair knows that in damp weather her hair tends to frizz easily.

Hair differences are also evident in coloring. In fact, it is common for hair to have several shades. But what causes hair to become gray? Gray hair is not dead and neither has it lost its color. Rather, it is new hair that has replaced old hair but without the same pigment.

While gray hair is usually associated with old age, sometimes a man in his twenties will have a substantial amount of it. For some unknown reason his body stopped producing sufficient hair pigment.

Health Indicator

Your hair actually can indicate the condition of your health. This is due to the fact that hair is one of the fastest growing tissues in the body, and any abnormalities in the chemistry of your body will show up in the growth structure of your hair. Some doctors are even beginning to think that it is possible to diagnose a person's illnesses by examining a strand of hair.

Since the hair directly reflects the condition of one's body, a woman should recognize that the readiness with which her hair can be shaped may be temporarily changed by pregnancy, menstruation, anemia and variation in blood pressure. Sometimes a woman will lose hair during pregnancy, and grow it back in a few months.

Emotional stress can also affect the hair. Extreme nervousness appears to dis-

rupt the proper flow of nutrients to the scalp. Many of the hair problems that people have can be attributed to their nerves. Diet can also affect your hair. A balanced diet that includes vegetables, fruits and not too many starches and sugars contributes to a healthy body and, in turn, healthy hair. But good hair condition requires more than a healthy body; personal attention is also necessary.

Brushing and Washing Hair

Regular brushing of the hair enhances its appearance and improves its condition. By removing dust and grime, brushing contributes to a clean, glossy appearance. If a person has an oily scalp, brushing will also strengthen the scalp muscles and improve their control of fluids. When brushing, the best position is with the head tipped toward the floor and the hair hanging down. This brings more blood to the roots of the hair.

In cleaning the hair, a brush with natural bristles has advantages over one with synthetic bristles. The natural bristles are made up of overlapping layers that are similar to those of your hair, so they more readily hold and remove much of the debris. The need to brush your hair daily can be appreciated when you realize that your hair collects more than ten times as much dust as does your skin.

It is important to keep your hair clean, but do not overdo it. If hair is washed too often, it can lose its texture and some of its elasticity. Hair experts recommend washing it about every two weeks if it is hair that tends to be dry. Other types of hair that are in good condition might be shampooed every week or ten days.

Soft water is preferred because soap often combines with chemicals in hard water, producing a residue that leaves the hair with a dull covering. A mild deter-

gent soap can diminish this problem with hard water, but some persons may find a detergent soap unsuitable for their scalp and hair. It is best to use a shampoo that will be gentle on both.

A cream rinse after a shampoo is often recommended by beauticians, as it can bring out the luster of the hair and seems to be good for reconditioning it.

Straightening Hair

Among some women who naturally have very tightly curled hair it has become popular to get their hair straightened. One of the methods for doing this involves an alkali solution. But it must be used with great care, because it can adversely affect the scalp as well as the skin of the face and neck. Excessive exposure of the hair to the solution may even dissolve the hair shafts.

Another method of straightening hair relies on high temperatures. A metal comb is heated to between 300 and 500 degrees Fahrenheit and is passed through the hair. The high temperature accompanied with the tension placed on the hair by the comb causes the tight curls to straighten. This too can be hazardous. If it is not done carefully, there can be breakage of the hair and possible scalp burns. Of course, after a while the hair returns to its normally tight curls.

In choosing a hairstyle, a woman usually has a more pleasing appearance and is aided to keep her hair from falling out if she works along with its natural qualities instead of trying to change them drastically. Furthermore, your choice of hairstyling reflects your mental outlook. Does it really reflect what you intend?

Whether you are a woman or a man, you have good reasons to give your hair the care it deserves. A sensible diet along with regular brushing can do much to keep it in good condition.



Fifty-third Graduating Class of the Watchtower Bible School of Gilead

In the list below, rows are numbered from front to back
and names are listed from left to right in each row.

