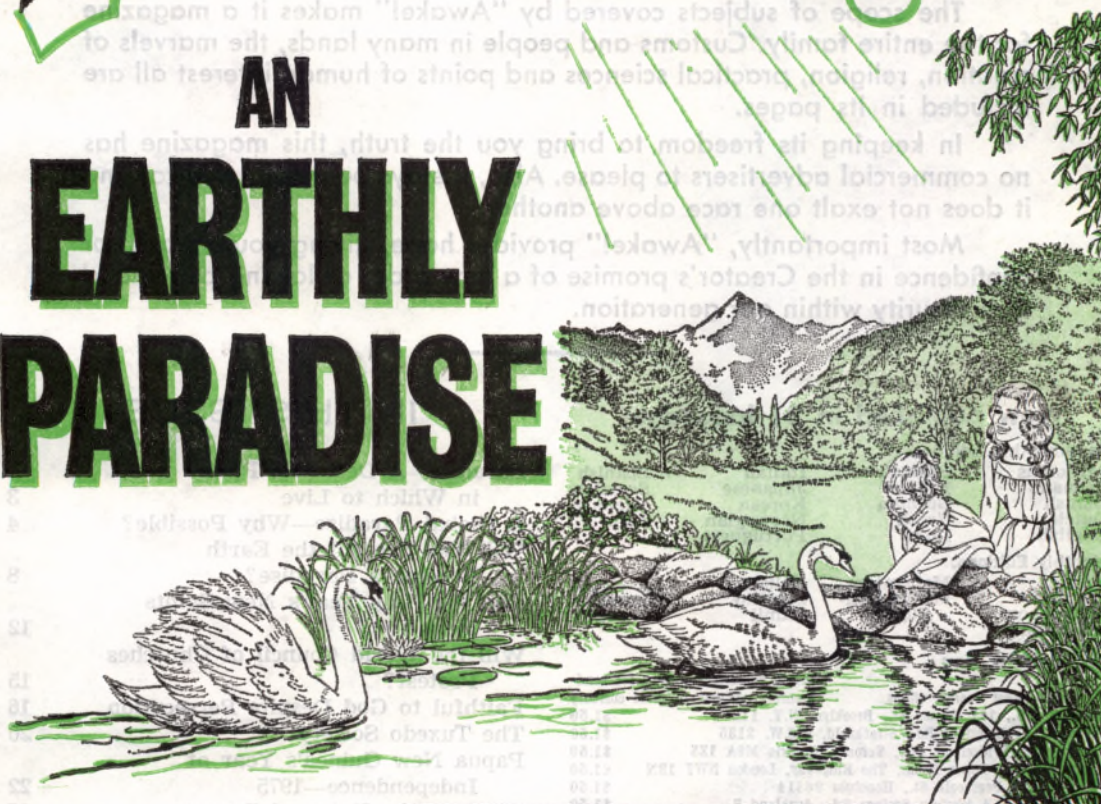


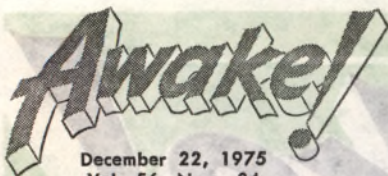
Awake!

AN EARTHLY PARADISE



Why You Can Hope to See It

DECEMBER 22, 1975



December 22, 1975
Vol. 56, Num. 24

Average Printing Each Issue:
9,850,000

WHY THIS MAGAZINE IS PUBLISHED

Today as never before, what goes on in the rest of the world affects each one of us. "Awake!" reports on the world scene. But it does more for you personally.

It probes beneath the surface and points to the real meaning behind current events. And it gives practical suggestions to help you to cope effectively with the mounting problems of our time.

The scope of subjects covered by "Awake!" makes it a magazine for the entire family. Customs and people in many lands, the marvels of creation, religion, practical sciences and points of human interest all are included in its pages.

In keeping its freedom to bring you the truth, this magazine has no commercial advertisers to please. Also, it stays politically neutral and it does not exalt one race above another.

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Five cents a copy

Watch Tower Society offices	Yearly subscription rates for semi-monthly editions in local currency
America, U.S., 117 Adams St., Brooklyn, N.Y. 11201	\$1.50
Australia, 11 Buresford Rd., Strathfield, N.S.W. 2135	\$1.50
Canada, 150 Bridgeland Ave., Toronto, Ontario M6A 1Z5	\$1.50
England, Watch Tower House, The Ridgeway, London NW7 1RN	£1.50
Hawaii, 1228 Pensacola St., Honolulu 96814	\$1.50
New Zealand, 6-A Western Springs Rd., Auckland 3	\$1.50
Nigeria, West Africa, P.O. Box 194, Yaba, Lagos State	₦1.05
Philippines, P.O. Box 2044, Manila 2800	₱1.50
South Africa, Private Bag 2, P.O. Elandsfontein, 1406	R1.50
(Monthly editions cost half the above rates.)	

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to Brooklyn. Notice of expiration is sent at least two issues before subscription expires. Second-class postage paid at Brooklyn, N.Y. and at additional mailing offices.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label). Write Watchtower, 117 Adams St., Brooklyn, New York 11201, U.S.A.

The Bible translation used in "Awake!" is the modern-language "New World Translation of the Holy Scriptures," unless otherwise indicated. Printed in U.S.A.

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PUBLISHED BY
WATCHTOWER BIBLE AND TRACT SOCIETY
OF NEW YORK, INC.
117 Adams Street, Brooklyn, N.Y. 11201, U.S.A.
N. H. KNOER, President GRANT SUITER, Secretary

PARADISE

-A Desirable Place In Which to Live



WHAT picture comes to your mind at the mention of an earthly paradise? What do you think it would be like?

Perhaps you envision a lovely park, a place of natural beauty and peacefulness. You may imagine trees and flowers in great variety, as well as many birds and animals that you can enjoy. Such a mental picture is understandable, for in many languages the word "paradise" comes from ancient words meaning a wooded park or a parklike garden.

However, rather than a park with fixed boundaries, what if the whole earth were a paradise? What would it be like for you?

For one thing, a paradise earth would have endless variety in plant and animal life, not like today where, in large areas, men have killed off many forms of life.

There would also be delightful variety in terrain. You might enjoy visiting a rocky or sandy coastline unmarred by garbage or industrial pollutants. There you could listen to the waves and watch graceful gulls and other sea life. Inland you would find a variety of forests, each with its distinctive animals and plants, and all free of the effects of ruinous exploitation by greedy men.

Of course, there would be mountains, some lofty and blanketed with snow, others with gentle slopes, where you could hike without stumbling over discarded beer cans and other litter. Beyond these mountains there would be drier plains. Instead

of these being man-made dust bowls, they would display their own natural vegetation, and would abound with animals, large and small, wild and domestic. Elsewhere you would find heaths with low trees and softly colored shrubs.

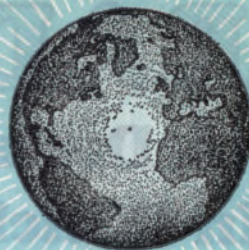
Maintaining and cultivating such a global paradise would require some work, would it not? But you would not mind that if you were not frustrated or oppressed by a harsh boss. You could apply your efforts and abilities in ways that would bring benefits to you, your family, and to the rest of mankind by cooperating together. You would delight in making your contribution to paradise.

Having a personal share in paradise, you would get lasting pleasure from your work and from your opportunities to rest, to travel and to learn more about the wonders of this earth.

But do you feel that this is all just fanciful dreaming? Do you think that it is not possible for the entire earth to become a place of beauty? From what you have seen and read, do you believe that it is headed in the opposite direction—toward more pollution, plunder and ruin?

Frankly, as cheerless as the earth's future may seem, there are sound reasons for you to expect that our planet will become a global paradise.

St Global Paradise



TODAY many informed persons would take the view: 'A global paradise sounds marvelous, but it is impossible. The earth can never be turned into a total paradise.' Are you inclined to agree?

Likely you are to some extent aware of what men have done in despoiling our earth, seemingly wrecking any hope of paradise.

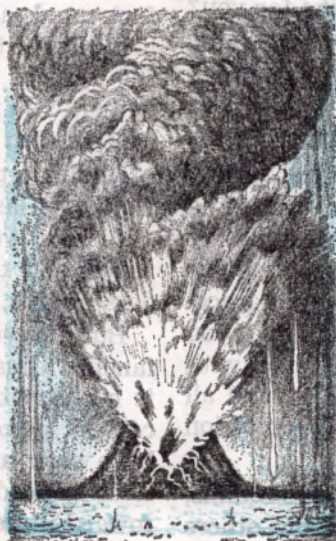
For instance, men have polluted our air with soot and dangerous fumes. You have breathed that in, have you not? Besides harming our health, this is damaging our entire planet. How so? One authority reported 'that man is making the weather situation worse by pumping dust, smoke and other pollutants into the atmosphere.' This is said to alter the climate and to bring on weather changes that have expanded deserts and contributed to famines, as recently happened in Africa.

We cannot ignore, either, the other damaging forms of pollution that are making our earth anything but a paradise. Sea life is killed by oil spills. Streams are often so filled with chemicals that the water is un-

-WHY POSSIBLE?

safe, and fish die by the millions. Human and animal food is contaminated with mercury, copper, lead and DDT.

A global paradise also might seem impossible because of the devastation already brought about by man-caused erosion. Men have plundered the forests, stripped off protective vegetation or overgrazed the land, resulting in millions of useless acres. What is the effect? *Bio-science* concluded: "For the first time in man's history he has reached a stage where he actually has the potential to destroy the earth's biosystem either intentionally or accidentally."



Krakatoa was sterilized by a volcanic explosion, but even without man's help it again became a tropical paradise

Is Recovery Possible?

Has the earth been so damaged that it can never recover, that it can never become a paradise? Rene J. Dubos, professor emeritus at The Rockefeller University, said in this connection: "We have enormous problems, most of which are getting worse. . . . But I've become convinced that these bad situations are reversible."

Have you ever given thought to the earth's ability to recover? It is truly amazing to see how the earth can gradually overcome damage and abuse done to it. The recent book *Man and His Environment: Law* made this observation:

"The living, self-replenishing world is actually far richer than any comparison to a storehouse of treasure. Nature, unless broken into exploited fragments cut off from sustenance, constantly replaces itself . . . The dynamic, moving, renewing qualities in nature retain their activity and mock any comparison to the richest human treasury."

