

Awake!

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MARCH 8, 1962

THE MISSION OF THIS JOURNAL

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

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"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of a righteous New World.

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PUBLISHED SIMULTANEOUSLY IN THE UNITED STATES BY THE
WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.
117 Adams Street Brooklyn 1, New York, U.S.A.

AND IN ENGLAND BY
WATCH TOWER BIBLE AND TRACT SOCIETY
Watch Tower House, The Ridgeway London N.W. 7, England
N. H. KNORN, *President* GRANT SUITER, *Secretary*

Printing this issue: 3,500,000

4d a copy (Australia, 8d; South Africa, 3½c)

"Awake!" is published in the following 25 languages: Semimonthly—Afrikaans, Cinyanja, Danish, Dutch, English, Finnish, French, German, Greek, Italian, Japanese, Norwegian, Portuguese, Spanish, Swedish, Tagalog, Zulu. Monthly—Cebu-Visayan, Chinese, Ilocano, Korean, Malayalam, Polish, Tamil, Ukrainian.

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to London. Notice of expiration is sent at least two issues before subscription expires.

Yearly subscription rates for semimonthly editions
Americas, U.S., 117 Adams St., Brooklyn 1, N.Y. \$1
Australia, 11 Beresford Rd., Strathfield, N.S.W. 8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ont. \$1
England, Watch Tower House, The Ridgeway, London N.W. 7 7/-
New Zealand, 821 New North Rd., Auckland, S.W. 1 7/-
South Africa, Private Bag, Eldoradofontein, Tvl. 70c

Monthly editions cost half the above rates.

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). Watch Tower, Watch Tower House, The Ridgeway, London N.W. 7, England.

Entered as second-class matter at Brooklyn, N.Y.

Printed in England

The Bible translation used in "Awake!" is the New World Translation of the Holy Scriptures, 1961 edition. When other translations are used the following symbols will appear behind the citations:
AS - American Standard Version Dy - Catholic Douay version Mo - James Moffatt's version
AT - An American Translation ED - The Emphatic Diaglott Ro - J. B. Rotherham's version
AV - Authorized Version (1611) JP - Jewish Publication Soc. RS - Revised Standard Version
Da - J. N. Darby's version Ls - Isaac Leeser's version Yg - Robert Young's version

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Awake!

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

—Romans 13:11

Volume XLIII

London, England, March 8, 1962

Number 6

ALMOST everyone has. And for most questions there are ready-made answers, such as are found in dictionaries, encyclopedias, cookbooks and "Do-It-Yourself"

books. But there are also many other basic, perplexing questions or problems for which these books do not have the answers. Among such are: What is our origin, purpose and destiny? What is right and what is wrong in regard to human relations, especially between the sexes? What ethics should govern business and professional practice? By what principles should we act in a given situation, especially when it involves the welfare of many persons and there are conflicting opinions?

Who could possibly be better qualified to answer our questions concerning life than the Source of life and Creator of all things? What standard of right conduct could possibly be better than that established by God? None! Said the psalmist: "Your word is a lamp to my foot, and a light to my roadway." (Ps. 119:105) And Moses, shortly before his death, told the nation of Israel: "See, I have taught you regulations and judicial decisions, just as Jehovah my God has commanded me, for you to do . . . And you must keep and do them, because this is wisdom on your part

**DO YOU
HAVE
QUESTIONS**



and understanding on your part before the eyes of the peoples who will hear of all these regulations, and they will certainly say, "This great nation is undoubtedly a wise and understanding people."'

(Deut. 4:5, 6) Even today it is true that those who listen to God and obey him are a wise and understanding people.

Jehovah God has made his Word readily available to us in the Holy Bible and has seen to it that it has been distributed more extensively than any other book in human history. However, it is not enough merely to have this Guide in our possession. We must make use of it, consult it, study it and apply to our lives the principles given therein. It does indeed contain the answers to the basic questions noted above as well as all others of like import.

But, as all who have tried to use this Guide have discovered, the answers do not always lie on the surface. In fact, it was expressly written in such a way that we would need help to understand it and find the answers to our questions and problems. Where can that help be found, and what proof is there that it can give us the right answers from the Bible?—Acts 8:30, 31.

That help can be found in the New World society of Jehovah's witnesses. Proof that it is able to find the right answers in the Bible is seen by the unity in teaching and in action of its members, by their moral strength and integrity-keeping course, by their happiness and spiritual prosperity, by their keeping clean and manifesting love in a corrupt and strife-torn world. Theirs is the unison that the prophet Isaiah foretold would mark God's servants. Theirs is the love that Jesus said would enable all to identify his followers; they are "fitly united in the same mind and in the same line of thought," as counseled by the apostle Paul.—Isa. 52:8; John 13:34, 35; 1 Cor. 1:10.

That more and more persons are appreciating this fact is being recognized by disinterested or objective observers, such as the London *Sunday Times*, one of England's leading newspapers, which, in its issue of July 30, 1961, among other things had the following to say shortly after the assembly of Jehovah's witnesses was held at Twickenham:

"I tried seven different churches and none of them could answer my questions," said an elderly lady in the Twickenham Rugby ground cafeteria. 'When I met the

Witnesses I found they could give me an answer. They showed me the Bible had an answer for everything.'

"The strength of such answers was impressively demonstrated last week when over 20,000 Witnesses—representing about two-fifths of the number in the whole country and expected to rise to a final 40,000 today—gathered daily in the stadium for their semiannual international assembly."

Then, after giving many statistics regarding the assembly organization, the *Times* went on to say: "To the outsider, this sheer competence would appear one of the Witnesses' two main strengths. For a spiritual body they have one of the best temporal organizations in the world. . . . But behind everything a Witness does lies a Scriptural reason. Indeed, their one basic tenet is recognition of the Bible as wholly, literally and exclusively true. And in this appears to lie their second strength; they can produce an answer to all questions."

Do you have questions or problems? Consult God's Word, and when Jehovah's witnesses call at your door, accept the assistance they offer in pointing out in your Bible the answers that God gives.



Sheer Incompetence

- ◆ A news report in the New York *Times* of December 12, 1960, said: "A Protestant Episcopal priest defied the laws of his church yesterday by refusing to read from the pulpit a pastoral letter issued by the Episcopal House of Bishops. The letter affirmed that in essence the Apostles and Nicene Creeds were as valid in the twentieth century as they were centuries ago. In his sermon at St. George's Church . . . the Rev. Edward O. Miller described the document as full of 'pious religious jargon' couched in 'archaic language' and 'double talk.' 'It is a piece of sheer mediocrity in a world looking to the church for a voice that is relevant and understanding,' he declared. . . . He observed that the Episcopal Bishops should have asked if the creeds were needed since 'an imposed creedal orthodoxy is not enough for today.' In a spot check of parishioners at the church no one could be found who disputed his rector's point of view."

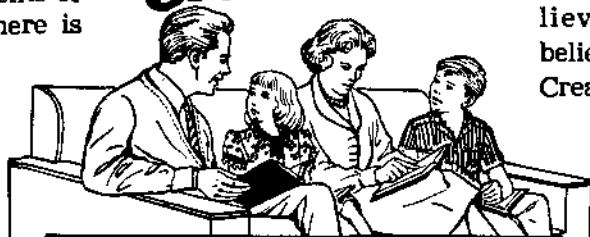
DO PARENTS have the right to teach their children religion? Should they teach them religion, or is it unfair to impose religious beliefs on them before they grow old enough to choose their own church or even to consider the arguments of those who say, "There is no God"?

In recent years, when atheistic philosophies have become widespread and religion has become merely a social feature of the lives of many, the

argument has been frequently heard that earnest religious instruction of children may in reality be an injustice to those children. 'Give the child experience first,' say the exponents of this philosophy. 'Later let him decide whether he wants a religion.' Others feel that some religious instruction is proper but that the parents should not seek to impose their own beliefs where the life of the child is involved.

Adopting this line of reasoning, certain American courts have ruled that local authorities have the right, when they believe that a child's life is endangered by the religious stand of its parents, to remove the youngster from the custody of the parents and administer whatever medical aid they deem necessary to save its life. But there are many who look with grave apprehension on this move to invade the home and deprive competent parents of the exercise of their own discretion in caring for their children.

Why teach children



RELIGION?

Basis of the Question

Whether in Communist lands or in nominally democratic countries, the issue is seen to involve much more than guarantees of freedom. It hinges on the matter of belief in God. If all men truly believed in God—if they believed that he is the Creator, the Life-giver, without whom man cannot live—there would be no more question about the propriety of teaching children religion and insisting on

obedience to its teachings than there would be about providing the child with food and drink to sustain its physical life.—Ps. 36: 9; Matt. 4:4.

There is no less reason to believe in God in this twentieth century than there was in centuries past. It is just as true today as it was in the days of the apostle Paul that God's "invisible qualities are clearly seen from the world's creation onward, because they are perceived by the things made, even his eternal power and Godship, so that they are inexcusable." (Rom. 1: 20) It is still true, as it was in the days of King David, that "the heavens are declaring the glory of God; and of the work of his hands the expanse is telling." (Ps. 19: 1) True science has not disproved the existence of God; rather it has brought to light a vast storehouse of knowledge that testifies to the fact that the universe is masterfully designed, that there must be a great intelligent Personage who is back of it all. So when we consider the matter

of teaching our children religion and requiring their obedience to its precepts, our first concern is to know what He says about it.

God-given Responsibility

What he says is unmistakably clear. To those who worshiped him centuries before Jesus' earthly ministry, he said: "You must love Jehovah your God with all your heart and all your soul and all your vital force. And these words that I am commanding you today must prove to be on your heart; and you must inculcate them in your son and speak of them when you sit in your house and when you walk on the road and when you lie down and when you get up." (Deut. 6:4-7) And to Christians the command is given: "Fathers, do not be irritating your children, but go on bringing them up in the discipline and authoritative advice of Jehovah." (Eph. 6:4) There is no thought here of postponing religious instruction for later years. God himself places upon the parents the responsibility to teach their children in matters of worship, and that is a responsibility of which no man can relieve them.