(1) Costa, A.; Asmussen, T.; Plank, L.; Schawohl, H.; Ryle, J.; Hüsener, B.; Smode, S.; LaSalle, P. (2) Hüsener, A.; Nonkes, F.; Bahr, M.; Blackett, W.; Bauer, K.; Jackman, J.; Hansen, B.; Ederle, H. (3) Sattler, R.; Beaumont, E.; Breuer, G.; Garbe, K.; Capriotti, P.; Zwally, H.; Yeomans, W.; Bauer, P. (4) Reichbauer, C.; Ryle, G.; Garza, R.; Pixley, R.; LaSalle, O.; Smode, J.; Costa, R.; Wettach, J. (5) Makoff, D.; Pfister, D.; Uhlig, R.; Nonkes, W.; Capriotti, R.; Asmussen, K.; Hudson, S.; Grasso, R. (6) Sinowski, J.; Loud, F.; Reichbauer, G.; Javens, C.; Burgess, W.; Bahr, G.; Leivers, J.; Schawohl, H.

Gilead School Aids In Earth-wide Kingdom Proclamation

IT WAS Sunday, October 1, 1972. By early morning hundreds had gathered at the Civic Arena in Pittsburgh waiting for the doors to open. The occasion was the annual corporation meeting of the Watch Tower Bible and Tract Society of Pennsylvania. But this year the special feature of the program was the graduation of the Watchtower Bible School of Gilead's fifty-third class. A total of 7,614 friends and well-wishers were present.

Just thirty years ago, on September 24, 1942, the board of directors of the above corporation, in cooperation with the Society's New York corporation, voted to establish Gilead School. The purpose of the school, which is operated by the New York corporation, is to train missionaries to proclaim earth wide that God's kingdom is the only government that can bring mankind lasting peace. Has Gilead fulfilled this purpose?

Dedication and Early Classes

Gilead's dedication exercises took place on Monday, February 1, 1943, after which the one hundred students of the first class began their studies. The school provides a five-month course of intensive Bible training. Each Bible book is studied carefully, and Bible doctrines and law are examined. Also, a language is usually taught, and there is training in public speaking.

The first five classes of Gilead graduated while World War II was still in progress. What is the situation today with the 465 graduates of those five classes, more than twenty-seven years after they finished school?

Some have died. Indeed, their average age is around the mid-to-upper fifties! Yet

163 of the 465, more than one out of three, are still in the full-time preaching work or are serving in branch offices of the Watch Tower Society somewhere in the world! Truly, those graduates of the first few Gilead classes have shared in accomplishing a marvelous work.

Opening Up the Preaching Work

It requires real faith and endurance to go to a foreign country where there are few if any fellow Witnesses, there to locate a place to live, and cope with entirely different living conditions. But that is what those Gilead graduates did.

Peru had no congregations of Jehovah's witnesses in 1946. But in October of that year Walter B. Akin and his wife, graduates of Gilead's second class, along with six other missionaries, arrived. Although knowing little Spanish, they immediately went to work, using a printed card to present the message. Christine Akin met two interested families that first day. Return visits were made, and soon there were eleven new publishers of the Kingdom! Today the number of Kingdom proclaimers in Peru has grown to over 6,100!

On June 28, 1945, Francis Wallace and his brother Fred of Gilead's first class arrived in Nicaragua, located an apartment, and became the only Kingdom proclaimers in the country. Now there are over 1,800! A few weeks earlier Gilead graduates Roscoe and Hilda Stone opened up the preaching work in El Salvador, and now over 2,500 are preaching the Kingdom message there. Lennart Johnson and his wife, of Gilead's second class, arrived in the Dominican Republic on April 1, 1945, becoming that country's only Kingdom

preachers. Now there are over 4,300!

The story is similar for Venezuela, Liberia, Bolivia, Honduras, Colombia and other countries. Graduates of Gilead's early classes opened up the preaching work in many, many places.