There is abundant proof of the earth's ability to restore itself. For instance, have you heard of the island of Krakatoa, near Java? It was blown up by a volcanic explosion equal to a 10,000-megaton H-bomb. What remained was just sterilized land covered by ashes and pumice. But would Krakatoa remain a heap of lifeless ash? Biologists watched to see. Within three years, twenty-six species of plants reestablished themselves. Ten years more brought coconut trees, wild sugarcane and orchids. And twelve years more found 263 species of animals there. Even without man's help it became once again a tropical paradise of forests and lovely birds.

You need not travel to some distant island to see this recuperative process in action, or to see its results. Likely there are areas in your country that have been drastically changed by pollution, flood, warfare, destructive farming practices or erosion. Yet they may already have recovered from those changes or be in the process of doing just that.

For example, many sections of New England in the United States were turned into farmland a century or more ago. Virgin forests were cut down, vegetation was removed and rocks were piled on the sides of the fields. However, as the tide of agriculture moved west, these fields were abandoned. Soon wild plants began to grow



Land that was once stripped by man and later deserted has again become a forest

in the uncultivated fields—weeds, grasses, goldenrod and some berry seedlings. Within a few years gray birches could be found and windborne white pine seeds developed into small trees. Then around some of the pines black cherry seedlings sprang up from seeds that birds had dropped. For a time the pines dominated. Yet that was a passing phase, because in the shade under their tight canopy few pine seedlings could take root. But oaks and maples could, so gradually they replaced the pines. Later, beneath the towering hardwoods, some hemlock, beech and basswood trees began to grow. And as these changes were occurring the type of wildlife shifted and adjusted to the changing forest.

Take a pleasant walk through these hills now, breathing in the sweet forest scents and keeping eye and ear alert for the varied forms of wildlife. Once in a while you will find a slowly crumbling stone fence that silently testifies to what this land was not so long ago. Now the forest has returned.

What, though, when humans have intervened, not merely by turning a forest into

farmland for a time, but to the extent of badly polluting or damaging the earth? Can it still recover? Is there still the possibility of the earth's becoming a paradise?

To Desolation and Back

"Pollution in Paradise" was the title of a television documentary about the horribly polluted Willamette River in Oregon. The river had been exploited and damaged by man. But was it ruined forever? After legislation had halted the most blatant polluting, the river restored itself. It became a place in which to swim, and once again it thrived with salmon. Similarly, a 1975 report, telling how England's Thames River is recovering, says: "A year ago the first salmon in 141 years was taken from the Thames. This summer a second salmon was found in the river."

Not just lakes and rivers, but the land too can recover after man has devastated it. Should you visit sections of France, Belgium and Germany that were pulverized and denuded in the world wars, you will now find lush fields and thriving forests.

Sometimes man himself can effectively cooperate with the earth's restorative processes. In New Zealand early settlers cut or burned large forests to make pastureland. But, in many cases, they put more grazing animals on the land than the pastures could feed. Added to that, rabbits, which man introduced to New Zealand, became a plague by eating vegetation that was needed to hold the soil. The result? Massive erosion—ruined land. Later, though, soil conservationists worked to halt the damage in the Tara Hills, even to reverse it. They restored fertility by spreading manure and seeding pasture legumes, and they worked to control the rabbit population. In time the hills became pasturelands again, useful and pleasant.

What about land that has been ruined by man for centuries? Can it recover and become part of an earth-wide paradise?

A case in point is the Near and Middle East and North Africa. You may think of this area in terms of what has been there in recent times, 'sand dunes, malarial swamps and naked limestone hills.' But, writing in *Scientific American*, agronomist Walter C. Lowdermilk explained that the evidence proves "this land was once a pastoral paradise," but that it "has been overgrazed for more than 1,000 years." Think of that—a "pastoral paradise"! Yet, since it has been devastated for so long, is it past 'the point of no return'?

Representing the U.N.'s Food and Agriculture Organization, Mr. Lowdermilk investigated what was being done in Israel. He concluded that "Israel is restoring to cultivation a land damaged by a millennium of abuse." Yes, with man's help and cooperation the earth can recover from even centuries of abuse; it can return.

Would you have thought that "the Near and Middle East and North Africa" once was a "pastoral paradise" and could be returned to such a condition? That is not surprising if you look at it from a Biblical standpoint.

The Bible explains that at the beginning of human history the Creator provided a paradise or garden for the first human couple. Evidently it was in the area of what we now call the Middle East. The historical account of this reads:

"And the Lord God had planted a paradise of pleasure [the Garden of Eden] from the beginning: wherein he placed man whom he had formed. And the Lord God brought forth of the ground all manner of trees, fair to behold, and pleasant to eat of . . . And a river went out of the place of pleasure to water paradise."—Gen. 2:8-10, *Douay*.

Our forefathers, Adam and Eve, were responsible to care for that garden or park and to expand it until the entire earth became a paradise.—Gen. 1:28; 2:15.

But the first humans rebelled and were expelled from the original paradise. God

told the man: "Cursed is the ground on your account. In pain you will eat its produce all the days of your life. And thorns and thistles it will grow for you . . . In the sweat of your face you will eat bread." —Gen. 3:17-19.

Did that curse come about? It certainly did. Centuries later Lamech even spoke of the need for relief "from the pain of our hands resulting from the ground which Jehovah has cursed." (Gen. 5:29) Lamech prophesied that relief from that curse would come in the days of Noah, and it did. By means of a flood, God wiped out the wicked. After that, Jehovah God indicated that he had also lifted the curse from the ground.—Gen. 8:21.

Because of that, parts of the earth could later be described as being "watered throughout, . . . as the paradise of the Lord." (Gen. 13:10, *Douay*) And the Promised Land was abundantly fruitful, veritably "flowing with milk and honey." (Num. 13:23-27; Deut. 8:7-9; 11:10-17) Is the accuracy of this Biblical description not confirmed by agronomist Lowdermilk's conclusion that much of that area "was once a pastoral paradise"? Also, do you not know personally of areas of the earth that right now are paradise-like because of their beauty and fruitfulness?*

What Is Lacking?

An honest appraisal of the world scene, though, leads to the conclusion that even if beautiful parks and farms are now like paradise, they are exceptions. Man is ruining more and more of the earth. Yes, the responsibility is on man's shoulders. Oh, it is true that sometimes "natural disasters" such as floods or droughts do damage. But the basic problem is what has

been done and is being done by man. Walter Lowdermilk pointed out:

"Harsh as these conditions [now common in the Middle East] are, there has been no significant deterioration in climate since Roman times. . . . The 'desert' that took over the once-flourishing land was the work of man, not of nature."

Similarly, the book *Ecology* says:

"Man has had the power—and the responsibility—of a destiny ascribed to him in *Genesis*: to 'have dominion over all the earth.' But during his dominion he has broken nearly every ecological principle." —Page 165.

However, man's technical accomplishments that have been used in polluting and devastating our earth could be turned to undoing the damage. The *Encyclopædia Britannica* (1974) acknowledged: "The scientific and technological knowledge now available is more than adequate to solve most of the world's major environmental problems." Just think of what could be accomplished if that knowledge were unitedly and consistently applied to our earth, keeping in mind that the earth is a choice location for life and that it has such an ample capacity to recover from damage done to it! The earth could once again be a clean, wholesome and healthful home for mankind. This is what man needs!

In fact, Dr. Rene Dubos pointed out that a major problem today is that

"somehow the ways of life do not satisfy something very profound that the human being needs. When people have hardly any chance to experience the fundamental sensations of life—contact with undisturbed nature, hearing its pleasant sounds and smelling its pleasant odors—they are starved for these and seek a substitute. Drugs provide a momentary opportunity to create a world of one's own, a kind of satisfaction addicts believe the real world no longer gives."

True, more is needed than just getting away into the woods, for some persons

* The September 1, 1975, issue of *Newsweek* reported that 'human traffic has now endangered the plant and animal life that parks were designed to protect.' So UNESCO is attempting to set aside still untouched areas. We read: "To blunt man's impact on nature, the agency is establishing a global network of Eden-like ecosystems called 'biosphere reserves.'" —Page 64.

who have fled into wilderness areas continue to seek thrills and escape in drugs. Yet that does not alter the fact that if the earth were a global paradise we could all draw peace and satisfaction from "contact with undisturbed nature."

*Will You
See*

**ALL THE
EARTH**

*Become a
Paradise?*

NO QUESTION about it, the earth has within itself tremendous, well-nigh inexhaustible reserves to restore itself if but given the opportunity. And, likewise, there is little question about man's scientific and technological means making it possible for him to cooperate with earth's forces to restore and keep an ecological balance. But are scientists, such as biologists and ecologists, therefore optimistic regarding the future? By no means!

Thus Dr. Szent-Gyorgyi, one of America's leading biologists, says that man can choose as to which course he will take: "Toward a bright future or toward exterminating himself? At present we are on the road to extermination." Yes, according to him, the outlook is "very bleak." And he speaks as an eminent scientist with more than fifty years of experience. Biophysicist Dr. John Platt expresses himself similarly. He urges that scholars, such as natural and social scientists, doctors, en-

Since the potential for a global paradise certainly exists, why has it not been achieved? What is lacking? And why can it confidently be said that it is entirely possible for you to live to see and enjoy life in a global paradise?

gineers, teachers and those with inventive ability all be enlisted to save the environment. But even with the help of all of these, he warns, "there is no guarantee that these problems can be solved, or solved in time, no matter what we do."

Why are these men so pessimistic? Because man is losing the battle against pollution. More and more harmful products are being dumped into the oceans, and their contamination by oil spills is increasing. In some cases efforts to decrease one cause of air pollution have resulted in a pollution of another and even more serious kind. An example is California's fight against air pollution. Though its laws are the strictest in the country, news reports say that it is "losing the battle against pollution on all fronts," and "the sad fact is that air pollution" there "is worse than ever."

Why?

Why is the overall outlook so bleak? What accounts for it? Without a doubt one of the reasons is that the matter of keeping man's environment livable is not just something of national concern; it is of in-

ternational interest. Authors Ward and Dubos, in their book *Only One Earth*, explain: "Concerns with global air pollution lie beyond the effective protection of individual governments." According to them, "man's global interdependence begins to require . . . a new capacity for global decision-making and global care," that is, "it requires a new commitment to global responsibilities." But what prospect is there for such assuming of global responsibilities and for global cooperation? Little indeed, judging by the past record.

The *Encyclopædia Britannica* (1974) shows why this is the case. After telling that man has the technological know-how to prevent ruination of the earth, it goes on to show that the problems of the 1970's "are not problems of science and technology but of the arrangements and functioning of human institutions and of the attitudes of individuals."