Upon parents devolves the obligation to care for the children they bring into the world, to provide for them physically, mentally and morally. They must see that they have, not only food to eat, but also proper education. Yet how can it possibly be reasoned that they have fulfilled this obligation when they instruct them as to proper relations with their fellowman and fail to teach them the love of God? Is it more important for the child to learn to say "Thank you" to humans who show kindness than it is for him to learn to express his gratitude to the One who gives men life and all that is needed to sustain it? Is it more important for him to show respect for mere men than to manifest devotion to God? Will the child be properly conducting him-

self when he obeys men, even though he ignores the law of God? Of course not!

It is God's Word the Bible that contains the righteous principles that all men need to guide them. To instill those righteous principles into the mind of a child is to bless the child with the good that inevitably flows from keeping those principles. They are a safeguard in this ungodly world, protecting the child from lawless influences and from harm. The parents too benefit, as the Bible says: "The one becoming father to a wise one will also rejoice in him. Your father and your mother will rejoice, and she that gave birth to you will be joyful."—Prov. 23:24, 25.

The Dangers in Waiting

However, not all parents provide their children with religious instruction in their early years. Some deliberately postpone it; others simply neglect it.

Those who put off religious instruction for the future usually do not have strong religious convictions themselves. Yet, at a White House Conference on Child Health and Protection some years ago, a group of nationally known physicians, psychiatrists, sociologists, psychologists, statesmen and educators summarized their findings in a Children's Charter covering nineteen points, the first of which is this: "For every child spiritual and moral training to help him to stand firm under the pressure of life." Yes, spiritual training is important for children. As the conference recommended: "Wholehearted recognition and appreciation of the fundamental place of religion in the development of culture should be given by all who deal with children." This Charter, let it be understood, was adopted, not by a group of religious educators, but by a group of specialists in all fields of child welfare.

Children who have been properly instructed in God's Word are not beset by

the fears and doubts, the frustrations and insecurity of the world around them. They do not become bewildered or feel alone in time of trial, but are courageous because they feel the closeness of God. Having trust in God as a stabilizing influence, they do not readily succumb to mental and emotional breakdowns. They do not react as do others, with violence and hate, but are moved by deep-seated love. Parents who have the best interests of their children at heart will, therefore, equip themselves to provide the religious instruction that produces these good fruits, just as they inform themselves on other aspects of child care in order to provide proper physical attention.

We cannot wait until children are in their teens to give them this religious training. From infancy their minds reach out for information. If we do not supply it, others will. Their outlook on life will begin to take shape, whether we mold it for good or allow someone else to turn it to bad.

At a very tender age children today are exposed to secularism, which is the philosophy that religion is to be excluded from consideration. Dr. Ken Hutcheson, pastor of Lakeview Baptist Church in San Antonio, Texas, said: "The trend of American courts for public schools is definitely away from the spiritual and toward secularism." With the establishment of secularism as the guiding philosophy of the public schools, "teachers may (and many do) teach against the Bible," Dr. Hutcheson pointed out, "but they are discouraged, and in some places, forbidden to defend it." Evolution is pushed to the fore as the answer to the origin of man, and belief in creation by God is labeled mythology. Therefore, it is important for parents to fortify their children spiritually before sending them to school. This means starting to teach them religion just as soon as they start to learn. To send a child to face

these atheistic ideologies without first instructing him of their hidden dangers is like turning him out into the streets without warning of the perils of cars and trucks. The results can be disastrous.

Early years without religious instruction can result in a ruined life of lasting regret. Without proper guidance it is all too easy for young people to find themselves sucked into a whirlpool of immorality or involved in crime. It may be true that their parents thought they had given them the necessary guidance. They taught them not to lie or steal or commit fornication. Yet nearly every youth who has ever done these things had been told they were wrong. Telling a child is not enough. If we leave God out of the picture we rob our children of the most important reason for obeying these commandments. If we do not teach these things in the name of God, whose commands they are, we encourage our children to rely on men and to accept the example of those around them. When they begin to realize that other people lie and steal and commit fornication, they come to the conclusion that it is all right just as long as they do not get caught. Even when parents teach their children that these moral standards originate with God, they must prove by their own course of conduct that they believe it, because actions speak louder than words. How foolish it would be to postpone such vital instruction until "later"! It may be too late.

Nor is it enough for parents simply to make religious training available to their children without insisting that they follow through on it. Good habits do not develop automatically; they are the result of discipline. "Train up a boy according to the way for him; even when he grows old he will not turn aside from it." "But a boy let on the loose will be causing his mother shame."—Prov. 22:6; 29:15.

When Life Is at Stake

What, though, of the case where the child's life is at stake? Well, what do you think of Abraham? Though Isaac was the son of his old age and greatly loved by him, in obedience to God's command Abraham was willing to offer up this only son in sacrifice. It was not that he had no love for the boy; he did. Yet he knew that God's commands came first. At the same time he "reckoned that God was able to raise him up even from the dead." (Heb. 11:17-19) Was he right? Modern-day judges, if they had been on the scene, might have

wanted to seize custody of Isaac, saying that Abraham was taking his religion too far. But God approved of Abraham's course; he had the instance recorded in his Word and recommends it as an example of faith.

A similar circumstance frequently arises in our day when Christian parents, out of respect for the divine law on the sanctity of blood, refuse to consent to blood transfusions for their children. (Acts 15:28, 29) Frequently well-meaning but misguided individuals try to overrule the parents' decision and gain custody of the child so it can be given a transfusion. In so doing they show that they are not persons of faith as was Abraham; they put more confidence in man than they do in God. The fact of the matter is that such persons are misguided, not only religiously, but also medically. Blood transfusions are the fashion of the day, but viewpoints on what is proper medical treatment constantly change. Reputable doctors in many parts of the world have made it clear that the giving of a transfusion is fraught with dangers that can destroy life, and there are many

medical authorities who plainly state that other forms of treatment are much safer and are to be preferred when at all possible.* So, is a parent who refuses a blood transfusion and requests that the doctor cooperate by giving other treatment endangering the life of his child? Not at all! Rather, by obedience to the law of God, who is the Life-giver, he protects his offspring from unintended present harm and preserves its prospects for eternal life.

Living as we do in the period that the Bible identifies as the "last days" of this old world, we cannot afford to be inde-

cisive in the matter of worship. We hurt ourselves if we evade the issue; more than that, we endanger the life prospects of our children if we fail to bring them up "in the discipline and authoritative advice of Jehovah." When the now-near destruction of the ungodly world takes place in the "war of the great day of God the Almighty," young, irresponsible children will share the fate of their parents. (Rev. 16:14; Ezek. 9:5-7) Will yours survive because of your faithfulness? As a result of their early training, will those children of yours who have grown up be found in the ways of righteousness and be blessed with deliverance? How happy parents are today when their children respond to their instruction from the Bible and lead lives that are a glory to God! But how much happier they will be to find them among the survivors in God's everlasting new world of righteousness! What a grand reward for their faithfulness in teaching their children the ways of God!

* See the booklet *Blood, Medicine and the Law of God*.

ARTICLES IN THE NEXT ISSUE

- What Your Thanks Can Do.
- Is Religion Dying?
- Freedom of Worship in the Schoolroom.
- Body Build and Your Health.
- The Versatile Pineapple.

KENYA is suffering from its worst famine of the century. More than half the African population here is suffering from food shortages and malnutrition. Half a million Africans are actually starving. Though the government is working diligently to feed the starving, there are great difficulties; and other calamities have intensified the famine.

What has happened? First, drought. Since Kenya's economy is mainly agricultural, rainfall is of critical importance. The initial indication that trouble was in store came with the failure of the "short rains" toward the end of 1960. The effects of this rainfall deficiency soon became evident during the warm and dry spell from December to March, as crops failed to mature. By the end of March all were anxiously awaiting the start of the "long rains," but hopes were soon dashed when once again the rains failed. Over most areas of Kenya the April rainfall was only about 50 percent of the average, and May reports were 'unseasonably dry.'

Anxiety mounted as the months passed. The sky remained cloudless, and under the blazing equatorial sun the vegetation shriveled up. Flying over vast areas of the central plains, one could see only the brown desolation of near-desert conditions. The lives of millions of Africans depend on good pasturage for their cattle, particularly the nomadic Masai tribe. Yet the vast plains over which they roam with their



herds were rapidly becoming a wilderness; and the cattle, vainly searching for food, were becoming emaciated. As the water holes dried up, more and more cattle were dying. Not only domestic animals suffered heavily, but also Kenya's teeming wildlife, one of its great tourist attractions.

The tragic plight of these beautiful creatures touched the hearts of animal lovers, as they

drove along the roads and saw the carcasses of hundreds of victims of the drought lying by the roadsides. In Nairobi's popular National Park hundreds of animals were dying of hunger and thirst. A "water for wild animals" fund was launched by the director of the national parks, and there was a generous response, so that water was piped to three different points and carted to two others.

So desperate was the situation that one farmer was reported to be shooting seventy head a day to prevent drought-crazed wild animals' taking precious water from a borehole supply where the cattle had only a few weeks' water left. Doubtless he was not the only person who felt he was forced to take such drastic measures to protect his own herd.

Plight Worsens

This tragic condition was further aggravated by a plague of army worms, which invaded what was left of crops and pasturage. These caterpillars are well

named because they collect in vast armies and, like the invasion of an army, they desolate the land. Any green vegetation that survived the drought soon disappeared before the advance of this voracious army.

After months of prolonged drought conditions, the "short rains" due in October were desperately needed. When they came, instead of bringing relief, they struck another deadly blow. The rains came with such force and so continuously that the parched land soon became saturated and could absorb no more. Exceptionally heavy were the downpours on the slopes of Mount Kenya and the Aberdare Mountains. The rainfall figures for this area for October were more than double the highest ever recorded for this month, and records go back fifty years. As these torrential rains drained off into the Tana River, it soon burst its banks, inundating the countryside for miles around.

Summing up the situation, an editorial in the *East African Standard* spoke of the "crowning paradox of misfortune." After so much famine caused by drought and pests of the drought, rivers burst their banks and floods cut off villages, starting more famine. Further intensifying famine conditions was the threat of flooding waters to carry away topsoil that was left unprotected by shriveled-up grass and vegetation. And the remaining cattle in large areas have faced extinction by dysentery.