Gilead's Following Classes

The first international class was the eighth, with students coming from eighteen countries. Two of these, Stanley Jones and Harold King, were assigned to China. They arrived in June 1947, and continued to serve there when the Communists took control in 1949. A peak of fifty-four Kingdom publishers was reached, but then the authorities began interfering. Finally, in October 1958, Jones and King were arrested and spent seven and four and a half years respectively in Chinese prisons, but came out strong in faith.

From the eleventh class Don Haslett was sent, late in 1948, to Tokyo, Japan, to prepare the way for fellow classmates. Daily he searched the city for a suitable home, finally, in February, finding one. There was no organized Kingdom-preaching in Japan in 1948, but today there are over 14,100 unified Kingdom proclaimers!

In 1950 three Gilead missionaries opened up the preaching work in Ethiopia. Soon after their arriving, a young man, on learning that the foreigner was a missionary, requested, "Please, sir, tell me about Jesus Christ." This young man and his friend became the first two Ethiopian publishers. But now there are over 800 Kingdom preachers in the country!

Gilead's Influence Grows

A milestone was the graduation of the thirty-first class at Yankee Stadium in 1958. Remarkably, there were representatives from 64 lands among the 103 students. But even more remarkable, 180,291 persons, including 1,461 graduates from

the previous thirty classes, were at the graduation exercises! Gilead School's president, N. H. Knorr, stirred the vast audience by drawing attention to these hundreds of faithful missionaries of earlier classes sitting in front on the dirt track. "Doing the divine will," he said, "and sticking to it is the only worthwhile work!"

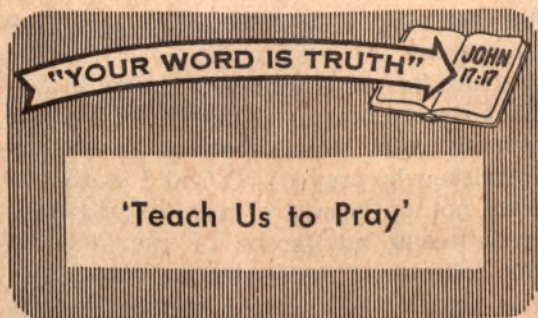
And this is what hundreds of missionaries have done, sticking to their assignments ten, twenty and more years. Of the 5,235 students who graduated from fifty-two classes of Gilead in the last twenty-nine years, well over 2,500 are still out in their assignments proclaiming God's kingdom! And just think of the share they have had in the marvelous increase in the Kingdom proclamation!

Back in 1942, when there were no Gilead missionaries anywhere, only 10,070 Kingdom publishers were preaching in 11 African lands. Now there are over 265,000 publishers in 50 countries of Africa! Everywhere else the situation is similar. Gilead School has had a tremendous effect upon the earth-wide preaching of God's kingdom.—Matt. 24:14.

Thus far, students have come to Gilead from 111 lands, and they have been sent to 159 countries. Over the years twelve languages have been taught at Gilead, but graduates are preaching the Kingdom message in scores of different tongues.

The fifty-third graduating class has the same desire to get the Kingdom message preached earth wide. As a couple from Denmark in that class noted: "We prayed to God together. Since God's organization wanted to send out missionaries, we would be willing to go. We wanted to be where God's organization wanted us to be."

It is this desire of thousands of young men and women to be used by God that has enabled Gilead School to fulfill its purpose to train missionaries to proclaim earth wide God's kingdom.



A GOOD, warm relationship with others is difficult to develop and maintain without some kind of communication. Likewise, a close relationship with the Creator, Jehovah God, cannot be preserved without communication with him through prayer. Appreciating this, Christian parents are concerned about teaching their children how to pray. What they teach, of course, should be based on the Bible, God's Word of truth. The example of Jesus Christ in teaching his disciples about prayer can serve as a pattern for parents, particularly dedicated Christian fathers.