J. F. Cassel, writing in *Environmental Ethics*, puts it more bluntly: "The basic problem of contemporary human ecology is selfishness—and selfishness is in. The wages of sin is death. The biotic world is dying!" And what shortsighted selfishness it is! Scientist Szent-Gyorgyi concludes that the trouble is that the people "are under the terrible strain of idiots who govern the world and [are] moving inexorably and insanely toward ultimate calamity."

From what you have observed, you likely can agree with one prominent and concerned American official who stated: "If, by a selfish act, a man can benefit himself while harming the community, he is likely to perform that act." Illustrating that fact is a report that showed why public utilities were so slow in complying with government orders to install pollution-control equipment. Every year that one such utility delayed in installing a million dollars' worth of such equipment they

saved a quarter million dollars. This helps to explain why American public utilities spend eight times as much in advertising as in research to help to solve the pollution problems to which they themselves contribute! Well did Lord Ritchie-Calder say: "Pollution is a crime compounded of ignorance and avarice."*

'Man's Extremity Is God's Opportunity'

Is there, then, no hope for the future? If man with all his science and technology is waging a losing battle due to ingrained selfishness, from where can help come? Help can and will come from the Grand Creator, Jehovah God. God? Yes, because his Word the Bible assures us both of God's interest in the earth and of his purpose for the earth. After all, He created the earth. It belongs to Him, even as the ancient psalmist King David sang: "To Jehovah belong the earth and that which fills it, the productive land and those dwelling in it."—Ps. 24:1.

When on earth, God's Son, Jesus Christ, repeatedly assured us of his Father's concern for earth's creatures. He stated that God clothes the lilies of the field with beauty, that he provides for the birds of heaven, that not a sparrow falls without his knowledge. More than that, Jesus said that God causes the sun to shine and the rain to fall on good and bad people alike. (Matt. 5:45; 6:26-30) At Psalm 104 one of God's servants extols Jehovah God for providing so bountifully for the trees of the field and for all manner of living creatures on earth, including man.

Moreover, God's Word assures us that Jehovah is "the Former of the earth and the Maker of it, . . . the One who firmly established it, who did not create it simply

* Let it be noted that since this is the case, it successfully refutes the claim of those who would hold God and the Bible responsible for man's ruining of the earth. See *Awake!* of July 8, 1975, for details.

for nothing," but "formed it even to be inhabited." Yes, to be inhabited, not to be ruined. And his Word further assures us: "My word that goes forth from my mouth . . . will not return to me without results, but it will certainly do that in which I have delighted, and it will have certain success in that for which I have sent it." So we can have confidence that the Creator will never let this earth and all mankind go to ruin.—Isa. 45:18; 55:11.

Of imperfect humans, it is often true that 'the means are as often without the will as the will is without the means.' In other words, it is generally the one with little means who has compassion for those in need of help. But that is not true of the Creator. Not only has he the will to help mankind—so much so that he gave his only-begotten Son to be our savior—but also he has infinite means, resources.—John 3:16.

Unquestionably, there is no limiting of God's 'means,' his wisdom and his power. Did he not create the starry heavens and the earth in the first place? (Gen. 1:1) Then in six creative epochs he prepared the earth that it might be man's permanent home. During these epochs he caused light to be, formed the atmosphere, caused dry land to appear and plant life to spring forth, created sea, air and land creatures and, lastly, man, his crowning achievement.—Gen. 1:3-28.

The *Encyclopædia Britannica* (1974) observed: "The Earth is an ideal medium for life. It is at precisely the proper distance from the Sun to receive neither too much nor too little sunlight. It spins on its axis at a rate fast enough to allow the daytime side to warm in sunshine and the nighttime side to cool. Its mass—and therefore its gravity—is such that it holds a wide variety of molecules, including the lighter ones that otherwise would drift off

into space. Its magnetic field deflects back to space the Sun's highly energetic radiation, which otherwise would destroy life."

What infinite wisdom all these facts regarding the earth and the creatures upon it display! Surely the wisdom that produced all these things is equal to any problem that man may cause because of his selfishness and ignorance!

Even as God's wisdom is infinite, so is his power. As He himself reminded the patriarch Abraham, he is "God Almighty." Furthermore, Abraham was asked: "Is anything too extraordinary for Jehovah?" Many centuries later God's Son, Jesus Christ, assured us of the same, saying: "With God all things are possible." Yes, he is the Almighty, of which fact the Bible reminds us some sixty times.—Gen. 17:1; 18:14; Matt. 19:26.

How Will God Do It?

How will God go about rescuing this earth from its polluters and destroyers and bring about a global paradise? This he will do by a threefold action. First of all, since ignorance and selfishness are at the root of the problem, God is at the present time having a campaign of education carried on for the purpose of turning men from a course of ignorance and selfishness to a course of wisdom and righteousness. By means of preaching the good news of God's kingdom and teaching men how to become disciples of Jesus Christ, great changes are being made in people's personalities. These people are being prepared for life in God's new order, where there will no longer be the crime of pollution.—Matt. 24:14; 28:19, 20; Mark 12:29-31.

But for one reason or another the vast majority of people on earth do not respond to the preaching of God's kingdom. All such will perish when God takes the second step against the crime of pollution by

means of a "great tribulation" in which he will "bring to ruin those ruining the earth."—Matt. 24:21; Rev. 11:18.

Once before, by a mighty act, Jehovah God rid the earth of those who were polluting and ruining it. When was that? At the time of the Noachian flood. Both Jesus and the apostle Peter drew parallels between the flood of Noah's day and the end of this present wicked system of things. Jesus described the end as a "great tribulation such as has not occurred since the world's beginning until now, no, nor will occur again." That tribulation will culminate in the "war of the great day of God the Almighty," Armageddon.—Matt. 24:21, 37-39; 2 Pet. 3:3-13; Rev. 16:14, 16.

With the destruction of all those found in opposition to God and his righteous rule, the way will be open for God's third great action in regard to the problem of pollution. That is the transforming of the earth into a paradise to be enjoyed by clean-living humans, including those who have survived the "great tribulation" due to their faith and love for God and righteousness. Then the prayer so long and often repeated by Christ's disciples will find fulfillment: "Our Father in the heavens, let your name be sanctified. Let your kingdom come. Let your will take place, as in heaven, also upon earth."—Matt. 6:9, 10.

What will it be like when God's will is done on earth as in heaven? The Bible answers that when this divine will is done on earth, then God "will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be anymore. The former things have passed away."—Rev. 21:4.

But When?

However, the big question remains, *When* will God take such action?

His Word states the principle: "For

everything there is an appointed time." Hence, "when the full limit of the time arrived, God sent forth his Son, who came to be out of a woman."—Eccl. 3:1; Gal. 4:4.

So likewise today, the 'full limit of the time has arrived' for God to take action against all his foes, including those who ruin the earth. How do we know? Because of the fulfillment of many, many prophecies in our generation. We have seen the wars, famines, pestilences, earthquakes and increasing of lawlessness that Jesus said would mark the time of his presence and the end of this wicked system of things.—Matt. 24:1-22; Rev. 6:1-8.

No, the Creator is not going to wait until men have made this planet uninhabitable and have wiped humanity off its surface by nuclear warfare. The very fact that such things are a distinct possibility in the near future causes many people great concern. But in view of God's interest in the earth and his concern for it, we can rest assured that he will act before that eventuality takes place.

Will You Do Something About It?

Is not the prospect of life in a paradise earth appealing to you? It is certainly within your reach. You can hope to see it—if you do something about it! You must heed God's counsel long ago given: "Seek Jehovah . . . Seek righteousness, seek meekness. Probably you may be concealed in the day of Jehovah's anger." To seek Jehovah means to become acquainted with him, his qualities, his purposes and his will for you, all of which he has revealed in his Word, the Holy Bible. To seek righteousness means to learn God's righteous principles of justice, honesty and impartiality and to bring your life into conformity with them. And to seek meekness means to cultivate a mild-tempered, mod-

est and teachable mental disposition.
—Zeph. 2:3.

Since the time is short before God takes action against those ruining the earth, the time is also short in which to make these

changes in your life. You have no time to lose. Today is the 'day of salvation,' as far as you are concerned. The Christian witnesses of Jehovah in your locality stand ready to help you.—2 Cor. 6:2.

CAN THE Holy Year's New Saints

HELP YOU?



THOUSANDS of advocates dedicated ninety-three years of work and prayers to the cause. Together they donated millions of dollars. Finally, the goal—Pope Paul VI, during the 1975 Holy Year, canonized the first native-born American, Elizabeth Ann Bayley Seton. "Officially declared by the Church to have attained heaven," she is viewed as another saint who can help church members to approach God.

In the opinion of *The Wall Street Journal*, Elizabeth Seton's zealous backers had shared in a process "more arduous than any political campaign and certainly just as expensive as most." Scores of lawyers and doctors had to be paid to argue the merits of her case and verify "miracles"; multitudes of documents had to be translated into Italian for use by Vatican authorities.

The outlay of money so overtaxed even the Mother Seton Guild's \$32,000 annual budget that an emergency appeal for more money was necessary. Lavish pageantry

before canonization) gives some idea of the expenses.

Besides vast sums of money, the making of a saint calls for investigations that sometimes may take hundreds of years. The Vatican's Congregation of Rites sifts through mountains of written and testimonial evidence for proof of "heroic virtues" and "miracles." On the other hand, a "general promoter of the faith," or "devil's advocate," presents many legalistic challenges, called animadversions, against the proposed saint at various stages along the way. In one phase of a certain investigation, for example, 55 pages of objections in Latin were countered by a 129-page response—the work of an entire year!

Even the corpse is not left to rest. Wherever possible, Rome wants definite identification of the remains. Once exhumed, the bones of Elizabeth Seton became "first-class relics." One bone went to Pope Paul; specially boxed fragments rewarded the principal workers for her cause.

Is the outcome worth all the effort? Church spokesmen assert that it is. The

at the canonization ceremony in Rome is said to have been more costly than even the \$100,000 earmarked for the American celebration. A reported \$10,000 rental fee for St. Peter's Basilica alone during one recent beatification ceremony (the last step

mere prospect of canonizing Elizabeth Seton and five others during the Holy Year moved Pope Paul to say that they would be "new stars . . . that shine in the firmament of the Church in order to show to the gaze of modern man . . . that life is worth living for God and the brethren."

Why So Much Effort?