Reports came in from all over the country concerning the critical situation facing the people. Towns and villages were cut off by the rising waters. Pictures appeared in newspapers in which only the roofs of huts were visible above the waters, with the villagers perched on the rooftops.

Airlift to Starving People

The government, already faced with the stupendous task of providing for about half

a million people who are facing death by slow starvation, now had to make immediate provisions for those marooned by the floods and unable to get supplies of food. "A sea of mud," said one report, "is keeping people away from food supplies, so food must be taken to them." But how? Road and rail transport had been brought to a standstill.

Units of Britain's military forces in Kenya played a large part in the relief work. Giant airplanes dropped supplies daily in the hard-hit areas. More than three million pounds of maize were airlifted to starving people. Helicopters were also used. When one helicopter landed at Machakos, it was surrounded by desperately hungry crowds. After half an hour of trying to keep the crowds in restraint, the police had to use tear gas to prevent damage to the aircraft.

In one naval operation, landing craft were used to sail up the Tana River with food supplies. Their engines made slow progress against the flood-swollen waters. On one occasion only skillful maneuvering avoided a head-on collision with the entire roof of a hut. After an arduous and adventurous journey, they safely reached their destination at Garsen and unloaded their precious food cargoes.

Damage done by the floods has been estimated at an enormous figure, and it will be a long time before the country recovers from this disaster.

People Everywhere Affected?

In itself the situation in Kenya is a full-blown calamity for the people. But how many others are touched by it? The majority are so swallowed up with their own problems that they seldom give more than a passing glance to news of distress elsewhere. Others, with softer hearts, may use some of their resources to send relief sup-

plies. Yet could it be that, not merely a few, but all mankind are affected by the plight of the people in Kenya?

The fact is that there are dire food shortages, not merely in Kenya, but "in one place after another." (Matt. 24:7) For example, a news report in January, 1961, stated that more than 5,000 persons in Tibet died of starvation as a result of acute famine caused by drought. And in 1958 some parents in famine-stricken North Bengal, India, sold their children for seventy cents apiece to save them from starvation and to raise money for their own food. Just a few years ago in drought-stricken northern Brazil mobs demonstrated against hunger; prices skyrocketed in towns and villages so that a bunch of carrots costing 30 cruzeiros (about 20 cents) in Rio de Janeiro was selling for as much as 150 cruzeiros (about \$1). And note this report in *Time* magazine of December 1, 1961: "One Hong Kong resident had gone to China in 1958 because 'I wanted to work for my country'; last week he fled back to Hong Kong and reported, 'There was no meat, and fish only once a week. You had to get up at 2 and 3 in the morning to stand in line for your ration of rice, fruit, vegetables, and . . . even then they were not always available.'"

"The hunger of mankind today is a very

real plague, the basic social calamity of our time," reported Dr. Robert White-Stevens of the Nutrition Research Section of Lederle Laboratories, in a talk to the State Agricultural Commissioners in the United States. "Between 75 and 85 percent of the people of this earth are right now in poverty and misery for lack of food. . . . The geography of hunger is worldwide and all pervading, and the shadow of its hand falls across our land as it does across all lands. . . . As it now stands, better than 50 percent of the world's population is slowly starving or being exposed to death. Twenty-five percent, or half the remainder, are on the edge of bare subsistence."

In view of the fact that these food shortages "in one place after another" are accompanied by the other events foretold by Jesus in his prophecy concerning the time for the end of this wicked world and the incoming of God's righteous new world, serious students of the Bible who, instead of becoming swallowed up in their own personal difficulties, have stopped to consider the entire world situation in the light of God's Word find reason to do as the Lord Jesus himself commanded: "As these things start to occur, raise yourselves erect and lift your heads up, because your deliverance is getting near."—Luke 21:28.

Finding a Way

While studying the Bible with an elderly man in Florida, one of Jehovah's witnesses offered him a subscription for *The Watchtower* on a contribution of one dollar. He said that he would subscribe as soon as he received his government check. Upon receiving his check, he expressed disappointment upon learning that the government had severely cut the amount, so that he could hardly afford the necessities of life and could not get *The Watchtower* subscription. However, noting a number of soda pop bottles around the house, the Witness asked: "Do you really want the subscription?" He replied "Yes." So the Witness suggested that they gather all the empty bottles and bring them to the store to see if enough money could be raised for the subscription. The amount obtained was \$1.30—more than enough. Very happy with his subscription, the man told the Witness: "You people really mean business."

HEREDITARY *Tendencies*

"GIVE us another ten or twenty years, and you'll see salmon like you never saw before," said Professor (of Fisheries) Lauren R. Donaldson of the University of Washington, who for thirty-one years has been applying the principles of genetics to his research with fish and has developed the small rainbow trout into giant six-pounders. He was speaking of the Chinook salmon, with which he is presently experimenting to increase their hereditary vigor, meatiness and quick maturing.

In 1948 eggs were first hatched in tanks on the University campus, and in due course fingerlings swam from Lake Union out into the Pacific. When, true to salmon instinct, specimens of successive years return to their birthplace, they are identified by clippings of their belly fins.

In 1955 there was a revolutionary result when, after three years, back came full-grown salmon of this species, which normally mature in four years. From the best forty-eight of these, eggs were hatched and the hatchlings nursed to fingerlings before release. Three years later a startling proportion of them, several hundred times the normal, returned. The fast-growing trait had been established. And so every three years fingerlings are raised from the eggs of the best females fertilized with the sperm of the best males. In this manner it is expected to develop a race of "supersalmon" for the northeast Pacific.

Life Begets Life

Twenty-three centuries ago Aristotle accepted the general belief of his time that plants and even complex animal life, like fleas, mosquitoes and snails, arise spon-

taneously from decaying matter. This belief in spontaneous generation was shared even by eminent naturalists until the nineteenth century. However, the Dutch scientist Leeuwenhoek, "the father of microscopy," had discovered microorganisms in the seventeenth century, after the invention of the microscope. He found that seminal fluid swarmed with "animalcules," now called sperms or spermatozoa. In the nineteenth century the great experimenter Louis Pasteur convinced even the most skeptical that the spark of life can be kindled only by life itself. More recently Oscar Hertwig observed in sea urchins that fertilization involves the union of the sperm nucleus with that of the egg. The corresponding process in plants is by means of pollen and ovules.

The process of reproduction occurs in different organisms in a bewildering variety of apparently quite different ways. In asexual or vegetative reproduction the body of the parent is divided into two or more parts and each part grows into a new individual. This is well illustrated in the potato. Far commoner, both among animals and plants, is sexual reproduction.

Like Begets Like

In these words, "Like begets like," is stated the universal law among all kinds of living things, both animals and plants. Though this phenomenon, known as heredity, is familiar to all, it took a very long time and much deliberate study before even the essential facts were grasped. Scientific study of it could arise

By "Awake!"
correspondent
in South Africa

only out of knowledge of the basic facts of biology, particularly those concerned with reproduction and the means by which living matter reproduces itself.

Linnaeus, the Swedish botanist and classifier of plants, artificially crossed different varieties and species of plants and observed that the hybrid offspring combined the characteristics of both. Last century the experiments of Gregor Mendel, in the monastery garden at Brunn, Austria (now Brno, Czechoslovakia), went to the root of the matter of heredity.

Mendel experimented with garden peas and studied seven different pairs of characteristics, like tallness and dwarfness, green and yellow ripe seeds, smooth and wrinkled coats, and so on. His success was due to wise choice of material and his avoiding complexities by at first confining his attention to a single factor at a time, such as the flower color.

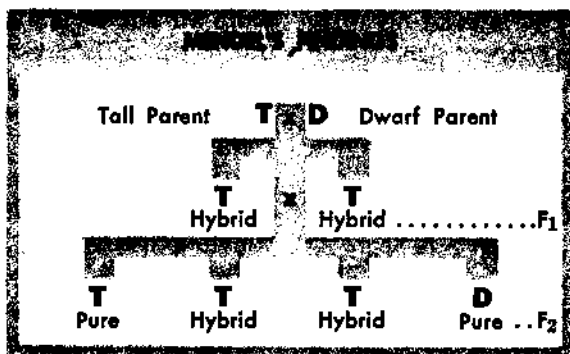
The results of his experiments can be seen clearly in the diagram herewith, where the "parents" are purebred plants and F_1 and F_2 are the first and second "filial" generations respectively. In this diagram we can substitute Y (yellow) for T and G (green) for D, also S (smooth) for T and W (wrinkled) for D, and get two more exactly similar diagrams, for Mendel found that precisely the same pattern held for yellow and green seeds, smooth and wrinkled coats, and so on. As to any given trait, hybrids showed the characteristic of only one of the pair, not a compromise in characteristics, and this Mendel called "dominant." The apparently lost

characteristic, which reappeared when hybrids were crossed, he called "recessive."

Mendel suggested that a germ cell or gamete of hybrids carries one characteristic or the other of the parents but never both, this being called "purity of the gamete." Also, where two alternate characteristics are present, half the germ cells in the hybrid would receive one characteristic and half the alternate characteristic. This separation of characteristics is spoken of as segregation. Segregation and the resultant purity of the gamete are the two fundamental postulates in the Mendelian theory of heredity. Thus the germ cells of

the hybrid would be as pure as the original purebred parents, but each hybrid would have both tall carriers and dwarf carriers.

When two such hybrids are crossed, there would be four possibilities: (1) a pure tall individ-



ual, if a tall-carrying male cell unites with a tall-carrying female cell; (2, 3) a hybrid, if a tall-carrying male cell and a dwarf-carrying female cell unite, or if a dwarf-carrying male cell and a tall-carrying female cell unite; and (4) a pure dwarf individual, if a dwarf-carrying male cell unites with a dwarf-carrying female cell. This is exactly the result Mendel obtained, the proportion 1:2:1 showing fairly exactly in, say, hundreds of cases. Since Mendel's time many workers have carried out experiments with both plants and animals, and in a great many cases obtained results very similar to his. Hence his conclusions are accepted as fundamentally correct.