When Jesus Christ finished praying on a certain occasion, one of his disciples approached him, saying: "Lord, teach us how to pray, just as John also taught his disciples." Answering this request, Jesus set forth a model or a pattern for prayer: "Whenever you pray, say, 'Father, let your name be sanctified. Let your kingdom come. Give us our bread for the day according to the day's requirement. And forgive us our sins, for we ourselves also forgive everyone that is in debt to us; and do not bring us into temptation.'" —Luke 11:1-4.

In giving this model prayer, Jesus did not have in mind that it be memorized by his followers and thereafter regularly repeated. This is evident from the fact that Jesus had, on an earlier occasion, used different wording when presenting the same model prayer. (Matt. 6:9-13) At that

time he prefaced the prayer with the words: "When praying, do not say the same things over and over again, just as the people of the nations do, for they imagine they will get a hearing for their use of many words. So, do not make yourselves like them, for God your Father knows what things you are needing before ever you ask him."—Matt. 6:7, 8.

Accordingly, Christian parents, using Jesus' model prayer as a basis, can help their children to see what matters are properly a *subject* of prayer—the sanctification of God's name, the coming of God's kingdom against its enemies, daily needs and forgiveness of sins. Of course, many other prayers are recorded in the Bible, especially in Psalms, and these can be used for additional instruction.

After giving the model prayer, Jesus presented an illustration highlighting Jehovah's willingness to answer prayers. Applying the illustration, Jesus said: "If you, although being wicked, know how to give good gifts to your children, how much more so will the Father in heaven give holy spirit to those asking him!" (Luke 11:13) Parents can imitate Jesus' example by aiding their children to appreciate that Jehovah God does indeed hear and answer prayers. One good way parents can do this is by telling how Jehovah has answered their own personal prayers.

For teaching about prayer to reach the hearts of children, they must be able to see that their parents rely on Jehovah God for guidance in handling matters of life. The depth of devotion and gratitude their father expresses in representing the family in heartfelt prayer can have a wholesome effect on them. It can move them to approach Jehovah in prayer.

Children should also be taught the proper way of approaching God in prayer. The need for this might be shown by an illustration from real life. When visiting a

friend, for example, a person makes known that he has arrived; he does not simply walk into the home. In many lands this is done by knocking on the door. Similarly, there is a proper way of approaching God, the Universal Sovereign, and that is through Jesus Christ. To his disciples Jesus said: "No one comes to the Father except through me. If you ask anything in my name, I will do it."—John 14:6, 14.

As children hear the prayers of others, they will note that often at the beginning of the prayer the supplications and expressions of thanks are offered in Jesus' name and the prayer is concluded in Jesus' name. Having been taught that God's Son instructed that prayers be offered in his name, children will do so too.

Children will also observe that prayers are usually concluded with the word "Amen." So it would be good to explain to them the significance of this term. It means "truly," "so be it." "Amen" implies strong approval of the prayer, confidence in God's ability to answer it and earnest hope that he will do so.

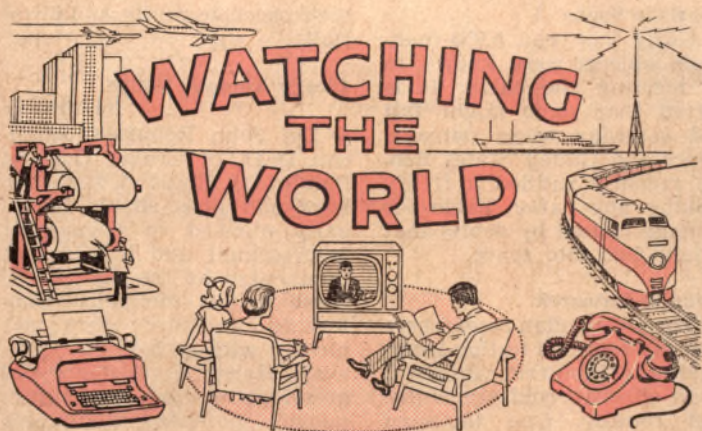
When the family is together, the Christian father usually represents the mother and the children in prayer. But he wants to be sure that his children are motivated to pray on their own. Therefore it would be good for the father to point out that in his case family prayer is not enough, for he has personal matters to pray about. He can encourage his children to do likewise, perhaps before going to bed or after getting up in the morning. Also, by word and example, he can impress upon his children that prayers should not be repetitious. When the hearts of children are motivated aright, they will express themselves freely to their heavenly Father.