But you may wonder why so much time, effort and expense are exhausted on investigating candidates for sainthood. Well, according to the *New Catholic Encyclopedia* (1967 edition), for centuries saints were acknowledged without such thorough investigations, but problems arose: "Between the 6th and 10th centuries, the number of deceased who received the cult of saints notably increased. . . . Lives, often legendary, were written. As a result, abuses arose that had to be suppressed. The urgent need of regulating this important matter gradually brought about a certain uniformity of practice."—Vol. 3, p. 55.

Besides fictitious accounts about the "lives" of the saints, other "abuses" included "commercial traffic in relics and actual fraud," reports *The Catholic Encyclopedia for School and Home* (1965 edition, Vol. 9, p. 219). Elaborate canonization procedures adopted in the late sixteenth century succeeded in reducing the average number of saints named annually by about 90 percent, but this method was not without problems of its own—for example, the huge expenses involved.

The First Saints

Do you know that such problems did not exist at all for the first Christians? Methods of identifying saints then were quite different from what they are today. Concedes the *New Catholic Encyclopedia*: "In the Scriptures, however, the faithful in general are termed 'the saints,' or 'ones who are holy.' (Vol. 12, p. 852) "St.

Paul applied [saint] to all his fellow Christians."—*The Catholic Encyclopedia for School and Home*, Vol. 9, p. 538.

If you read along for yourself in the *Catholic Jerusalem Bible (JB)*, for example, you will see that the word "saint" is almost interchangeable with "believer," and that it applied to living Christians, not only to those who were long dead. The epistles of Paul were often addressed to "all the saints" in a particular location. He told the Ephesian Christians that they were "citizens like all the saints, and part of God's household."—Eph. 2:19, *JB*.

Interestingly, those saints even needed spiritual help themselves at times. The Christian slave Philemon was commended because "they tell me, brother, how you have put new heart into the saints." And rather than praying to special saints in heaven to intercede for Christians here on earth, all the Ephesian Christians were urged, "Never get tired of staying awake to pray for all the saints."—Philem. 7; Eph. 6:18, *JB*.

Evidently, then, the word "saint" meant something entirely different back in Biblical times from what it does to those who venerate saints and their relics now. "Today however," agrees *The Catholic Encyclopedia for School and Home*, "[saint] generally applies to one who has been officially declared by the Church to have attained heaven."—Vol. 9, p. 538.

But what happened to that early Christian view of saints? Why is the present understanding so different from that found in the Bible? The *New Catholic Encyclopedia* offers this explanation:

"In regard to the intercession of the dead for the living—about which no mention is made in the most ancient books of the Old Testament], in which is found, as is well known, a very imperfect knowledge of the lot of the dead . . . If in the New Testament writings—set down, one must remember, not as formal treatises but rather as

IN THE NEXT ISSUE

- Are All Big Cities Nearing Collapse?
- The Water You Drink.
- How to Make the Best Use of Your Time.

casual pieces—*nothing on the subject is explicitly mentioned . . .* (Italics added)

Does it seem reasonable that the Bible is not “explicit” on such a major teaching because it assertedly contains only “imperfect knowledge” and speaks too ‘casually’ about such matters? Or, does this same *Encyclopedia’s* much stronger admission regarding the veneration of relics more accurately convey the ‘perfect knowledge’?

“It is thus *vain to seek a justification for the cult of relics in the Old Testament; nor is much attention paid relics in the New Testament. . .* [The Church ‘father’] Origen seems to have regarded the practice as a *pagan sign of respect for a material object.*”—Vol. 12, pp. 973, 235, italics added.

This admitted lack of Biblical support for such practices caused early reformers to begin “to raise voices against the cult of relics,” relates this *Encyclopedia*. So “the Council of Trent took up these errors and in a decree issued in its 25th session *made no reference to Scripture* but appealed to the Apostolic tradition and the constant practice of the Church” to support veneration of relics.—Vol. 12, p. 238, italics added.

But what if we *do* ‘make reference to Scripture’ rather than later traditions and ‘practices of the Church’? Can it truly be said that the Bible is ‘not explicit’ on whether saints can help you to pray to God, as the *New Catholic Encyclopedia* suggests?

Approaching God in His Way

Most Christians know the “Our Father” prayer. Jesus worded it when asked for guidelines on how to pray, and he suggested using the expression “Our Father” to open. Think of the warmth and closeness to God implied by those words! Could you enjoy this warm, fatherly relationship by choosing instead to pray to a saint? The first Christian saints did often pray on behalf of fellow Christians. But this at no time replaced the personal intimacy enjoyed by the Christian in talking to his heavenly Father.—Matt. 6:9; Luke 11:1, 2.

But what about the role of Jesus Christ? Is it not similar to that of a “saint”? You can read in the Catholic *New American Bible* (NAB) why it is not: “In Christ and through faith in him we can speak freely to God, drawing near him with confidence.” Thus sincere Christians always speak “to God” in prayer, and to no other. At the same time, they acknowledge Christ’s role as sacrificial mediator, which gives them confidence to address God as “Our Father.” Hence, the Bible maintains that “it is through him that we address our Amen to God when we worship together.”—Eph. 3:12; 2 Cor. 1:20, NAB; compare Hebrews 7:24, 25.

Jesus himself plainly ruled out any intermediary role for others in heaven when he told his disciples that “no one can come to the Father except through me,” and some years later, after he and other Christians had already died martyr’s deaths, the Bible still held that “there is only one mediator between God and mankind, himself a man, Christ Jesus.”—John 14:6, 13; 1 Tim. 2:5, JB.

Another reason that the Bible is silent about intercession with God by saints in heaven is that it was an absolute impossibility. Why? Note the apostle Paul’s words to the persecuted Thessalonians about the second coming of Christ:

"We would have you be clear about those who sleep in death, brothers; . . . the Lord himself will come down from heaven at the word of command, at the sound of the archangel's voice and God's trumpet; and those who have died in Christ will rise first." —1 Thess. 4:13-16; compare 1 Corinthians 15:22, 23, 51, 52, *NAB*.

If those saints who had "died in Christ" were 'sleeping in death,' not to rise until Christ's second coming, how could they have been in a position to intercede in heaven for anyone? Hence, the Bible is silent on this point, not because of imperfections or casualness in the record, but because it is consistent with its own teaching on the resurrection.

Then what about all the time, expense and effort exhausted in the process of canonization? Editor Joel Wells of the Catholic quarterly *The Critic* observes can-

didly that "there's a lot more the church could do with the money spent on it." Would not such thorough-going effort be far better directed toward teaching sincere people to have confidence in God as the One to turn to when we need help, rather than to saints?

"For it is not as if we had a high priest who was incapable of feeling our weaknesses with us," says the Bible of Christ Jesus. Hence, it urges: "Let us be confident, then, in approaching [God's] throne of grace, that we shall have mercy from him and find grace when we are in need of help." (Heb. 4:14-16, *JB*) Truly, help from God will come, not by praying to some man-made saint, but by direct prayer to "Our Father in heaven" through the one channel that he has appointed, his Son, Christ Jesus.

Will the World Council of Churches Protest?

✓ People around the world are hearing about the terrible persecution heaped upon Jehovah's witnesses in the African country of Malawi, and here and there an outcry of protest is published in the news media.

For example, the Washington, D.C., *Star*, of November 8, 1975, carried an article under the headline "Will the WCC Rise to This Challenge?" William F. Willoughby, staff writer for the *Star*, declared that "concern is growing over the fate of 34,000 Jehovah's Witnesses who fled from Malawi persecution in 1972 into neighboring Zambia and Mozambique, but who now are being forcefully repatriated." The article went on to detail some of the heinous atrocities perpetrated against these harmless Witnesses by "the Young Pioneers, a political youth group of the ruling party of President H. Kamuzu Banda, [which] carried out the edicts with savage gusto."

Where, then, can this persecuted minority look for relief? "With the United Nations remaining silent on the guarantees of religious freedom that member nations are supposed to guarantee their people, there appears to be little help for these targets of oppression from that quarter," laments Mr. Willoughby.

"But the World Council of Churches," he points out, "soon is to meet in an important plenary session in Nairobi [Kenya]. It has a strong record of speaking out against oppression by white colonialist powers in Africa in their exploitation of the black population. It has risked its reputation as a religious organization in supplying funds and supplies for freedom groups. It would appear that such a body, concerned—and rightly so—with the freedom of the oppressed, would be in the most powerful position to speak to President Banda, a staunch elder in Malawi's Presbyterian Church of Central Africa, about granting a little bit of the same freedom to his fellow blacks in Malawi."

Mr. Willoughby then asks: "Will the WCC rise to this poignant but opportune occasion? If not," he concludes, "any other pronouncement it makes against oppression—religious, racial or otherwise—will sound less than convincing."

FAITHFUL TO GOD

DESPITE BRUTAL PERSECUTION

FOR the fourth time in recent years, innocent Christians are the target of brutal persecution in the African country of Malawi. As reported in the December 8 issue of *Awake!*, thousands of Jehovah's witnesses who, in 1972, were allowed to enter neighboring Mozambique after vicious persecution broke out in Malawi have been forcibly repatriated to Malawi. There they have once more met horrible, degraded treatment.

Yet, all of this comes not because of any lawlessness on the part of these Christians. Throughout the world Jehovah's witnesses are known to be very law-abiding citizens. As Guy Wright noted in the San Francisco *Examiner*: "You might regard them as model citizens. They pay taxes diligently, tend the sick, battle illiteracy." And it is recognized that among them there are not the crime, corruption and immorality so rampant in the earth today.

But in Malawi, Jehovah's witnesses, as elsewhere, consistently maintain their Bible-based stand of neutrality in political matters. Jesus said of his followers, "They are no part of the world, just as I am no part of the world." (John 17:14) Hence, in Malawi they have refused to buy political party membership cards issued by the ruling Malawi Congress Party, which cards have on them the picture of the Life President of Malawi, Dr. H. Kamuzu Banda, an

elder of the Presbyterian Church. This refusal has resulted in terrible persecution, instigated at the highest levels of government.

Standing Firm

The spirit of these Malawian Witnesses has proved to be a source of great encouragement both among themselves and also to their spiritual brothers and sisters in other lands. They have demonstrated to the world that in these 1970's there are indeed Christians who keep their faith in God regardless of what brutal persecution comes their way.

This was shown by the expression of many Malawian Witnesses who, when interviewed, stated: "We will never compromise our faith in God even if faced with the threat of death at the hands of these brutal attackers."

Indeed, one elderly Witness from Malawi who was interviewed said: "We know that Jehovah must have a purpose in permitting these things to come upon us. We

are determined to go along with him until his purpose is accomplished."