Animal-breeding

Mendel's discovery has completely revolutionized stockbreeding. When a desirable trait is found, in animal or plant, a very few crossing experiments suffice to show whether it is inherited according to "Mendel's laws." If so inherited, a pure-breeding strain can be established in minimum time, at a minimum cost, and with almost absolute certainty. Traits can also be separated or brought together with almost any desired combination by making the necessary crosses.

In this way genetic principles are utilized in animal-breeding and plant cultivation. This utilization of genetic principles and the application of the laws of heredity have conferred many apparent benefits on the human race. In such matters as milk production, the quality of pork, the weight of cattle and the length of wool on a sheep's back, heredity exercises a far greater influence than feeding.

Knowledge of dog-breeding has reached such a pitch that a new breed can be rapidly developed to order, true to the desired shape, size and color. The breeding of cattle is a fascinating story: there are now hundreds of breeds, from jet black to white, some hornless, others with horns long or short, curved or straight. In shape they range from the heavy, well-rounded body of the beef animal, sometimes weighing as much as 2,000 pounds, to the rather lean and angular dairy cow. The three main types of horses range from the heavy draught animals through the tough, shaggy types to the slender, fleet-footed varieties. Breeding of racehorses is both fascinating and commercially profitable.

Inbreeding or the mating of relatives, which is common to plants that reproduce by self-pollination, is often used by livestock breeders to preserve the merits of a highly admired ancestor long dead. Most breeders regard inbreeding as dangerous,

but some, regarding their animals as particularly good, have dared to inbreed. Some have had apparently good success.

Selection of Plants

In the inbreeding of corn it has been observed that deterioration sets in in the first generation and that many inbred lines become so weak that it is difficult for them to propagate. However, intercrossing of inbred lines restores vigor in the next generation.

Horticulture is, for many people, a captivating and relaxing occupation. As one enthusiast says: "Your chief joy in your garden will not be in the vegetables that you eat, nor in the flowers that you pick, but in the satisfaction of causing things to grow. You will enjoy the companionship of things that are real and clean. You will come to know the common and little things. Just to have handled the new earth, and to have sown the seed, and to have thought about the garden at morning and at night—this is worth the effort. You have come nearer to Nature."

In the forefront of horticulture stands Luther Burbank, who claimed, "I shall be contented if, because of me, there shall be better fruits and fairer flowers." He worked four years to develop a smooth, mealy, good-sized potato, reasonably free from insect plagues. The resultant Burbank potato, which has added millions to the wealth of his native land, the United States, was bred by using the best plants of successive generations. This is breeding by selection.

His usual method, however, was hybridization, that is, crossing different plants or different species of the same plant to obtain new varieties. For fifty years he experimented with thousands of different kinds of plants and hundreds of thousands of individual plants, developing a long se-

ries of "new varieties" in flowers, fruits, grasses, grains and vegetables. Among these are the beautiful Shasta daisy, the plumcot (cross between plum and apricot), the wonderberry (raspberry and dewberry), and the white blackberry. He took sixteen years to breed the thorny desert cactus to a thornless producer of nutritive food for man and beast, capable, as he believed, of turning arid desert into rich pasture and feeding twice earth's present population.

Burbank claimed that everything he did was based on common sense, skill, judgment and patience. His phenomenal success was due, in large measure, to his keen eye for discovering one exceptional plant or "sport" among thousands. He could perceive the slightest variation in plant qualities, which were apparently visible to no other man.

Burbank's efforts were not directed at acquiring money, and he says of his work: "One more grain on the head of wheat, rye, barley, oats or rice; one more kernel of corn to the ear; one more potato to the hill or peach, pear, plum, orange or nut to the tree would add millions of bushels to

the world's supply, millions of dollars to the world's wealth, not for one year only but as a permanent legacy. That is what I am trying to do."

Prospects

The all-wise Creator made man out of the earth for the earth, and required from him wise dominion over the lower animals. Man had to cultivate and take care of his Paradise home. The proper performance of these duties would give him much pleasure.

Today we stand at the portals of the new world that Jehovah God is creating. In that new world, under the guidance of the Creator, with the right conditions prevailing on earth and with man using his knowledge of genetics in proper exercise of his dominion over the animals and to subdue the earth, not for selfish exploitation, but for the glory of God, "the earth itself will certainly give its produce." The entire earth will be turned into a delightful paradise.—Ps. 67:6.

Yes, in a thousand years you will see plants and animals, a whole paradise earth, such as you have never seen before!

The Barber Pole

● "There are several accounts of the origin of the barber pole," says L. Sherman Trusty in *The Art and Science of Barbering*. "Probably the most reliable story is that the pole originated when blood-letting was the most typical service of the barber. The two spiral ribbons painted around the pole were symbolic of the two bandages used in blood-letting. One ribbon represented the bandage bound around the arm before the surgery was performed, and the other one afterwards. The true colors of the barber emblem are white and red. Red, white and blue are widely used in America. This is due partly to the fact that the national flag has these colors. But red and white are regarded by

most authorities as the true colors of the barber pole.

● "Another interpretation of the colors of the barber pole is that red was symbolic of blood, blue of the veins, and white of the bandage. . . . All three of these colors were used in England. A statute required the barbers to use blue and white and the surgeons to use red. . . . Barbers began the practice of surgery about 110 A.D. The official termination of their surgical practices is 1745. The clergy and barbers severed relations in 1163. This was occasioned by an edict issued by Pope Alexander III forbidding the clergy to practice surgery on the grounds that it was sacrilegious to draw blood from the human body."

What Every Smoker Should Know



IF YOU are a smoker, do you find that filter-tip cigarettes lack the taste of the nonfiltered variety? Chances are you do, because filters take out some of the things that contribute to a cigarette's taste. But why do you stay with the new filter-tip varieties when nonfiltered cigarettes are tastier and possibly more satisfying for you? Is it because you are concerned about your health? Have the frequent reports about tobacco tars as being a suspected cause of lung cancer worried you?

For a number of years dire warnings have been issued from time to time about the dangers of smoking. For many smokers they have been very disturbing, even frightening. To counter the warnings the tobacco industry has flooded the market with filter-tip brands and deluged the public with persuasive advertising to allay their fears. Apparently the efforts of the industry have been successful.

Although tobacco sales slumped after the first appearance of cancer warnings in the early part of the 1950's, they have been climbing steadily for the past six or seven years. In the United States, for example, \$7.5 billion was spent for tobacco in 1960. This is \$500 million more than what was spent in 1959. The 489 billion cigarettes sold in 1960 is an increase of about 25 percent over what was sold in 1955.

This was encouraging news to the tobacco industry, but does the marked increase in tobacco consumption mean that smoking is now considered safe?

Opinions of Health Authorities

Smokers find little consolation from the agencies that look out for public health. Despite the great increase in cigarette filters, more and more health agencies and physicians are issuing warnings about the dangers of smoking. The Canadian Medical Association made its position known for the first time in June, 1961. It said: "The weight of evidence at present implicates cigaret smoking as the principal causative factor in the increased incidence of lung cancer."

The Medical Officer of Health of London, England, warned: "It is my duty to warn all cigarette smokers that there is now conclusive evidence that they are running a greater risk of contracting cancer than nonsmokers. The risk mounts with the number of cigarettes smoked. Giving up smoking reduces the risk."

Concurring with this view is the Surgeon General of the Public Health Service in the United States. He is reported by the *New York Times* of November 27, 1959, as saying that the Public Health Service "believes that the following statements are justified by studies to date: (1) The weight

of evidence at present implicates smoking as the principal etiological [causative] factor in the increased incidence of lung cancer. (2) Cigarette smoking particularly is associated with an increased chance of developing lung cancer. (3) Stopping cigarette smoking even after long exposure is beneficial. (4) No method of treating tobacco or filtering the smoke has been demonstrated to be effective in materially reducing or eliminating the hazard of lung cancer. (5) The nonsmoker has a lower incidence of lung cancer than the smoker in all controlled studies, whether analyzed in terms of rural areas, urban regions, industrial occupations or sex. (6) Persons who have never smoked at all (cigarettes, cigars or pipe) have the best chance of escaping lung cancer. (7) Unless the use of tobacco can be made safe, the individual person's risk of lung cancer can best be reduced by the elimination of smoking."

With these leaders in public health is the American Cancer Society. Expressing its position, it said: "The board now believes that it has a . . . responsibility both to the medical profession and to the general public to state that in its judgment the clinical, epidemiologic, experimental, chemical and pathologic evidence presented by the many studies which have been reported in recent years indicates beyond reasonable doubt that cigarette smoking is the major cause of the unprecedented increase in lung cancer." In harmony with this view is the American Medical Association, which no longer will permit cigarette advertising in its journals.

The president of the American Heart Association expressed the opinion that there is strong evidence indicating that smoking contributes to the development of coronary heart disease. Dr. A. Carlton Ernstene said: "Up to the present, a number of medical studies have been made,

nearly all demonstrating a statistical association between heavy cigarette smoking and mortality or morbidity (illness) from coronary heart disease. . . . Death rates from coronary heart disease in middle-aged men were found to be from 50 to 150 percent higher among heavy cigarette smokers than among those who do not smoke. This statistical association does not prove that heavy cigarette smoking causes coronary heart disease, but the data strongly suggest that heavy cigarette smoking may contribute to or accelerate the development of coronary heart disease or its complications."

To these health authorities could be added the voices of many noted physicians in various parts of the world. But to all that has been said on the subject the tobacco industry gives stout denials. Dr. Clarence Cook Little of the Tobacco Industry Research Committee insists that "statistical association does not prove cause and effect." Although the statistics on smoking and cancer may not provide absolute proof that smoking is responsible, they do give circumstantial evidence that is sufficiently strong to convince leading medical men in many countries.

On the matter of statistical material the magazine *Consumer Reports* made this observation: "In 1854, during an epidemic of cholera in London, John Snow, a statistician, recognized the statistical association between cases of cholera and the drinking of water supplied by one of London's many water companies. Dr. Snow inferred from his observations that a harmful substance causing cholera must have been transmitted by the particular water company. When his recommendations about water supply were carried into effect, the disease was controlled, although the cause, the bacterium of cholera, was not discovered until 40 years later." It would have been a serious mistake for the

people to continue drinking the water because the statistical material did not give absolute proof that water was the cause of the disease. The same can be said for smoking and the statistical material that relates it with cancer and heart disease.