At first the prayers of children may be very brief. But, if these prayers stem from an appreciative heart, they have value in the eyes of Jehovah God. Jesus, in one of

his illustrations, described a tax collector as praying in due humility, "O God, be gracious to me a sinner." (Luke 18:13) That sincere prayer, though brief, had far greater value than that of the proud Pharisee who prayed: "O God, I thank you I am not as the rest of men, extortioners, unrighteous, adulterers, or even as this tax collector. I fast twice a week, I give the tenth of all things I acquire."—Luke 18:11, 12.

So if the teaching of parents is in harmony with God's Word, they do not have to be excessively anxious about what their children are saying in private prayers to Jehovah. As long as their hearts are properly motivated, the children will continue to make spiritual progress. In fact, parents may need to exercise care that they do not hinder their children from expressing themselves freely, from the heart, in their personal prayers. Obviously a human father would not appreciate it if his wife saw to it that all his children expressed themselves in precisely the same way when thanking him or asking him for something. Jehovah God feels no different about it, for he made man in his image. Hence parents can rejoice when their teaching and good example motivate their children to the point of praying to God on their own, using their own words.

In summary, then, when teaching children how to pray, parents can concentrate on building up in these little ones appreciation for Jehovah God, the Hearer of prayer. They will also want to discuss *why* prayer is essential and *what things* are a matter of prayer. The Bible should be the basis for such instruction, because it contains the truth about such matters. The *example* of parents should also reflect deep appreciation for Jehovah God and the provision of prayer. Such teaching by word and example takes real effort. But it is well worth it.



Violent Persecution in Malawi

◆ Violent persecution of Jehovah's witnesses has again broken out in Malawi, in south-eastern Africa. In 1964, over a thousand of their homes and more than a hundred of their Kingdom Halls were burned or otherwise demolished in a wave of violence directed against the Witnesses. Many of the Witnesses were so brutally assaulted that they had to be taken to hospitals for treatment; eight were murdered because of their faith. In 1967, with encouragement from official sources, savage violence was again unleashed against the Witnesses; their homes were destroyed, they were beaten and over a thousand of their wives and daughters were raped. The Witnesses are banned because, as conscientious Christians, they refuse to join the Malawi Congress Party. In September of 1972 the Malawi Congress Party, the only political party in the country, passed a resolution urging that Jehovah's witnesses be deprived of all employment and driven from their homes, and that Party members who carried this out be given government protection. As a result, another wave of vicious persecution has broken out, large numbers of Witnesses have been driven out of the cities and towns into the bush, and over 18,000 have fled

the country on foot. Press reports indicate that at least ten Witnesses have been killed.

More Peace Accords

◆ After almost a century of hostility, Japan and China have established diplomatic relations. Japanese Premier Kakuei Tanaka apologized for his country's aggressive behavior during the 1930's and 1940's, in which some 25 million Chinese died. A communiqué reports: "The Japanese side is keenly aware of Japan's responsibility for causing enormous damages in the past to the Chinese people through war, and deeply reproaches itself." Observers say that the two nations' pledge to work peacefully ushers in a new era in Asia. And recently West Germany announced that it would establish diplomatic relations with Communist China.