The observer remarked: "All the Witnesses, along with their young ones, appeared to be very strong spiritually." Also, the interviewer reported that their Christian overseers "showed no fear of anything, but were determined to carry on with their shepherding work, come what may."

What a testimony their faith is to all the world! Throughout the ages to come in God's new order, when the acts of true Christians in this time of the end are recounted, how well spoken of their present faithful course will be!

Flight to Zambia

Recently, when the tens of thousands of Malawian witnesses of Jehovah who had been living in Mozambique were forcibly sent back to Malawi, thousands of them fled to neighboring Zambia. There the refugees camped at Sinda Misale in the Chipata district, where opportunity was given to nearby congregations of Jehovah's witnesses to send relief supplies, including food and medicine. About 4,800 Witness refugees were camped in the extreme eastern province of Zambia near the Malawi border until late October.

Visitors to the camp were amazed at the beehive of activity. One said: "There was activity everywhere. Some brothers were marking plots of ground where the new arrivals would build their shelters, while others that had already been assigned plots were busy building. The completed part of the camp was neat and clean."

This observer also noted many Witnesses—men, women and older children—scattered in the bush cutting poles and grass for these shelters. The women were collecting black soil for the floors of their shelters.

As Jehovah's witnesses were unloading relief supplies, the refugee officer who was

in charge of the camp was asked what his impressions were. He said: "I am very much amazed with these people. They are so hardworking and need very little supervision. I am sure that if these people were given a piece of land and told to cultivate it, they could do a tremendous work."

The hard work and discipline were also evident in the clinic that had been established at the camp. There, Witness medical personnel tended to the sick in cooperation with three Zambian government medical orderlies. It was observed that the Witnesses in the camp were quite strong and active, although the majority of them were thin because of having been without food in the bush for many days before they reached Sinda Misale.

No Compromise in Spite of Suffering

Many reports were submitted at the Sinda Misale camp telling of the suffering of both adult Witnesses and their children at the hands of Malawi Congress Party officials, youths and policemen.

For instance, on September 28, 1975, six Witnesses, male and female, were taken to Chimutu branch of the Malawi Congress Party in Lilongwe area. They were ordered to buy party cards, but they all refused. Then these Witnesses were tied with ropes and were beaten ruthlessly.

In Mkochi village, an elderly Witness woman was very badly beaten by the youths because she would not buy a political party card. One of her teeth was knocked out in the course of the beating, and she was left lying unconscious.

Another elderly Witness, from Mambala village, reported that when she arrived home on August 26 from Mozambique with her pregnant daughter, party officials demanded that they buy the political cards. Upon finding out that the two women would not buy them, they were chased from the village. The elderly Witness, along with

her pregnant daughter, continued to sleep outside the village under a tree.

A few days later, it was time for the daughter to deliver her baby. The mother asked the village dwellers if she could be permitted to take her daughter into one of the houses to deliver the child there. All the villagers refused. The village headman ridiculed her, saying: "Call on your God Jehovah to send you a ladder so that you can take your daughter to heaven to deliver her baby there."

The young woman delivered her baby under the tree while the villagers stood around watching. Immediately after the delivery was completed, the village headman along with his people chased the elderly mother away, leaving her daughter and the new baby under the tree.

Many such accounts were told by the refugees at the Sinda Misale camp. Yet, all the reports showed that those under persecution remained steadfast. As one observer related: "They had so far not received a single report of compromise in spite of so many accounts of vicious persecution."

Endurance Under Prolonged Test

One report came from four Witness men who had recently been released from jail in Malawi. They, and another Witness, were held in prison for one year and five months before being brought to trial in June 1974. During all that period, they were subjected to various forms of torture in an effort to get them to renounce their faith in God. They were subjected to severe and repeated beatings and long sessions of interrogation conducted by officials. They were asked to give the names of fellow Christians, such as responsible overseers. However, they remained silent, not betraying their brothers.

Then prison officials were instructed not to give the five Witnesses any food for nine days. They were also locked in a dark

room and not allowed to see the sun or light for nineteen days. Then they were transferred to another cell, a very dirty one. One of the men died from this abuse, but he did not compromise. The four others said that they prayed earnestly to Jehovah and were strengthened to endure this trial.

On one occasion officials came to the prison cells and brought some food for the Witnesses to eat. But they demanded that these pray out loud before eating. Since Jehovah's witnesses give thanks to God at mealtimes, this was done. However, immediately after the prayer they were all charged with 'managing an unlawful society.' This was because the one who prayed used the same expressions that are used elsewhere by Jehovah's witnesses, including God's name, Jehovah.

In June they were taken to court and sentenced to very hard labor. But when the prison officials saw that these Witnesses performed their hard work very faithfully, they were put in charge of other prisoners. Prison officials came to respect these Witnesses highly.

Also, these four Witnesses were given the freedom to discuss the Bible with other prisoners. And the prison department made available to the group nineteen Bibles in the Cinyanja language. The official in charge said to the Witnesses: "We want you to use these Bibles in teaching these criminals here in prison so that they too may become good people like yourselves." Soon, eight Bible studies were started, one with a prison warder!

Finally, in early October 1975, the four Witnesses were released from prison. They went to Zambia, to the Sinda Misale camp, where they related their experiences. Throughout all their trials, they felt that Jehovah's strengthening power was with them.

Standing Firm in Spite of

More Persecution

Late in October, the Malawi government arranged to have these thousands of Witnesses in the Zambian camp repatriated to Malawi. Thus, the Witnesses were once more faced with the sadistic cruelty practiced by the Malawi Congress Party.

Yet in the face of all of this, Jehovah's witnesses in Malawi are standing firm—men, women and even young children. They have resolved never to compromise what they know is right, what they know is God's will. They will not commit treason against God by compromising their faith in him.

So today another thrilling chapter in faith is being written in the dictatorial land of Malawi. This takes its place alongside the record of many faithful people of ancient times mentioned in the Bible at Hebrews chapter 11. There it states that men such as Gideon, Barak, Samson, Jephthah, David, Samuel and others "through faith defeated kingdoms in conflict, effected righteousness." It also notes that "other men were tortured because they would not accept release by some ransom," that is, by a compromise or a renunciation of their faith in Jehovah God.

This same chapter of Hebrews also relates: "Others received their trial by mockings and scourgings, indeed, more than that, by bonds and prisons. They were stoned, they were tried, they were sawn asunder, they died by slaughter with the sword, they went about in sheepskins, in goatskins, while they were in want, in tribulation, under ill-treatment; and the world was not worthy of them."—Heb. 11:32-38.

Hebrews chapter 12, verse 1, calls these faithful people "so great a cloud of witnesses." The 'great cloud of witnesses' now certainly includes those Christians in the country of Malawi who demonstrate the

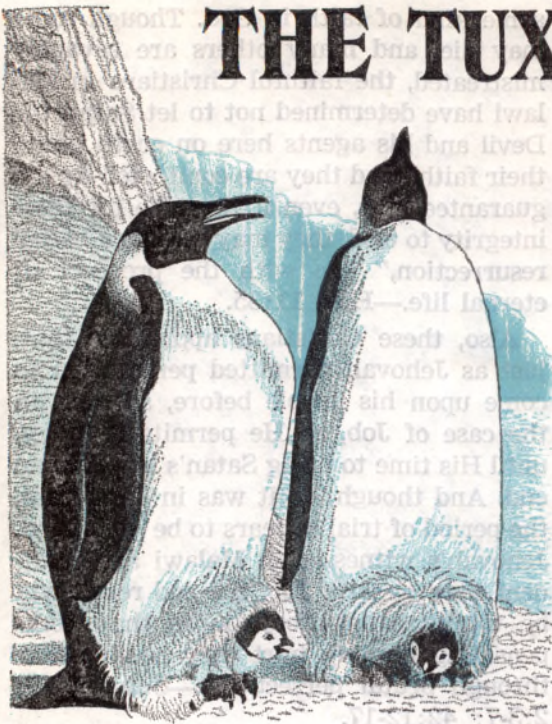
same kind of faith in God. Though some may die, and many others are savagely mistreated, the faithful Christians in Malawi have determined not to let Satan the Devil and his agents here on earth break their faith. And they are comforted by the guarantee that, even if they die for their integrity to God, they may "attain a better resurrection," one with the prospect of eternal life.—Heb. 11:35.

Also, these Christians appreciate that, just as Jehovah permitted persecution to come upon his people before, such as in the case of Job, so He permits it today, until His time to bring Satan's world to an end. And though, as it was in Job's case, the period of trial appears to be prolonged, Jehovah's witnesses in Malawi are confident that, as with Job, the end result will be totally satisfactory, more than compensating for any hurt they receive now through brutal persecution.—Job 1:9-12; 2:3-7; 42:12-17.

Soon now, God's judgments against this Satanic system of things will be executed. He will rid the earth of its wickedness and of wicked people to make way for the righteous 'new heavens and new earth' that he has promised. (2 Pet. 3:13) God's enemies and the persistent opposers of his people "will depart into everlasting cutting-off, but the righteous ones into everlasting life."—Matt. 25:44-46.

Hence, while Jehovah's witnesses in Malawi are undergoing terrible persecution solely because of their faith in God, they have the firm guarantee by God that they will be rewarded with the opportunity for eternal life in his new order. For this reason they may rejoice, knowing that the "tested quality" of their faith, "of much greater value than gold that perishes despite its being proved by fire, may be found a cause for praise and glory and honor at the revelation of Jesus Christ."—1 Pet. 1:6, 7; Ps. 37:10, 11, 28, 29.

THE TUXEDO SOCIETY



PENGUINS may rightly be described as members of the "tuxedo society." Standing upright, these flightless birds, with black or bluish feathers on the back, and white ones on the belly, resemble men in full-dress suits.

Waddling on land, penguins appear quite clumsy. But in the water they present an entirely different picture. Large members of their kind may arch gracefully over the surface of the water with leaps up to six feet high. Penguins are excellent swimmers. Some have been timed moving at a speed of twenty-five miles an hour. Their long, comparatively narrow wings serve as efficient and powerful flippers. Although playing little part in actual swimming, the webbed feet act as rudders.

Impressive, too, is the underwater detection power of penguins. Tests made at the San Francisco Zoo back in 1963 revealed that penguins can distinguish between the sound from their own bodies in

water and that from fish. Two fish were thrown into a tank having walls that absorbed sound and prevented echoes. As four penguins plunged in, the lights were turned off and more fish were scattered throughout the tank. Within thirty seconds, the penguins had eaten all the fish! How did they locate their prey? This still is a mystery.