The position being taken by the American Cancer Society is that tobacco should be considered guilty upon the basis of the incriminating evidence gathered thus far. "With human lives at stake," it stated, "smoking cannot be considered as innocent until proved guilty."

Effect on Body

When you inhale deeply the smoke from a cigarette, 90 percent of the entire weight of the smoke will be absorbed by your lungs. The smoke contains several colorless gases in addition to tars and other substances. One of the gases is carbon monoxide, with which the hemoglobin of your blood links in preference to the oxygen present in the lungs. Because the blood does not give up carbon monoxide to the tissues, the hemoglobin molecules do not readily get rid of their passenger so they can pick up oxygen for the body. Thus the number of hemoglobin molecules for carrying vitally needed oxygen is reduced. One pack of cigarettes smoked within a period of seven hours results in a carbon monoxide saturation of the blood of from 5 to 10 percent. It is this cutting down on the oxygen supply that contributes to an athlete's lowered efficiency when he smokes.

Another ingredient of tobacco smoke is a poisonous alkaloid known as nicotine. With an average cigarette approximately three milligrams of nicotine enters your mouth, making a total of sixty milligrams for twenty cigarettes. If you took this amount of nicotine into your body in one dose it would kill you by paralyzing your organs of respiration. By taking it in small

doses the body is able to build up a tolerance for it and is able to dispose of it. As might be suspected, this poisonous alkaloid has a detrimental effect on the body.

Nicotine affects principally the nerve ganglia. These are the relay stations in the nerve circuits that control the various parts of the body. At first it stimulates and then quickly depresses, causing a partial blocking of nerve impulses. This is why smoking slows the reaction time of athletes. The stimulating action of nicotine is what makes some persons feel pepped up by a smoke.

It has been found that nicotine causes the heart to work harder without increasing the oxygen supply proportionately. By your smoking one cigarette, your heart-beat will increase as much as twenty beats per minute, and your blood pressure goes up. This can cause anginal pain. Heavy smoking has been singled out by some prominent doctors, including the famous heart specialist who treated Dwight Eisenhower, as a contributing causative factor for atherosclerosis, coronary thrombosis and thrombosis of the brain.

Smoking causes a noticeable decrease in skin temperature. This is due to the action of nicotine on the blood vessels, causing them to constrict so less blood flows through them. The skin temperature of your toes and fingertips can drop as much as six degrees while you are smoking. This can develop into a serious disease.

Buerger's disease is a painful affliction that is confined almost entirely to smokers. It involves the death of the tissues in the fingers and toes for lack of blood. If the patient stops smoking, he usually recovers; but if he does not stop, gangrene sets in, making it necessary to amputate his extremities. In some cases the frightful grip of the tobacco habit is so great that the victim of Buerger's disease prefers to

have his legs amputated rather than give up smoking.

The chronic cough of the smoker is usually due to irritation of his air passages. In many persons the coughing damages the lung tissue by causing a rupture of the small air sacs of the lungs. These fuse to form larger sacs, reducing the efficiency of the lung. The result is the barrel-chest disease known as emphysema. It is believed by some doctors to be more common today than lung cancer. The condition is rarely found in persons who never smoke.

The most-publicized effect that smoking has on the body is that of causing lung cancer. According to the American Cancer Society, a smoker of less than one pack of cigarettes a day has one chance in thirty-six of getting lung cancer. The smoker of two packs or more has one chance in ten, whereas the nonsmoker has one chance in 270. Because pipe and cigar smokers do not usually inhale the smoke, they suffer more from mouth and lip cancer than lung cancer.

What is in tobacco smoke that causes the formation of cancer has not, as yet, been absolutely determined. That there may be several substances is indicated by the experiments of Dr. Ernest L. Wynder. He has found six hydrogen-carbon compounds in tobacco tar that produce cancer on the backs of mice. If they can cause cancer in mice they can most likely cause it in humans.

Stop Smoking

The many bad effects smoking has on the human body, including the shortening of a smoker's life-span by about ten years, are concrete reasons for stopping the habit. But that is easier said than done. Withdrawal pains and addictive desire for tobacco makes stopping extremely difficult for a heavy smoker. His chest pains him frightfully; there are cramps in his legs;

his arms throb; he cannot sleep at night; he becomes extremely irritable and nervous; and all he can think about is having a smoke.

The best way to break the smoking habit is to stop abruptly. Tapering off merely prolongs the agony, making it more difficult to stop. Throw away all your smoking paraphernalia so it will not tempt you, and announce to your friends that you have stopped. This obligates you to prove to them that you are sufficiently strong-willed to do it. But your resolve to stop will crumble unless you plant firmly in your mind solid reasons for quitting. Whenever you feel the urge to smoke think about these reasons.

The crucial period is the first day and a half after you stop. This is when the withdrawal symptoms are the strongest, with the craving for a cigarette becoming greatest toward the end of the first twenty-four or thirty-six hours. After that the craving sharply and steadily declines. For several weeks and even months thereafter you will experience intermittent and progressively less acute cravings for tobacco.

If you allow a single exception to your resolution, you will lose all the progress made to that point. You will have to start all over again. Until you have broken away entirely from the strangling clutches of the habit, avoid as much as possible the association of people who smoke. Seeing them smoke and smelling the smoke can weaken your resistance.

When you feel the urge to smoke, concentrate on breathing rhythmically. It will give you something to do at that crucial moment. By breaking the habit of interrupting your breathing cycle to light up a cigarette, you can help break the smoking habit. Get a drink of water and go for a walk in the fresh air if possible. In place of the cigarettes you customarily carried, have some hard candy, gum, peanuts or

raisins. They will give your hands something to do when you feel lost without a cigarette to keep your hands busy. You might also eat small chunks of apple.

Probably you will begin to gain weight, but this usually adjusts itself after a few months. Smoking tends to weaken the natural hunger contractions of the stomach, lessening your desire for food. This and the dulling effect smoking has on the sense of taste and smell explain in part why some people are able to keep their weight down by smoking. These factors limit their interest in food. Self-control at the dinner table is a much wiser method for keeping your weight down than smoking.

Christian View of Smoking

Having a religious reason for stopping the tobacco habit can be your greatest help to victory. It can supply the strong incentive needed for fortifying your determination during the times when the urge to smoke seems intolerable.

The Scriptural command is for a Christian to "know how to get possession of his own vessel in sanctification and honor." (1 Thess. 4:4) But the person who smokes does not have full possession or control of his body and its desires. He has relinquished control to a sense-satisfying habit that brings no honor to the Creator of the human body. Impairing its proper functions, ruining its organs and shortening its life dishonors the Creator and shows no appreciation for his marvelous handiwork. He is dishonored when men abuse their bodies in their frenzied quest for pleasure.

Since a Christian must exercise self-control at all times, he must not subject his body to the degenerating influence of the tobacco habit. He must not allow this powerful habit to get control of him. Comparing Christians with athletes, the apostle Paul said: "Every man taking part in a contest exercises self-control in all things. Now they, of course, do it that they may get a corruptible crown, but we an incorruptible one. . . . I browbeat my body and lead it as a slave, that, after I have preached to others, I myself should not become disapproved somehow." (1 Cor. 9: 25, 27) A Christian today must likewise be the master of his body, being able to control its desires.

Smoking is contrary to the Christian principle of love for neighbor. Neighborly unselfishness is not shown by this self-gratifying habit that is publicly indulged in without respect for persons who find it offensive. Smokers show disregard for the interests of others, contrary to the Scriptural command: "Let each one keep seeking, not his own advantage, but that of the other person."—1 Cor. 10:24.

If you are a smoker, there are ample reasons for you to quit. They are far more concrete reasons than those you may have for continuing to smoke. Whether you will succeed in any endeavor to stop depends entirely upon your personal determination, upon how much you value your health as well as your life and upon how much you cherish a good and clean relationship with your Creator.

"The average biologist, accepting as he does evolution as a creed, fails, when writing, to distinguish between established fact and theory, and in consequence, sets forth theories as if they were proved truths. In my view such procedure is inexcusable in a treatise dealing with any science."—Douglas Dewar, F.Z.S., in his preface to *More Difficulties of the Evolution Theory*.

HOW TO TEACH

in a Public Discourse

RECENTLY I attended a public lecture that made me sit up and take notice. The speaker was a young minister in his early thirties. Obviously he knew his subject well. But what impressed me most was his art of teaching. His arguments were drawn from the Bible; he actually read from it frequently and then discussed the portions he had read. In fact, the entire congregation used their personal copies of the Bible to follow his discussion on "How Can One's Future Be Secure?" It was amazing how much really worthwhile information he taught us in that hour. The speaker knew the secret of how to teach in a public discourse and I was determined to find out exactly what the secret was.

When the meeting was dismissed, I made my way to the front of the hall and warmly commended him on the discourse he had presented. He thanked me for my compliment, but then modestly drew attention away from himself and back to the message he had presented. I had a question in mind, though, and I asked him point-blank: "What is the secret of how to teach in a public discourse? You obviously know it, and I would appreciate your explanation, if you're willing to share it." He was.

Explain the Scriptures

From his briefcase he produced a printed outline for one of the public talks

scheduled in the 1962 series. "The secret is right here," he said, pointing to this statement at the bottom of the outline: "Keep in mind teaching: help your audience to understand and remember what you present. Avoid generalities; much specific material can be found through the *Watch Tower Publications Index*. Some scriptures may be simply paraphrased, but those that are read should generally be *discussed* to drive home the key points. Take care to adapt your presentation to your audience." "In other words," he added, "to teach we must convey understanding. Do you know what it means to convey understanding to someone?"

I had a good idea, but asked him to give his view of it. "To impart understanding is to explain a subject in its connected parts; you show why they act and belong together. That's what I must do with this talk 'What Is Happening to Morals?' I plan to discuss and explain its connected parts and especially the key scriptures. They must be broken down and explained." I asked for a demonstration.