Mexico's Worst Train Wreck

◆ In early October over 200 persons died and over 1,100 were injured in the worst train wreck in Mexico's history. Most of the some 2,000 passengers were returning from a religious pilgrimage. What caused the accident? Authorities report that the engineer, the fireman and a brakeman admitted that they were drinking tequila with women friends they had picked up at a small stop. It was reported that the

train sped 75 miles an hour around a curve limited to 35 miles per hour and derailed. The accused men were charged with homicide, but claim that, not their drinking, but a faulty brake was responsible for the accident.

Priest Asks Devil's Help

◆ A priest running for the office of chief of police in the town of Patos, Brazil, recently asked the help of God and the Devil to win the election. In a radio speech he said: "I am depending on the help of God, but if the Devil sends money I will accept that too."

Irish Clergy Shortage

◆ Since 1965 there has been a 45-percent drop in the number of entrants to Ireland's Roman Catholic priesthood and religious orders. The number of priests who were ordained to serve in dioceses in England fell from 39 to 26. Deaths and retirements are exceeding the number of entrants by 200 a year. An acute shortage is in the making, seriously affecting the strength of the Irish Catholic priesthood and religious orders.

Home Childbirths

◆ There is a growing demand for home maternity care and child delivery. During the past twenty-five years Dr. Morris Gold of Washington state has delivered more than 2,000 babies in homes and in his office. He says: "We know that home delivery fills deep human needs." Patients, wives of farmers and loggers, helped him to overcome his fears of complications when he started home deliveries. "The babies came out yelling," he said, "and the mothers were up and around immediately." He believes that women in labor should be in their own beds, with relatives and friends nearby to help, and that babies should not be separated in a nursery down the hall from their mothers. Is home de-

livery safe? The doctor answers: "Our young couples think it is. The experienced English and Kentucky midwives think it is. The Chicago Maternity Center, after 10,000 home births in the slums, think it is safe. The Netherlands, with 70 per cent of its births at home and a mortality record that America envies, thinks it is safe."

Alcoholism and Accidents

◆ Alcohol played a sinister part in the number of road deaths in the United States last year. Alcohol was involved in 27,000 of the 55,000 deaths. Such a toll tends to minimize the importance of other safety factors such as better trained drivers, safer vehicles and safer highways. Recent surveys reveal that one out of every 25 drivers at night is intoxicated. The government report on this matter says: "By any reckoning, this amounts to a version of Russian roulette."

"Rent-a-Beggar" Racket

◆ Brazilian authorities are warning against a fast-growing begging racket. Calculating adults are posing as poor and destitute. In Rio de Janeiro it is estimated that 120 adults are involved in a "rent-a-beggar" racket. They take in as much as \$30 a day. One 34-year-old woman used 13 children, ranging from 2 months to 14 years, renting them for various rates. The newspaper *Jornal do Brasil* describes the children needed for this racket. "They must be actors. They must demonstrate poverty, humility and aggressiveness, be daring, calculating, and cold and know how to fake crying so as to play on the public's emotions." The children vehemently curse any who refuse to respond. One woman's purse was snatched; another's watch was ripped off.

Debris in Space

◆ Early this year, 5,850 man-made objects were known to be orbiting the earth. It is feared that some might fall and someday cause damage. Hence the United States Senate recently ratified a treaty making any nation liable for damage caused by debris that it launched into space.

Vitamin Research

◆ Three Canadian researchers recently reported testing Linus Pauling's claim that vitamin C is an effective cold preventive and remedy. One thousand patients who claimed normally to have one cold a winter were chosen. Half were given 1,000 milligrams of vitamin C daily and 4,000 milligrams when they felt they were catching a cold. The other half were given placebos. The vitamin C group had 30-percent fewer days of disability due to colds, and they had fewer colds than the placebo group. One of the researchers reports: "We feel there is some definite effect of these big doses of Vitamin C."