Another outstanding ability of penguins involves migration. Several years ago, forty Adélie penguins were captured and banded on the bleak coast of Antarctica. They were then flown 1,500 miles to the middle of Ross Ice Shelf and left there. Two years later, three of them arrived back at the home rookery, just in time for the breeding season. They had managed to swim, walk and toboggan on their bellies over many miles of coast and ice pack. Not bad for a flightless bird with no compass!

Courtship, Mating and Breeding

Of particular interest are the courtship and mating habits of penguins. These differ from one penguin variety to another and, therefore, serve to keep the kinds separate.

The Adélie penguin is outstanding in its amorous displays at breeding time. The male makes a crescendo of drumlike noises, slowly stretches his head and bill upward, and beats his flippers in jerks. The female may respond with a bow, her head turned to one side. This constitutes acceptance. Then the male bows in return. Also, one penguin may be observed presenting a stone to another. "Can you tell a male penguin from a female by who presents stones to whom?" asks naturalist R. L. Penney. His answer: "A charming notion—but inaccurate. Both do it."

Once mated, the adult couples usually remain paired for life. In her book *Freezing Point*, Lucy Kavalier reports that a couple, marked with aluminum bands attached to their legs, remained together for five consecutive seasons. Usually the young males return to the very spot where they met their mates the previous year. Often, however, the young females do not return, seeking new mates instead. But they become more stable as they mature.

Emperor penguins breed when the environment is most hostile. Their young hatch in a world of darkness and winds that can blow at hurricane force.

After the female lays her egg, she turns it over to the male. He rolls it up into a pouch consisting of a fold of skin that lies just above his feet and below the rolls of fat on his stomach. The egg is thus protected from the cold. Temperatures may drop to 85 degrees below zero (Fahrenheit), but he continues keeping the egg snugly warm under him. Since the penguin sleeps standing up, the egg is never in danger of falling. In times of storm, he joins the other incubating males, and they huddle close together. They rotate, allowing each one some time in the inner circle and some time out in the cold. While carrying the egg, the male birds have nothing to eat. An emperor penguin may lose twenty-five of his seventy-five pounds at this time.

What about the female? While the male is protecting the egg, she is at sea, storing up food in her body. By the end of two months she returns fat and full. Even if the male has moved from where she left him, she can identify him by his cry. Her return practically coincides with the hatching of the egg. Once the female is back, the male can place the baby in her care while he goes to sea to build up his strength and weight with food.

The baby penguin rides on its mother's feet, kept warm under her fold of skin. When it is hungry, the chick sticks its little head out from under her fold and whistles. The mother then regurgitates some of the fish she has eaten, and the baby has a meal. Once the male returns, both parents take turns caring for the chick.

Hazards to Survival

Infant mortality from storms, exposure and the like is high among penguins. In his book *The Territorial Imperative*, Robert Ardrey observes: "No natural hazard which this planet offers can rival those circumstances assailing the life expectancy of the emperor penguin's young."

To Adélie penguins, predatory birds like the giant petrels and the Antarctic skuas are a constant danger. Hence, discipline plays a vital role in protecting the chicks of this penguin variety. If a chick wanders just a foot from the nest, the parents in an adjoining nest attack it almost mercilessly, biting it on the back, the head and the flippers, while it struggles to escape. This action may seem severe, but it serves to protect the chick, since it would surely be attacked by skuas if it were to stray from the colony.

Aside from man, emperor penguins have no creature to fear on land. But in the water, sea leopards and killer whales take their toll. When pursued, emperor penguins can take vertical leaps and land feet first on top of a cake of ice as high as five feet above the surface of the water. They also rely on the safety found in numbers. Usually only those who stray become food for predators.

The greatest destroyer of penguin life, however, is not the hunter but starvation. When a natural feeding ground can no

longer support them, they soon disappear. If the food supply increases, so do their numbers.

Though penguins look like members of the "tuxedo society," clearly theirs is not a life of ease. Especially does the emperor

penguin keep alive under what appear to be impossible conditions. Yet, it is remarkable that this penguin is so marvelously adapted for its existence. What grand testimony this is to its Masterful Designer, the Creator, Jehovah God!



PAPUA NEW GUINEA'S YEAR OF INDEPENDENCE -1975

By "Awake!" correspondent in
Papua New Guinea

FROM a wild land of warring tribes to an independent nation in less than one hundred years! This is the story of Papua New Guinea's emergence into the modern world. September 16, 1975, saw the culmination of the efforts of its nation builders as the Papua New Guinea flag was raised in the country's capital, Port Moresby, in place of the Australian flag.

For days official guests had been arriving from Australia, Singapore, the Philippines, Indonesia and other Pacific islands. The British monarchy was represented by Prince Charles, while the Australian Governor-General, Prime Minister, and many of the Members of the Australian Parliament were there to see the final transfer of powers from Australia to the new government.

Early Colonial Rule

Thus ended a period of colonial rule that had begun in the mid-1880's, when imperial Germany had taken over 70,000 square miles of the northern section of the

large island and 600 smaller islands, calling them Neu Guinea. For four years a business enterprise called the Neuguinea Kompagnie was given rights and also responsibilities of rule. But in 1899, the German government once more took control, and eventually New Guinea was merged with German Micronesia and the Marshall Islands, and administrative headquarters were set up at Rabaul on the island of New Britain.

Such activity so close to the northern shores of their Australian colonies alarmed the British, resulting in the raising of the Union Jack over the southern section of the main island, some 90,500 square miles including off-shore islands. The capital was Port Moresby on the southern coast. When a federal government was set up in Australia in 1901, control of British New Guinea, or Papua, as it came to be called, was transferred to Australia.

With the handing over of Germany's colonies following World War I, the northern section, New Guinea, was also assigned to Australia, as a trust territory

by the League of Nations. When a severe volcanic eruption practically wiped out the town of Rabaul in 1937, a decision was made to move the capital to Lae, on the north coast of the mainland. This move, however, was interrupted by the advent of World War II and the subsequent invasion by Japanese forces.

Progress Toward Independence

A military administration now cared for both Papua and New Guinea until 1945. Then it was decided to bring the trust territory of New Guinea and the Australian possession of Papua together as the Territory of Papua and New Guinea under an administrator and central government situated at Port Moresby. In that same year, 1945, Mr. Ward, the member of the Australian Labor government responsible for Papua New Guinea affairs, stated the policy of his government to be "greater participation by the natives in the wealth of their country and eventually in its government."

Progress toward self-government really gained impetus in the 1960's, with the setting up in 1961 of a new Legislative Council having a majority of elected members, 50 percent being Papua New Guineans.

In 1964, the Legislative Council became the House of Assembly. Political parties began to develop, and resolutions in the General Assembly of the United Nations in 1965-1967 called on Australia to set target dates for self-determination and independence for Papua New Guinea. A coalition government, formed by Mr. Michael Somare, came to power in 1972. Soon after, a Constitutional Planning Committee was set up. In September of that year a target date of December 1, 1973, was set for self-government. In spite of opposition by certain conservatives, this target date was met and the Papua New Guinea government took control of virtually all but defense

and foreign affairs. After much debating, September 16, 1975, was finally set as Independence Day for Papua New Guinea.

Preparations

Already, before independence, Papua New Guinea had its own commercial bank, its own airline, Air Niugini, and many Papua New Guineans were moving into positions of influence in government departments and private enterprise. A defense force also had been set up, with soldiers, sailors and airmen.

From mid-1975 excitement rose as preparations began speeding up. Some dissenting voices were heard. On the copper-rich island of Bougainville, certain leaders took it upon themselves to unilaterally declare Bougainville's independence from the rest of Papua New Guinea. Papua also has its own separatist movement, Papua Besena (the Papuan Nation). Its members adopted a unilateral declaration of independence for Papua even earlier.

Early September saw a massive cleanup and last-minute building program in Port Moresby. Independence Drive, in Waigani, the new administrative headquarters area of the city, was yet to be completed and various other projects were being speeded up.

Independence Celebrations

Profiting from experience gained on Self-Government Day and other holidays, the government banned the sale of liquor over the Independence holidays. The peacefulness of the entire period was a tribute to their thoughtful action.

Now the pace increased. The city began to take on a festive air as buildings, offices and even lamp poles began to sprout brightly colored flags and bird-of-paradise emblems. Displays of Papua New Guinea arts and crafts were set up throughout the city. Although these were designed to give

the visitors an idea of the life-style here, many of the local residents were to be seen watching, fascinated by some aspect of life and work that is passing away from the scene today. Special aircraft began to arrive. Visitors were welcomed. The city's hotels were filled. Police took up duty at twenty-five-meter intervals, lining the routes taken by the visiting dignitaries. For the most part, however, their role was that of spectator only.

The Sir Hubert Murray Stadium, a site used by Christian Bible Students each year for assemblies, saw thousands gathering on the eve of Independence Day, as sundown marked the ceremony of the lowering of the Australian flag for the last time in Papua New Guinea. Thousands watched in silence as the Governor-General-Elect of Papua New Guinea, Sir John Guise, handed the flag to Australia's Governor-General, Sir John Kerr. Massed bands of the Papuan constabulary, the Pacific Islands Regiment and a visiting R.A.N. warship then produced a lighter note. These played a variety of tunes ranging from Highland ballads to a World War II tune from Papua called "Raisi," which reflected the longing of tribes near the capital for traditional food after becoming tired of the rice diet forced on them by the war.

With the passing of midnight, speeches by the Prime Minister, Mr. Michael Somare, and the Governor General and a hundred-and-one gun salute from the naval warship in the harbor greeted the dawn of independence in Papua New Guinea. Brilliant firework displays could be seen on the hills ringing the harbor. For some, the celebrations continued till the early hours.

Independence Day saw the opening of Parliament at the old House of Assembly by Prince Charles, who read a message from Queen Elizabeth II, the official head of the state of Papua New Guinea. Fol-

lowing the raising of the Papua New Guinea flag on Independence Hill at Waigani, Prince Charles unveiled a plaque to mark the site of the new Parliament House. Planes of the Australian and Papua New Guinea forces flew past overhead.

What Now?

With the celebrations now past, the practical note struck by the new Prime Minister at his first press conference is fitting. He said: "Now we have a new nation we have to pull up our socks and start working. From today onwards we should be thinking more of self-reliance than depending on others."

Work on a constitution had been completed earlier in the year, and it was adopted even before Independence Day. Fifteen fundamental rights and freedoms are guaranteed, including freedom of conscience, thought and religion, freedom of expression and publication and freedom of assembly. It also provides for an "ombudsman," a kind of public defender of people who feel they have been unfairly dealt with by officials. All sincere Christians in the land hope that such fine guarantees will continue to be enjoyed.