"For example, take Revelation 7:14-17 cited on the outline. If I merely read those verses I will be preaching, but if I read and *explain* them I will be teaching. The verses show that Jehovah God foretold a group of clean people who would have a righteous standing with him at this time.

**By an 'Awake!'
Reporter**

But merely reading those verses would not convey full understanding. To teach the audience I must explain *what* the 'great tribulation' is that the people come out of. I will have to answer vital questions: *How* have they 'washed their robes and made them white in the blood of the Lamb'? *Who* is the Lamb? *How* do they render God 'sacred service day and night in his temple'? *What* is the 'tent' that God spreads over them? *How* is it that they 'will hunger no more nor thirst any more, neither will the sun beat down upon them nor any scorching heat'? *When* will God 'wipe out every tear from their eyes'?" I began to understand. To teach you must take the key scriptures when preparing the talk and ask yourself, *Who? How? What? When? Where? and Why?* and then prepare to give the answers. "To help the audience quickly find the texts I want to discuss," he said, "I often find it practical to tell them the Bible page number along with the chapter and verse. They can follow along as I explain."

I asked him where he found the detailed explanation of any given scripture, in case he did not have all the material in mind. He invited me to step into the Theocratic Library there at the Kingdom Hall, where he took a brown book off a shelf. It was the *Watch Tower Publications Index*, 1930-1960. There was also a supplement for 1961. "The Scripture Index begins on page 320," he explained, thumbing through the book until he came to Revelation 7:14. "Here we are referred to the book *From Paradise Lost to Paradise Regained*, page 197, and also to the book *You May Survive Armageddon into God's New World*, page 180, and others. By looking up those pages and reading the surrounding pages you will get the interpretative explanations in detail. There is no reason why our public speakers should fail to an-

swer *Who? How? What? When? Where? and Why?* on important texts—of course, to the extent that it contributes to the subject being discussed. That's the way to teach."

Use Illustrations

The key to his effective teaching in the discourse was beginning to take shape; but what about those illustrations he used during his lecture? "Aren't illustrations a part of good teaching?" I inquired. By now the chairman for the afternoon talk had joined the discussion. My informant introduced him as one of the mature speakers who uses fine illustrations in his teaching. "You're right about illustrations' being a part of teaching," replied the chairman. "Every good speaker uses them. Jesus often used illustrations to make his hearers understand the truth in the light of their own everyday experiences. The apostle Paul advised us, 'Let your utterance be always with graciousness, seasoned with salt.' Illustrations are part of the salt that makes a public discourse appetizing. They also help the audience to understand and remember. That salt should be used whether your talk is ten minutes or sixty minutes. Take the illustration the prophet Nathan used, as recorded at 2 Samuel 12:1-4. It was one that fit Nathan's audience, because it dealt with men who tended sheep, and David himself had been a shepherd in his youth. It pointed out wrongdoing so forcefully that King David exclaimed, 'As Jehovah is living, the man doing this deserves to die!' Nathan quickly applied his illustration by telling the king, 'You yourself are the man!' The illustration left no doubt that David was guilty of a serious wrong. He got the point."

I inquired if it is always best to use Bible illustrations. "In a Bible discourse they are preferred," said the chairman, "but

other everyday experiences can be used effectively. For example, in a talk on marriage, especially when given in a seaport city where people are well acquainted with boats, you might compare wedlock to an ocean voyage, as one of our speakers did. A successful ocean crossing depends on selection of the right crew, balancing of the cargo as well as securing it fast and having good navigational equipment. Likewise in marriage, a happy voyage on the sea of matrimony depends on choosing the right mate, guarding that your main cargo is a balanced love that will not shift and, above all, being guided by God's Word the Bible."

The chairman said such an illustration could be woven through the entire talk from introduction to conclusion, or it might be used in one section of the talk, making room for other illustrations elsewhere in the lecture. As an example of another brief but forceful illustration he cited Matthew 23:27, 28, where Jesus likened the hypocritical scribes and Pharisees to whitewashed graves that outwardly appear beautiful, but inside are full of dead men's bones. "Whether you use an illustration throughout the talk or introduce several brief illustrations," observed the chairman, "just be careful to use tasteful ones, illustrations that your audience can best appreciate because of their personal experience, and in moderation. The mind will reject too many illustrations just as the tongue will reject too much salt."

Emphasize the Main Points

His comments were so interesting that I hardly noticed the arrival of the presiding minister, who volunteered an important observation: "One of the things that made the afternoon talk effective was the emphasis the speaker put on the main points. He had the main points well in

mind. When he concluded the lecture you didn't need to reread a lot of notes; you could construct the basic outline of his discourse from memory because the key points stood out. That is part of the art of teaching in a discourse. Keep in mind your five or six main points—the ones that have Roman numerals next to them on the outline. Before you mount the platform go over those main points again and fix them firmly in mind. Determine that you are going to emphasize them in the talk, that any Scriptural explanations and illustrations will merely support the central theme. As you speak, tie everything into those five or six main points. Then sum them up in your conclusion. That is what our speaker did this afternoon and that is one reason why his talk was so effective. When he sat down you could re-create his main points in your mind. That is teaching."

Intermission was over, but I had gained my objective. How to teach in a public discourse was a secret no longer. Whether the talk is long or short, there are three essentials: (1) Explain the scriptures that are read, (2) Use illustrations and especially ones that fit the audience, and (3) Emphasize the main points. Then the discourse will accomplish its intended purpose—to teach!

The lecture I attended that afternoon was one of a continuing series of public meetings held almost every Sunday in the Kingdom Halls of Jehovah's witnesses all over the world. They are called "public meetings" because subjects are discussed particularly with the public in mind, and all persons of good will are welcome. Why not inquire as to the time and place of such meetings in your community? The time you spend there will afford you the most upbuilding and instructive experience of your week.

Philippine Witnesses Manifest God's Spirit

By "Awake!" correspondent in the Philippines

VAST preparation was required for the 1961 New-World Living District Assemblies of Jehovah's Witnesses held in the Philippines. First, six assembly locations were chosen to cover as much territory as possible. Bacolod, Cotabato and Ormoc were selected for the south and south center; Naga City, Cabanatuan and Urdaneta for the north and north center. Then convention departments had to be organized, 1,300 congregations and isolated groups notified, permits and equipment obtained, new literature ordered from the Society in Brooklyn, the program prepared and participants chosen.

The Holy Bible, of course, would provide the "meat" for this spiritual feast. Good, practical counsel was prepared on Christian family life, wholesome conduct between the sexes and field ministry instructions.

In this land of ninety-one officially recognized dialects a big problem was the matter of adequate translation of the talks that would greatly affect the lives and ministry of all present. Months in advance the main discourses were translated into the various dialects and put in manuscript form. A convention speaker would deliver his talk in the principal language of the area, while speakers at his side read the same material from their dialect manuscripts. This provided accuracy that was appreciated by many delegates.

An unusual situation developed in Cabanatuan City. Permission was received to use the stadium stands, but another official refused permission for use of the grounds. Since most officials and the 70,000 inhabitants of Cabanatuan were not hostile to Jehovah's witnesses, it was decided best to keep the assembly there. Accordingly, it was transferred to a one-acre plot of ground offered free by a kindly landowner. Under the astonished eyes of Cabanatuan residents a "city" complete with water, sanitation, lighting, roads and food supplies was created. Said an official in the mayor's office: "Jehovah's witnesses demonstrated more faith than any other religious people I have ever known."

In Cotabato City the principal and teachers of the school on whose grounds the convention was held were so impressed with its

orderliness that they arranged for the students to visit the convention, inspect the various departments and listen to the sessions as part of the school curriculum for one day.

At Urdaneta the governor of a neighboring province happened to be in the city during our assembly. He came to the convention and marveled at the fine organization, particularly the quiet cooperation and unity of purpose that he saw. The governor was so impressed with the layout and auxiliary pavilions that he requested and received a blueprint of the platform and stage. The school authorities also were impressed, so much so that they purchased the pavilions, cafeteria shelter and department booths!

Since large stoves are very difficult to obtain, the Witnesses improvised ovens that proved remarkably efficient. For each a bowl-like hole was dug in the ground about one and one half feet deep and three feet across. Directly in front of it an inclined entrance was made to insert wood. Behind this large hole another one about eight inches in diameter was dug, leading directly into the fire. This was the chimney. A huge cast-iron pot was placed over the fire. The heat concentrated in this round earth oven was intense, since the wind could not blow through to dissipate the fire's strength. This meant fast, thorough cooking. Since less fuel was consumed than would have been required by an open fire, the improvised stoves were also economical. Moreover, the cooks did not suffer from the smothering heat that would have resulted from ordinary stoves. With a battery of eight such earth ovens meals were provided for more than 14,000 delegates to the Urdaneta assembly.

The total attendance at all New-World Living District Assemblies of Jehovah's Witnesses in the Philippines was 25,167. Keen anticipation had blossomed into satisfying realization. The Christian fellowship was sweet and upbuilding, the program stimulating and refreshing. Not only were our brothers in the Philippines strengthened by these assemblies, but many persons of good will saw the true peace and harmony produced by God's spirit upon Christians who live now for God's New World.

GENEVA

—AN INTERNATIONAL CENTER

By "Awake!"
correspondent in Switzerland

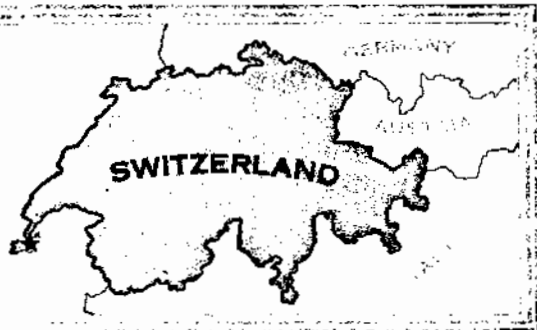
GENEVA is a city in the international limelight. Conferences of world importance often use its facilities, and organizations of international scope carry on their operations from this city that is known as the southwest gateway to Switzerland.