Fetuses Left to Die

◆ Dr. Thomas Hilgers, graduate fellow in obstetrics and gynecology, asserts that 400,000 unborn children have lost their lives due to legalized abortion in New York state. Of these, he claims that 1,800 were "born alive and left to die." Deputy Administrator of the City Health Department Michael Blumenfeld says there were only 73 such cases and that two of them are still alive. Hilgers reports being told by an operating room scrub nurse that one 20-week-old fetus was aborted "alive and breathing." When she begged the doctor to put the baby in the premature intensive care unit, he answered: "This is a pathological specimen and goes to the pathology lab." Hilgers notes that, of doctors who perform abortions, a number drink heavily afterward. Many women who have abortions suffer

both psychologically and physically.

Clergy Approve Youth

Immorality

◆ Dr. John Robinson, Anglican Dean of Trinity College, Cambridge, England, says that boys and girls should be legally allowed to engage in heterosexual and homosexual intercourse at the age of 14. Some in his Methodist Conference audience were not pleased with such views. However, Harry O. Morton, the president of the conference, publicly defended Robinson's right to suggest the passage of such a law. He declared that sexual relations should be openly discussed and that if Robinson's speech would "help people to do that, it is to be welcomed."

U.S. Catholic Decline

◆ The Catholic Church in the United States is losing ground. According to the 1972 official Catholic directory, during the past year the number of priests decreased by 740 and nuns by 6,731. To fill in, parochial schools have turned to salaried lay teachers. Lay teachers in 1944 constituted 8 percent of the faculty. This year they are 55 percent. Also, while the total number of Catholics in the country reached an all-time high of 48,390,990, actual increase was less than four tenths of one percent. This is less than half the U.S. population growth rate.

Motorcycles Are Dangerous

◆ Motorcycle deaths in the United States last year were 223 percent higher than ten years ago. There are almost 3.3 million motorcycles registered in the country. Dr. John A. Perry, orthopedic surgeon at Mercy Hospital in Pittsburgh, Pennsylvania, remarks that motorcycle riders "come in mangled and in trouble . . . on a daily basis. It's been happening over the last two to three years. It's almost un-

believable, the loss of limbs in young people, the amputations, the paraplegics, kids who won't walk again." And Dr. Robert B. Rutherford, director of emergency service at the Colorado General Hospital in Denver, says that doctors are reporting a rise in motorcycle accidents involving "the shearing off of genitals."

Quit Smoking and

Gain Weight?

◆ Does giving up smoking mean that one will gain an excessive amount of weight? Not according to a National Heart and Lung Institute study of 501 men over a five- to six-year period. Though men who quit smoking gained an average of eleven pounds, the figure is misleading, since one gained 114 pounds. A more accurate figure for actual average weight increase would be 3.7 pounds. Researchers in-

volved feel that other factors play a role in weight gain. Also, they believe that weight gain is far less dangerous than smoking. One who stops smoking cuts down the risk of death due to lung cancer and other diseases.

What's on Television?

◆ Television executive, Elton Rule, said in a speech in Toronto, Canada: "Today there is virtually no subject that is taboo on network television." He added that television not only reflects a liberalizing trend at work within our society, but gives it acceleration. Current television shows deal with wife swapping, adultery, fornication, homosexuality, impotency, venereal disease, group marriage and commune living, along with the usual fare of crime and violence. How great the need is to be

selective when one turns on the television!

Eliminating Cockroaches

◆ Dr. Walter Ebeling, professor at the University of California in Los Angeles, has found boric acid an effective pesticide against cockroaches. It is cheaper and safer than most insecticides, and also gives long-lasting control with only one application. Cockroaches do not appear to build an immunity to it. How is it used? By filling a rubber squeeze bulb with the fine white powder and blowing it under and behind furniture and in corners, as well as other places. Roaches walk through the powder. Later they pass their legs through their mouths to clean them, swallowing the boric acid, a stomach poison, that kills them. The process is slow but effective.



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31



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