More than 1,400 of Jehovah's witnesses in Papua New Guinea have already established a reputation for being hard workers. They use their talents wisely to improve themselves and others in the community, an obligation recognized by the new constitution.

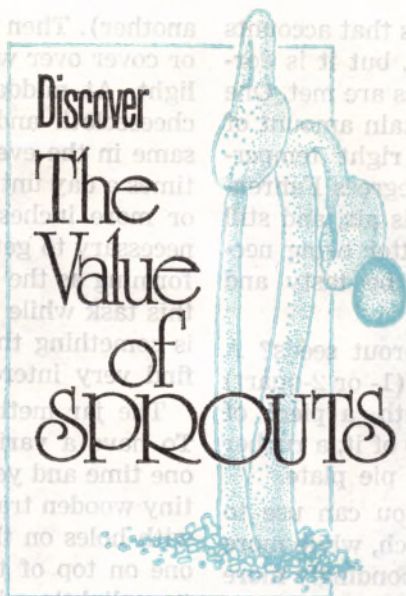
These Witnesses have appreciated the freedom granted to them by the government in practicing their religion both prior to and after independence. They will continue to teach people throughout the land about the time when men from different nations can unite and enjoy one another's company endlessly in peace under God's kingdom by His Son.

WOULD you like to have fresh vegetables or their equivalent the year around at a fraction of the cost you would have to pay for them at the grocery store? Would you like to make sure that you always get the needed vitamins, trace elements, enzymes and protein in your food? Would you like to add new flavor and texture to many of your dishes? And would you like to give your children, as young as the five-year-old, an absorbing task, one that is both useful and educational? Then by all means explore the potentialities of sprouted beans and other seeds.

There is no question as to the nutritional value of sprouts. Imagine, researchers tell us that various sprouted seeds contain from 50 to 1,350 percent more of certain vitamins, trace elements and enzymes than do the same seeds in their dried state. Sprouts have even been found to be superior to lemon juice in treating scurvy. Or are you interested in watching your calories?

Well, sprouted seeds contain less of carbohydrates, and, hence, fewer calories, and more protein than do unsprouted seeds. Sprouts are even said to be a "complete" food, in that they contain essential amino acids missing in seeds in their dried state. In Utah a family of seven lived on nothing but sprouts for six months and remained healthy and strong. Not to be overlooked is the fact that when you grow your own sprouts you need not worry about chemical additives and preservatives.

Sprouts also have much in their favor because of being so economical. The vari-



ous kinds of beans and other seeds usually cost anywhere from fifteen cents to some two dollars a pound, as in the case of alfalfa. The most popular sprouting seeds are the Chinese mung beans, and these can be obtained for about a dollar a pound. How much in the way of sprouts will a pound of such beans produce? Eight pounds! At four servings a pound, each serving of mung sprouts comes to about three cents. For seeds that you can buy for fifteen cents a pound, each serving

would come to half a cent. It cost that Utah family of seven that lived solely on sprouts only \$52.50 for the six months!

If you are a housewife that likes variety in your meals, sprouts are just the thing; they add something exotic, as it were, to your dishes. In New York city each day four to five tons of bean sprouts are harvested in Chinatown for the some 2,000 Chinese restaurants in Greater New York. Sprouts also add pleasure to eating by their tenderness and crunchiness. Thus the Chinese egg roll would be heavy indeed if it did not abound in bean sprouts.

Sprouting Your Own Seeds

Of course, those who are just interested in adding sprouts to their meals without growing them, might be able to buy them at a grocery store, if they are available in the area. But that is a big IF.

This matter of sprouting seeds calls to mind what God said to the first human pair in the garden of Eden: "I have given to you all vegetation bearing seed which is on the surface of the whole earth . . . To you let it serve as food." (Gen. 1:29)

It is the force of life in seeds that accounts for all the value of sprouts, but it is dormant until certain conditions are met. One of these conditions is a certain amount of moisture. Another is the right temperature, between 70 and 80 degrees Fahrenheit. Another requirement is air, and still another is darkness; the latter being necessary for the sprouts to be tasty and tender.

What do you need to sprout seeds? A minimum would be a large (1- or 2-quart) jar with a very wide mouth, a piece of cheesecloth to cover the top of it, a rubber band and a dish such as a pie plate.

Among the seeds that you can use to get sprouts are alfalfa (which, while more expensive, gives you correspondingly more sprouts per pound because the seeds are so small), the various kinds of beans, navy, mung, soy and suchlike, garbanzos or chick-peas, lentils, millet, red clover, rye, sweet corn and wheat. Some of these you may be able to get at the corner grocery, but for others you may need to go to a health-food store or a regular seed store. If you get them at the latter, make sure that the seeds have not been treated with a chemical to deter insects.

Being a beginner, you might do best to experiment with the Chinese mung bean (if obtainable). The first step is to soak them overnight in warm water (in China-town they soak them in *hot* water). Start off with a quarter cup of beans in a pint of water.

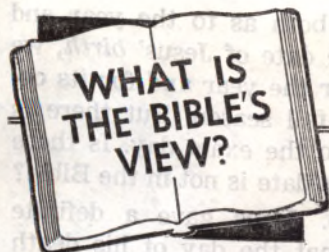
By morning this water will have minerals in it that you might want to utilize in cooking or in watering your plants. After pouring off the water, rinse the beans with fresh water and then put them in the jar, covering the top with cheesecloth, fastened with a rubber band. Place the jar tilted on a dish so that none of the seeds are lying in water (also see that the seeds are spread out, none lying on top of

another). Then place them in a dark place or cover over with a cloth to keep out the light. At midday run water through the cheesecloth and then pour it off; do the same in the evening and repeat this three times a day until the sprouts are some two or more inches in length. The rinsing is necessary to get rid of the toxic chemicals forming as the seeds grow. Taking care of this task while watching the sprouts grow is something that almost any child would find very interesting.

The jar method is by far the simplest. To have a variety of sprouts growing at one time and yet to save space, some build tiny wooden trays, 6 by 2½ by 1½ inches, with holes on the bottom, and stack these one on top of the other, with the bottom tray slightly raised in a glass or metal tray. By watering the top tray all the others below get watered—four times a day. Other people build a frame, 16 by 12 by 9 inches, and set it 3 inches deep in the garden. Seeds are spread in it, covered with light soil; the frame has a lid that keeps out light but allows air to enter. Add a bottom to the frame and you can grow sprouts with soil in your city apartment. This method requires no further attention except to harvest the sprouts, which are said to have more nutrients than those raised with just water. A few hours of sunshine after sprouts are ready to be eaten will add chlorophyll to them.

As to how to serve them: the simplest and most nourishing way is to serve them raw by themselves or with greens or onions and with some kind of dressing. The next simplest way is to sauté them with onions. And, of course, you can add them to any vegetable, egg, meat or fish dish for flavor, variety and nourishment.

Yes, bean sprouts, long a Chinese delicacy, are being appreciated more and more and have much to recommend them for their food value, economy and taste.



Was Jesus Born at Christmastime?

TODAY the celebration of Christmas has become to many a mere custom. They give a sigh of relief when the Christmas season is over, because the spirit of commercialism rather than that of Christianity pervades it, though it is supposedly based on the date of Jesus' birth.

Of what spiritual value, or of what merit in God's eyes, is the celebration of such an event if it is a mere formalism? And how much less if its origin and practice are not Christian? On this point note what the *New Catholic Encyclopedia* says:

"According to the hypothesis . . . accepted by most scholars today, the birth of Christ was assigned the date of the winter solstice (December 25 in the Julian calendar [December 23 in our present Gregorian calendar] . . .), because on this day, as the sun began its return to northern skies, the pagan devotees of *Mithra* celebrated the *dies natalis Solis Invicti* (birthday of the invincible sun). On Dec. 25, 274, Aurelian had proclaimed the sun-god principal patron of the empire and dedicated a temple

to him in the Campus Martius. Christmas originated at a time when the cult of the sun was particularly strong at Rome."—Vol. 3, p. 656 (Bracketed note ours).

Furthermore, it is generally acknowledged by Bible scholars that December 25 is not the date of Christ's birth. In fact, the Bible does not pinpoint the date of Jesus' birth, but it does give us information to the effect that it was not in the winter season. Luke, the writer of the third Gospel, provides the following information:

Christ's forerunner, John the Baptist, was of the priestly family of Aaron of the tribe of Levi. (Luke 1: 5, 13) Therefore he would have entered upon his assigned work at the age of thirty years. (Num. 4:3) John was six months older than Jesus. (Luke 1:24, 26, 35, 36) Since Jesus also entered his special work when "about thirty years old," John would have been preaching about six months before Jesus approached him for baptism. —Luke 3:23.

John began his work "in the fifteenth year of the reign of Tiberius Caesar," the Roman emperor. (Luke 3:1, 2) Historical records show that Tiberius began to rule on August 17, 14 C.E. (Gregorian calendar). By Roman reckoning Tiberius' first year ran from the date he took power, August 17, 14 C.E., to August 17, 15 C.E.* His fifteenth year would run from August 17, 28 C.E., to August 17, 29 C.E. Therefore, even if John began his work on August 17, 28 C.E., Jesus, coming to John about six months later, did not approach him until, at the very earliest, sometime in February of 29 C.E. Accordingly, Jesus' birth thirty years earlier would fall in the year 2 B.C.E., not 4 or 6 B.C.E., as some calculate.

Here the question may arise: 'If our calendar starts with the birth of Jesus, how can it be said that Jesus was born in 2 B.C.E.?' The *New Catholic Encyclopedia* says that Dionysius Exiguus, a Catholic monk, early in the sixth century, "was the first to date the Christian era by the birth of Christ, but he made a 4- to 7-year error." Actually, it appears to be a little more than a one-year error.

* Although Tiberius was associated with Augustus in rulership, not until his sole rule did he begin to reign as caesar. Logically, therefore, the fifteenth year of Tiberius Caesar was the actual fifteenth year of his reign.

In what time of the year 2 B.C.E. was Jesus born? It is likely that John began baptizing, not at the start of the fifteenth year of Tiberius' reign, so that the six months of his work took place through the rainy, cold winter season that followed; but, more logically, John began baptizing in the spring and Jesus' baptism took place in the fall.