Situated at the western end of the beautiful Lake of Geneva, the city is divided by the Rhône River. To the west the Jura Mountains rise over 5,000 feet, and to the east are the well-known French Alps, with snow-covered Mont Blanc towering 15,771 feet into the sky. Geneva's setting is delightful, but other things contribute much to its fame.

For example, its watches. Are you the owner of a Swiss watch? It may have come from Geneva. While it is true that many of the Swiss watchmaking factories are located in other cities, watchmaking is the major industry of this canton, and Geneva itself is the center for sales, especially with a view to exportation. There are other things manufactured here too, including jewelry, scientific and surgical equipment.

International Organizations

Yet what puts Geneva in the world limelight are its many international institutions. The oldest and probably the best



known is the International Red Cross Organization. It was founded as the result of the initiative of Henri Dunant, a citizen of Geneva who had seen the misery of sick and wounded soldiers on the battlefield of Solferino. At last, in 1864, an international agreement was made, the Geneva Convention, stating that facilities used to treat men who were sick or wounded, whether friend or foe, were to be considered inviolable. Today the central office of the International Red Cross is found in Geneva, and every member nation has its representatives here.

The United Nations Organization too has its European seat in Geneva. In fact, its predecessor, the League of Nations, founded in January of 1920, following World War I, had its permanent headquarters in Geneva. At a beautiful spot outside the city and overlooking the lake, a magnificent palace was built, which, seen from the air, has the form of a square S. With the outbreak of World War II the League of Nations ceased to function and the palace was largely without activity for several years. However, after the peace organization reappeared under its new name, United Nations Organization, the elaborate building came into its own once more, this time as the European seat of the UN. Today it is alive with both employees and visitors, from many lands.

One of the youngest international in-

stitutions in Geneva is the CERN, which is the abbreviation for the French name of the European Council for Nuclear Research. It consists of representatives of most European governments and its object is to promote international nuclear research for peaceful purposes. Buildings have been erected near Geneva that house its complicated and costly scientific equipment.

Religious Center

Religion, too, has an international organization in Geneva. It is the Ecumenical Movement with its World Council of Churches, which includes nearly all the non-Roman Catholic churches of Christendom and is designed to "take counsel and action with respect to church matters" in common. Besides the general secretary in Geneva, this organization has offices in New York and India.

For many centuries the city has been a prominent religious center, and particularly during the Reformation did it come into prominence. Theologian Farel preached here, and in 1536 the city officially accepted the Reformed religion. Soon John Calvin came to live in Geneva and he had great influence on the spiritual, religious and political life of the city. In fact, the city came to be called "Protestant Rome." Until 1798 Catholic services were forbidden in Geneva. The city chose as its motto and inscribed on its emblem the Latin words *Post Tenebras Lux* (After Darkness Light). However, even the leading men of Protestantism did not always act according to the light they thought they possessed, as was evidenced when Calvin had Servetus roasted to death at the stake because he had strongly argued against the trinity doctrine, to which

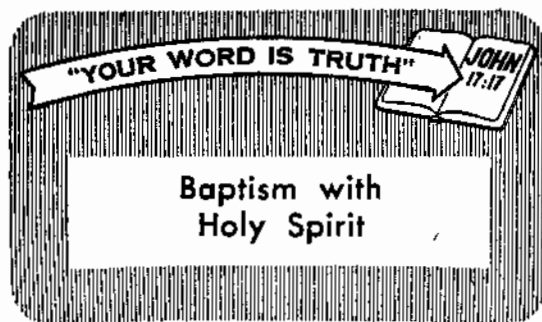
Calvin and other Protestants still clung.

Today there are adherents of many different religions here. While the population of Geneva is predominantly Protestant, the time has long since passed when the exercise of Catholic rites was outlawed. Not only can there be found many Protestant and Catholic churches, but also a large synagogue and a Russian Orthodox church. Even an Islamic mosque is planned for construction. Smaller religious societies also have their places of worship, since there is a constitutional guarantee of freedom of worship for all.

Jehovah's witnesses too are active in Geneva. Two thriving congregations of them are located here, and they spend much time calling on their neighbors with the Kingdom good news. Calling from door to door is really like going from country to country. They may speak to an African at one house, a Soviet citizen at the next, and a dainty Japanese lady in her kimono at the next. To all of them they present the good news of God's kingdom, and among many they find hearing ears, because there are honest persons who can see that it will take more than their international organizations to solve the problems confronting mankind. It calls for the spirit of God operating among men and His kingdom in control.

Indeed, Geneva is an interesting place. Although it is now part of Switzerland, it was at one time French, and it still reflects much of the French influence. Why, the city itself is called "*le petit Paris*" (little Paris). But today it is a city of international interest, even a large proportion of its 168,000 inhabitants coming from abroad. And as a center for world affairs it is often in the news, because Geneva is an international center.





CONCERNING the coming Messiah John the Baptist said: "I baptized you with water, but he will baptize you with holy spirit."—Mark 1:8; Matt. 3:11; Luke 3:16; John 1:33.

What does it mean to be baptized with holy spirit? When and where did it begin, with whom and with what results? What is the purpose of being baptized with holy spirit, and is it essential to salvation?

To appreciate the answers to these questions we must first clearly understand just what the holy spirit is and what it means to be baptized. Contrary to popular belief, the holy spirit is not a personality. It is God's *active force*. Thus we repeatedly read of "Jehovah's spirit" coming upon faithful men of old, enabling them to perform mighty works. The very prophecy, "I shall pour out *some* of my spirit upon every sort of flesh," shows that the holy spirit could not be a person. This is further seen from the fact that John said that the Messiah would "baptize" with holy spirit, even as he baptized with water. The holy spirit must therefore in some way be analogous to water, that is, must be something impersonal.—Judg. 3:10; 14:6; Acts 2:17.

As for the meaning of "baptize," the Greek word so translated means to dip under, to submerge, to immerse, to cover over as with water. So we read that John baptized in the Jordan at Aenon because there was much water there. To be bap-

tized with holy spirit, therefore, means to be immersed, covered with God's active force.—John 3:23.

In speaking of Jesus' *baptizing* with holy spirit John clearly must have referred to something special, for faithful men of old had received holy spirit, it had "enveloped" Gideon and even John was "filled with holy spirit right from his mother's womb," and yet not one of these was said to have been "baptized" with holy spirit. The disciples of Jesus, too, received holy spirit long before they were baptized with it. How do we know? Because by means of it they were able to perform the miracles they did when Jesus sent forth the twelve and then the seventy, and yet Jesus told them, after his resurrection and before his ascension into heaven: "You will be baptized in holy spirit not many days after this."—Judg. 6:34; Luke 1:15; Acts 1:5.

In fact, the first one to be baptized with holy spirit was none other than Jesus, and that by God himself. When and where? When Jesus was thirty years old and came to be baptized in Jordan's waters by John in symbol of his dedication to do God's will. There God baptized Jesus with holy spirit, bringing him forth as a spiritual son. At this time the prophetic words applied: "You are my son; I, today, I have become your father." By this outpouring of his spirit God anointed Jesus, making him the Christ, ordaining and empowering him, even as Peter said: "God anointed him with holy spirit and power, and he went through the land doing good and healing all those oppressed by the Devil."—Ps. 2: 7; Acts 10:38.

Jesus Christ himself first began to baptize with holy spirit at Pentecost, starting with the 120 disciples gathered in Jerusalem awaiting this very thing. These had previously dedicated themselves to do God's will and to follow in Jesus' footsteps, and they had faith in Jesus' words that he

had come to give his life as a ransom. That it might be apparent to all that these were indeed baptized with holy spirit their baptism was accompanied by supernatural phenomena and by their being gifted to speak foreign languages.—Acts 2:1-4.

What was the purpose of these being there baptized with holy spirit? First of all, to bring them forth as spiritual sons, persons with the prospect of heavenly life, even as was true of Jesus. This is what Jesus had in mind when he said to Nicodemus: "Most truly I say to you, Unless anyone is born from water [God's Word, Ephesians 5:26] and spirit [God's holy spirit], he cannot enter into the kingdom of God. . . . You people must be born again." Even as Jesus was "born again" at the Jordan because God had a heavenly destiny for him, so with Jesus' footstep followers; because God has a heavenly destiny for them these also must be "born again," brought forth as spiritual sons. So we further read: "Because he willed it, he brought us forth by the word of truth, for us to be a certain first fruits of his creatures." "Blessed be . . . God . . . , for according to his great mercy he gave us a new birth to a living hope."—John 3: 5-7; Jas. 1:18; 1 Pet. 1:3.

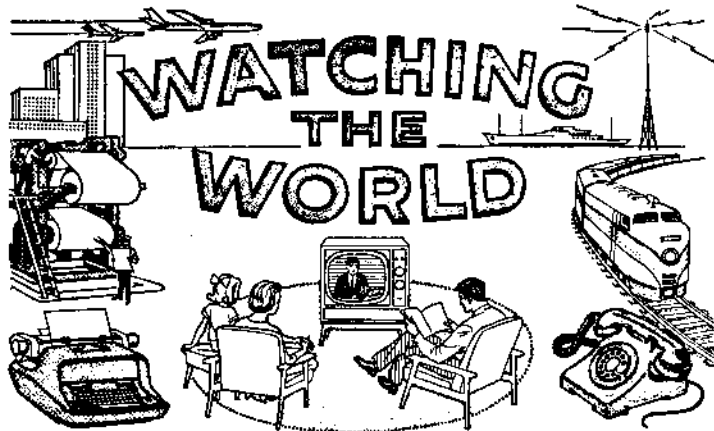
Secondly, by this baptism with holy spirit these footstep followers of Christ are anointed or commissioned, ordained, to be God's ministers and members of the body of Christ. It is to this that the apostles referred when they wrote: "He who guarantees that you and we belong to Christ and he who has anointed us is God." "You have an anointing from the holy one." "The anointing that you received from him remains in you." "For truly by one spirit we were all baptized into one body, . . . and we were all made to drink one spirit." "For all of you who were baptized into Christ have put on Christ."—2 Cor. 1:21; 1 John 2:20, 27; 1 Cor. 12:13; Gal. 3:27.