Supporting a fall date for Jesus' birth are the facts concerning his work and his death. He died on Nisan 14, Passover day, in harmony with his being the real "pass-over," "the Lamb of God that takes away the sin of the world!" (1 Cor. 5:7; John 1:29) Beginning when he was about thirty years of age, his work of preaching and teaching occupied three and half years, as is evidenced by the fact that the Gospel accounts indicate that Jesus attended four passovers during this time. (John 2:23; 5:1; 6:4; Luke 22:14-18) This harmonizes with Daniel's prophecy that the Messiah, after his appearance, would give his sacrifice in the middle of a "week" of seven years. The prophecy reads: "At the half of the week he will cause sacrifice and gift offering to cease." Half of a week of years would be three and a half years. Christ's sacrifice was the basis for causing the animal sacrifices and offerings at the temple in Jerusalem to cease. It provided the real release from sin. (Dan. 9:25, 27) His death would be, by this calculation, three and one half years from the fall of 29 C.E., or in the spring of 33 C.E. Astronomical evidence shows that Nisan 14 of that year corresponds with April 1, Gregorian calendar. Counting back "the half of the week" would bring Jesus' appearance as the Messiah (when baptized and anointed by holy spirit) to the *fall* season of 29 C.E. and his birth thirty years earlier to the fall season of 2 B.C.E.

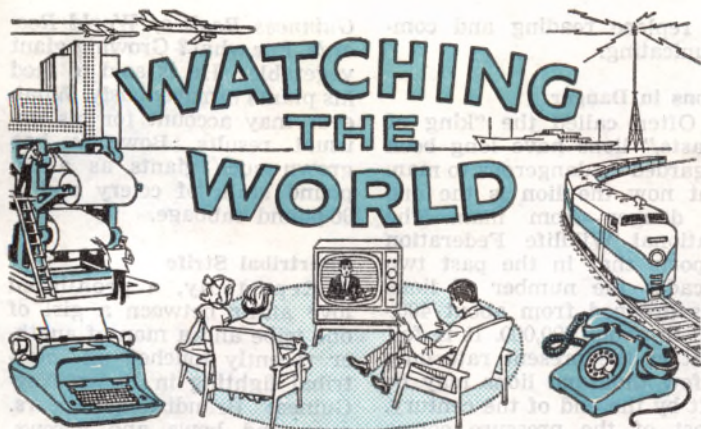
So we have good evidence for the date

of Jesus' *death*, both as to the year and the day. For the date of Jesus' *birth*, we have evidence for the year and for its occurrence in the fall season. But there is no evidence as to the exact day. Is there a reason why this date is not in the Bible?

Apparently so. Jesus gave a definite commandment that the day of his death be commemorated every year, saying: "Keep doing this in remembrance of me." (Luke 22:19) But as to the date of Jesus' birth, there is no command to remember it. True Christians today should look to Jesus, not as a babe, but as a mighty spirit person in a position in the heavens second only to his heavenly Father. Now he has been given power over earth as King, and is soon to usher in his thousand-year reign of peace earth wide.—Rev. 11:15.

Consequently, true Christians do not observe any date as the anniversary of Jesus' birth. This is in harmony with the statement at Ecclesiastes 7:1: "A name is better than good oil, and the day of death than the day of one's being born." The day of Christ's death was certainly better than the day of his birth as a human. The apostle Paul speaks of his course of faithful integrity to God and his sacrificial death, saying: "Through one act of justification the result to men of all sorts is a declaring of them righteous for life. For just as through the disobedience of the one man [Adam] many were constituted sinners, likewise also through the obedience of the one person many will be constituted righteous."—Rom. 5:18, 19.

Since the birth of Jesus was very likely in October, and not in December, and since the Bible shows that it is his death—not his birth—that must be commemorated, Christmas has no significance whatsoever to true Christians. Its celebration is particularly avoided by them because of its pagan origin and practices.



High Unemployment Cost

◆ Being unemployed may cost more than just the loss of a salary. Curt Donig, the head of a Berlin, West Germany, clinic, says that one year of unemployment may reduce the life expectancy of a job loser by five years. He explained: "We have observed over 3000 men and women with nervous disorders. These people have been out of work for lengthy periods of time. The processed data on these people leads to the conclusion that unemployment and its attendant anxieties can reduce a person's life expectancy by as much as five years, especially if they have been job-seeking for more than a year." After that time, many job seekers let themselves go, succumbing to alcohol or drugs. Health deteriorates and marriages come apart. He advised a wife with an unemployed husband to encourage him steadily and to share his leisure-time interests to make him feel wanted and needed.

Pornography's Links

◆ Law-enforcement officials in the United States declare that nearly all the major hard-core pornographic newspapers and periodicals are distributed by companies controlled by organized crime. Thus, people who buy such literature are sup-

porting the criminal element. One publisher of pornographic literature said: "I'd deal with Hitler if I had to. I'll deal with anyone I can do business with."

Another Pill Warning

◆ The birth-control pill is now taken by about 10 million American women, and millions of others in various lands. It has long been known that the pill increases the risk of blood clots and strokes. Recently the U.S. Food and Drug Administration warned that oral contraceptives have now been linked to an increased risk of heart attacks. Among women between the ages of 30 and 39, according to the FDA, the risk of a fatal heart attack was nearly three times higher for those taking the pill. For women users over 40, the number of fatal heart attacks was nearly five times as high as for nonusers.

Surface of Venus

◆ Both the United States and the Soviet Union have sent unmanned space vehicles aloft to probe the secrets of the planet Venus. The most recent venture began last June when Russia successfully launched Venera 9 and 10. From Venera 9 a module descended and made a soft landing on the planet's surface, where the temperature reaches 900 degrees Fahrenheit. During a

53-minute existence on the superhot surface of Venus, its instruments radioed a wealth of information back to earth. For instance, scientists thus received their first televised photographs transmitted from the surface of another planet. The scene was one of jagged rocks. "We thought there couldn't be rocks on Venus," remarked project director Boris Nepoklonov. Why not? Because "they would all be annihilated by constant wind and temperature erosion, but here they are, with edges absolutely not blunted. This picture makes us reconsider all our concepts of Venus."

Expanding Universe

◆ For decades, scientists have debated the origin and future of our awesome universe. In recent years, the most widely accepted conclusion among scientists is that the universe expanded from an initial "big bang" in the distant past, and is continuing this expansion. Some have believed that in time gravitation would pull the universe back together again in a "crush," and perhaps begin the "big bang" all over again. However, more research indicates that this is not likely, but that continued expansion is probable. *Natural History* magazine relates: "Although lingering uncertainties mean that the answer is not conclusive, this approach indicates that there probably is not enough matter in the universe to reverse the expansion." It added: "If this should prove to be the correct interpretation of the data, the pull of gravity will never be pre-eminent again, and we can be sure that the universe will expand forever."

More Women Leaving

◆ Fifteen years ago, the number of American men running away from wives, families and homes because of problems and frustrations was about

300 times the number of women who left. However, last year, says Tracers Company of America, nearly as many women left as did men. And so far this year, almost twice as many women were said to be fleeing their homes as were men. Yet the fear for their personal safety and their loneliness cause most of these women either to return home or to let themselves be found so their families can bring them back.

Catholic Churchgoing Off

◆ According to a church-sponsored study, attendance at Catholic churches in the United States dropped by one third from 1963 to 1974. Main reasons given were the Church's restrictions on birth control and divorce, and its insistence on the authority of the pope. The study said that while many people may not be less concerned about their religious lives, they are "concerned and expressing reservations about their religious institutions."

Language Problems

◆ Aptitude tests taken by college-bound youths show a definite drop in ability to use the English language. This trend in the United States is thought to be chiefly due to the lack of concentrating on reading and communicating in earlier school life. A chief culprit is television. A college president in New York said: "For many children [television] has to a large extent replaced reading aloud, a good deal of physical activity with other children and the conversation, communication, implicit in dealing with others, and the use of the child's own imagination in creating its own entertainment." Invariably, children who enjoy reading and do well with language are those who, beginning in early childhood, have been read to by parents, and where television has not been allowed

to replace reading and communicating.

Lions in Danger

◆ Often called the "king of beasts," lions have long been regarded as dangerous to man. But now the lion is the one in danger—from man. The National Wildlife Federation reports that in the past two decades the number of lions has dropped from about 400,000 to about 200,000. It is felt that at the present rate only a few thousand lions may be left by the end of the century. Most of the pressure comes from expanding human population, which pushes farms and stock raising into areas normally lion country, exterminating them to protect the farmers' interests.

Safer to Smoke a Pipe?

◆ In a study of 54,000 men and women 18 to 69 years of age, researchers recently found that Sweden's pipe users and cigarette chain-smokers run nearly the same risk of developing lung cancer. The danger is about seven times greater than for nonsmokers. For those using both pipes and cigarettes, the risk was up to 10.9 times. It soared to 28.8 times for pipe users who smoked 15 cigarettes or more daily. A decade ago, American Cancer Society physician E. Cuyler Hammond, M.D., said that in the United States those smoking only pipes ran just one fifth to one fourth the risk of getting lung cancer that cigarette smokers did. According to Dr. Hammond, differences in tobacco or the fact that U.S. pipe smokers do not inhale the smoke may account for diversity in the two reports. He did say, however, that U.S. lung cancer rates were equivalent for cigarette smokers and those who inhale pipe smoke.

Giant Vegetables

◆ Colin Bowcock, a gardener of Willaston, England, has rated seven entries in the

Guinness Book of World Records. For what? Growing giant vegetables. He is said to feed his plants intravenously. Whatever may account for his unusual results, Bowcock has grown such giants as a 35-pound stalk of celery and a 96-pound cabbage.

Intertribal Strife

◆ Reportedly, a prohibited love affair between a girl of one tribe and a man of another recently touched off intertribal fighting in Papua New Guinea. Brandishing spears, axes and bows and arrows, over a thousand warriors of the two tribes fought, according to police, because the man and the girl had violated "intertribal taboos." During the battle, dozens of homes were burned and five men met death.

Guard Against Lethal Fumes

◆ Recently, two women—one 55 years of age, the other 68—were killed by fumes resulting from a mixture of ammonia and household bleach. Apparently this combination, not diluted with water, gave off nitrogen trichloride fumes. It seems that one woman used the mixture to clean windows that Halloween prank players had splattered with eggs. Then the bucket was brought indoors. This emphasizes the need for caution in the use of cleaning liquids, especially if one is thinking of mixing two substances.

Cologne Cathedral Plundered

◆ The treasury of the Cologne Cathedral was looted by thieves in early November. During their midnight venture, they stole millions of dollars' worth of gold, silver and gems. Among other things, the loot included nine bishops' rings, jeweled crosses and a sixteenth-century plate studded with diamonds. The thieves made their entry by climbing through a ventilating shaft that leads to the treasury.

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