The supernatural phenomena and miraculous gifts accompanying the baptism with holy spirit were necessary at first to give proof to all of the divine origin of the Christian congregation. But once the Christian congregation reached maturity these supernatural tokens were no longer necessary and so passed away.—1 Cor. 12:27-14:33.

Since there no longer are such supernatural indications, how can one tell and others know whether he has been baptized with holy spirit or not? He can tell by the witness of the spirit: "The spirit itself bears witness with our spirit that we are God's children. If, then, we are children, we are also heirs: heirs indeed of God, but joint heirs with Christ." This being a personal matter, others can only accept the claim of a Christian to have been baptized with holy spirit, providing, of course, that he brings forth fruits consistent with such claim.—Rom. 8:16, 17.

Is baptism with holy spirit essential to salvation? Yes, but only for those whose destiny is the heavenly kingdom. However, as the Scriptures show, others will gain salvation to life on earth, and a great crowd of these "other sheep" are already beginning to manifest themselves.

Though the use of the expression 'baptism with holy spirit' in the Bible is with reference only to those who are heirs of the heavenly kingdom, these "other sheep," as with Gideon, can be "enveloped" with the spirit; they too can be "filled with holy spirit," as was John the Baptist. But that holy spirit does not make them sons of God with a heavenly destiny; it does not anoint them to be members of the body of Christ and heirs with him of the heavenly kingdom. That being so, there will come a time when "baptism" with holy spirit will cease, but God's spirit will continue to operate on his people for the accomplishing of his will throughout all eternity.



Travel to the Moon

◆ A January 15 New York Times editorial reported that estimates given in connection with the United States government's spending on space exploration said that "a round trip for three persons to the moon and back, all expenses paid, may cost as little as \$25 billion by 1969. It may cost as much as \$40 billion." The editorial further observed: "By 1964 the space program may call for about \$7 billion a year, or more than the Federal Government ever spent in any peacetime year prior to 1936. This will come to about \$35 apiece annually. The grand total for the moon excursion would reproduce from 75 to 120 universities about the size of Harvard, with some change left over. It would build several million dwelling units; it would replace hundreds of worn-out school buildings; it would construct hundreds of hospitals; it would pay for research that might wipe out some stubborn diseases, including cancer."

Epidemic in Philippines

◆ On January 24 the Philippine government reported that within the past nine days 301 persons had died in an epidemic of choleraform enteritis, a cholera-like disease. This brought the death toll from

the disease to 1,692 since September.

B-52H Sets Record

◆ On January 11 a United States Air Force B-52H set a nonstop flying record by going halfway around the world without refueling. It traveled from Okinawa to Madrid, Spain, a distance of 12,519 miles, in 21 hours and 52 minutes.

Earthquakes Rock Yugoslavia

◆ On January 7 a series of destructive earthquakes began rocking the Yugoslav coast near Makarska and Split. Up to 70,000 persons were reported to have been driven from their homes and were living in the open, being in fear of when the next quake would strike. Eighty percent of the homes in Makarska were said to have been destroyed, and several persons were reported killed and scores injured.

Unfit-Meat Racket

◆ On January 4 the Royal Canadian Mounted Police arrested twelve persons, including the director of food control and sanitation for the Brant County Health Unit, Ontario, Canada, on the charge of selling meat unfit for human consumption. More arrests were expected, according to the

police. Firms dealing in the by-products of dead cattle were having difficulty purchasing carcasses and this is what prompted the investigation last August. The R.C.M.P. said that meat from dead animals would be sold to packers, who believed they were getting meat of good quality since it was marked with the stamp of approval of the Brant County Health Department. The R.C.M.P. estimated that some 375 to 500 tons of the unfit meat had been served in southern Ontario homes since last August, much of it in the form of rolled roasts, bologna, sausages, stewing meat and hamburger. Police estimated that the proceeds from the racket could have run about \$60,000 a month.

Stocking Shelters

◆ Civil defense plans call for marking and stocking fallout-shelter space with provisions for about 50,000,000 persons in existing buildings throughout the United States. On January 19 the Defense Department announced that stocking of shelters would soon begin in fourteen cities, including Washington, Baltimore, Los Angeles and Indianapolis. Shelters will be stocked with five pounds of survival biscuits for each person and polyethylene bags containing water.

U.S. Accident Toll

◆ The National Safety Council reports that in the United States accidents claim some 90,000 lives and disable another 9,000,000 every year.

Pressure of Exams

◆ "The panic started right after Christmas holidays and has built up so that now we're each seeing about ten students daily ... Of course, there'll be another fifteen or twenty cases we'll get when exams actually start," explained Dr. Graham

Blaine, one of the ten psychiatrists who serve Harvard University's 11,500 students. At the University of Florida an intensive program of psychological testing and counseling of students has proved rewarding. Since the beginning of the program there have been no student suicides on the campus, whereas before there were, on an average, five a year.

Soap-and-Water Treatment

◆ Dermatology professor Dr. Samuel Ayres, Jr., told the American Academy of Dermatology in Chicago that substituting creams and lotions for soap and water often leads to a tremendous increase of a tiny mite, known as *Demodex folliculorum*, which normally lives a sedentary life in small numbers on the face of the human adult. The result is a flushed and pustular or pimple-like condition of the face. Daily washing with soap and water usually will cause this skin condition to disappear.

Public Schools

◆ On January 7 the United States National Education Association estimated the enrollment of students in public schools to be 38,600,000, some 1,100,000 more than a year ago. It was reported that 60,200 more classrooms are needed to relieve overcrowding and another 67,000 are needed to replace those that are unsatisfactory.

Church Failure

◆ At the Saskatchewan Conference of the United Church of Canada in Regina, Saskatchewan, churchman Armand Stade pointed to a chief obstacle to attracting nonchurch members to church. "I have a notion," he said, "that the average churchman of today is a semi-pagan and that, because of this, it is going to be difficult to persuade those out-

side the church that there is any real value in being like those inside the church."

"Moonshiners" Prosper

◆ The results of a study called "Operation Moonshine 1960-61" issued by the Licensed Beverage Industries revealed that during 1960 an estimated 40,000,000 gallons of nontax-paid liquor was produced in the United States. According to Thomas J. Donovan, the Industries' president, this amounted to a loss of some \$575,000,000 to Federal and state governments. It was estimated that one out of every seven gallons of liquor consumed was illegally produced.

Income-Tax Exemptions

◆ The Malayan government has rejected a plea to grant income-tax exemption for all four wives of Moslems. Dato Mohamed Hanifah, who brought up the matter in Parliament, declared: "According to Moslem law, we are allowed four wives. I think that to ask for income-tax exemption is not unreasonable." However, it was argued that if that privilege was granted Moslems then Chinese with many wives would also want to be granted exemption for their extra wives, and the end result would be that many of those in the higher income-tax bracket would not be paying taxes.

Who Has the Teeth?

◆ An advertisement appeared in the "lost" column of a November 1 newspaper: "Will the party who stole the pumpkin from 273 Withrow Ave. please return my wife's false teeth." Robert Green, who had placed the ad, said that to give realism to his Halloween pumpkin he had taken his wife's false teeth and propped them under the pumpkin lid—but then someone stole the pumpkin.

Choosing Psychiatrists

◆ In order to prevent diplomats from revealing secrets to foreign powers Great Britain decreed that all Foreign Office employees should consult only hypnotists and psychiatrists that are politically reliable. If a worker wants a psychiatrist of his own choice, security men will have to check the doctor's background.

Blood-Pudding Poisons

◆ In the Naples, Italy, area some 200 children were hospitalized recently as a result of being poisoned by eating some blood pudding sold by street vendors. The pudding is made of pig's blood, suet and other ingredients.

Artificial Gardens

◆ On a recent cruise of the *Polaris* submarine, the Robert E. Lee, kits were tested that grow vegetables aboard ship. The Electric Boat Division of General Dynamics Corporation developed the kits, which consist of garden boxes having a chemical base in which seeds are planted. Under intense fluorescent lights lettuce can be grown in three weeks and carrots and dwarf peas in four.

Plenty of Horsemeat

◆ Soviet leaders have urged people to eat horsemeat in order to relieve their country's current meat shortage. According to the International Federation of Agriculture Producers, Russia's horsemeat production rose from 26 million pounds in 1950 to a peak of 463 million in 1956, but dipped slightly to 430 million pounds in 1959. This makes Russia the world's biggest horsemeat producer.

Catching a Cold

◆ A study of a thousand office workers, made by Dr. O. M. Lidwell and Prof. R. E. O. Williams of London, revealed

that the chance of people suffering from a cold getting another in the next two months is slight. They found that persons over forty are relatively resistant to colds and that those under thirty are more susceptible. According to *The Lancet*, the researchers found that 10.3 percent of colds led to absence from work, with the average length of absence being 2.6 days. Evidence indicated that only about one cold in ten could be attributed to cross infection in offices.

Lightning Flash

◆ How hot is a lightning flash? According to two Russian scientists that claimed to have measured it for the first time, it is 20,000 degrees Centigrade. It is reported to produce a shock wave with a pressure of

1,000 pounds per square inch, or enough to crack a nine-inch brick wall at a distance of fifteen feet.

Overcoming Poverty

◆ A Roman Catholic religious order, the Franciscans, are sworn to poverty and are prohibited from carrying money. However, Canadian members get around this prohibition by using credit cards.

Cost for Repairs

◆ Democratic senator from Wisconsin William Proxmire was reported to have criticized the extravagance in remodeling the home of the United States' number one military officer. "The Defense Department," he said, "has just spent \$150,000 to remodel the home of the Chairman of the Joint

Chiefs of Staff. This fantastic expenditure is not to build a new house, but just to remodel one for a general and his family. Three new \$50,000 mansions could be built for that price."

How People Spend Their Time

◆ According to an analysis appearing in the November *Ladies' Home Journal*, "statistics show the average person of 70 has spent: 3 years in education; 8 years in amusement; 6 years in eating; 11 years in working; 24 years in sleeping; 5½ years in washing and dressing; 6 years in walking; 3 years in conversation; 3 years in reading, and 6 months in worshipping God!" Do you spend your time more wisely than the average person?



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