

Can your family be truly happy today?



Many people believe that "happiness is where you find it." That may be true to a certain degree and certainly we can lighten our load of cares by an optimistic frame of mind. But there are certain ingredients that are indispensable to true happiness. And many disappointed families search for them in vain.

What has been your experience? Haven't you faced tensions and strains on the family ties as a result of the world's changing moral standards and the increasingly popular conception that God is not necessary to modern living? The Bible may be viewed as "old-fashioned" by some people, but it is still the most practical guide to a sane and happy family. Learn how it can fill your every need.

Read

Life Everlasting—in Freedom of the Sons of God

Sent postpaid, 50c.

WATCHTOWER

117 ADAMS ST.

BROOKLYN, N.Y. 11201

I am enclosing 50c. Please send me the 416-page, hardbound book *Life Everlasting—in Freedom of the Sons of God*.

Name

Street and Number
or Route and Box

City

State Zone or Code

In: AUSTRALIA address 11 Beresford Rd., Strathfield, N.S.W. ENGLAND: The Ridgeway, London N.W. 7.
CANADA: 150 Bridgeland Ave., Toronto 19, Ont. SO. AFRICA: Private Bag 2, P.O. Elandsfontein, Transvaal.

Awake!

Why Did God Create Man?

PAGE 5

Expo 67—The World in a Thousand Acres

PAGE 8

**A New Day Dawns in the Land of the
Ancient Incas**

PAGE 19

**Bolivia—Where Divisive Barriers Are
Being Overcome**

PAGE 22

MARCH 22, 1967

THE REASON FOR THIS MAGAZINE

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

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

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

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

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

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

Average printing each issue: 4,475,000

Five cents a copy

Offices

America, U.S., 117 Adams Street, Brooklyn, N.Y. 11201 \$1
Australia, 11 Beresford Rd., Strathfield, N.S.W. \$1
Canada, 150 Bridgeland Ave., Toronto 19, Ont. \$1

England, Watch Tower House,
The Ridgeway, London N.W. 7 7/6
New Zealand, 621 New North Rd., Auckland S.W. 1 7/-
South Africa, Private Bag 2, P.O. Elandsfontein, Tl. 70c

(Monthly editions cost half the above rates.)

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

Yearly subscription rates for semimonthly editions

Now published in 26 languages

Semimonthly—Afrikaans, Cebuano, Danish, Dutch, English, Finnish, French, German, Greek, Iloko, Italian, Japanese, Korean, Norwegian, Portuguese, Spanish, Swedish, Tagalog, Zulu.

Monthly—Chinese, Cinyanja, Hiligaynon, Malayalam, Polish, Tamil, Ukrainian.

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

Second-class postage paid at Brooklyn, N.Y.
Printed in U.S.A.

The Bible translation regularly used in "Awake!" is the New World Translation of the Holy Scriptures, 1961 edition. When other translations are used, this is clearly marked.

CONTENTS

Worried About What the Neighbors Think?	3	A New Day Dawns in the Land of the Ancient Incas	19
Why Did God Create Man?	5	Bolivia—Where Divisive Barriers Are Being Overcome	22
Expo 67—The World in a Thousand Acres	8	Chile—Land of Many Latitudes	25
Which Is the Largest?	12	"Your Word Is Truth" Why Was the Fruit Forbidden?	28
Colombia—A Fertile Land	13	Watching the World	30
Ecuador Welcomes News of a Brighter Future	16		

Awake!

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

—Romans 13:11

Volume XLVIII

Brooklyn, N.Y., March 22, 1967

Number 6



Worried About What the Neighbors Think?



THERE are people who spend a good part of their lives worrying about what the neighbors think of them. Their concern on this point dominates all their actions in and around the home. You might say they almost become enslaved to their neighbors, for every major consideration takes into account the question of how to hold on to the respect and approval of the people next door. On the other hand, there are those who go to the other extreme, for they care nothing at all about what their neighbors think. Now, what is the balanced view to take toward one's neighbor?

All things considered, neighbors are good to have. So often it turns out that we need them. In emergencies they are often the first to respond. A bond of mutual protection can build up. You look after their interests when they are away, and they do the same for you. When you leave on an extended trip, it is good to know that someone will keep an eye on things for you. How pleasant, too, to exchange a few words with them morning or evening and, on the basis of what you

learn about them, practice empathy in your dealings with them!

However, worrying about what the neighbors think is quite a different matter. It is amazing what such worry can make one do. There is the woman, for example, who insists that her family keep their conversations to a whisper for fear the noise will bother the neighbor. If they do raise their voices, she begins closing all the windows.

In other households where worry about neighbors is evident, the front lawn and the back garden become merely ornamental but useless places. Why? Because to spend time in either would put one under the critical eyes of the neighbors.

This preoccupation with what the neighbors think may even drive one into a materialistic way of life. Great numbers of people strive to put on as good a front as the neighbor, having just as good a car, just as big a TV aerial, and so on. Advertising capitalizes on this inclination, stimulating one's desire for articles that are really "status symbols." Many a householder has become engulfed in debt due to

efforts to keep up with the Joneses. How frustrating it can be to be caught in this very common snare!

But what about your neighbor? Who is he? For the most part he is simply another person very much like yourself. Financially, he may not be any better off than you yourself. If he does possess a lot of material things, much more than you do, don't forget that a large percentage of the population is struggling to keep above water, so to speak, as they pay and pay and pay for the things they purchased on credit. If you were to have a talk with him you would doubtless find that he respects you if you are one who has not been drawn into the scramble for status symbols.

There are times, however, when we should care about what the neighbors think. Christians are not extremists. They cannot be oblivious to others. They cannot be like the man depicted on the front cover of a popular magazine. From the one house that showed every sign of neglect came this man, all smiles, heading for his economy car with his golf clubs. It is true he looked carefree, but it is also true that he was demonstrating indifference to responsibility.

However, an exaggerated concern over the folks next door can produce bad results. This may be the real reason why some people refuse to invite to their home friends who are poor, or of some other nationality, race or religion. This may account for the fear of some to display a Bible in their home. Young people, particularly, fear religious discussion or open identification with the Bible for fear of being dubbed "old-fashioned" by their neighbors.

If you are doing what is right, then there is no reason to worry over what the neighbors think. In fact, if they are upright people, your good example will move them to speak well of you. How many people wish today they had the courage of their convictions, courage to refer to the Bible and support it, courage to study it with family and friends, courage to invite all their friends to their home, irrespective of race or social standing! And decent people admire such courage and will admire you when you display it in their neighborhood.

When a young mother was asked whether she worried about what her neighbors thought of her having a group Bible study in her home, she replied: "I want them to know that I have a Bible study group here, that we are Jehovah's witnesses. They may not care for what we believe, but knowing that we study the Bible gives them a greater sense of security. They know we're not going to do anything to harm them. Also, their knowing is a greater safeguard for me, for it forces me to live up to my Christian convictions." Such a stand cannot but be admired by honest persons.

But how can one break free from neighbor fear and gain this courage? The only way is by developing first a proper love for God and a desire to do his will. This can be done through study of the Bible and by gaining a deep appreciation of its fine principles. God's Word is the truth, and it is this truth that sets men free from bondage to improper fears. (John 8:32) Once we have gained the fear to displease God in any way, we are then in position to love our neighbor in a proper way. Then we shall certainly want to do to our neighbor what we would like him to do to us.



WHY

DID God Create Man?

Was it only to live a short
time on earth and then to die?
What does the Bible show?



WHEN you look around at the misery and poverty so prevalent, it is understandable that you might wonder: What was God's purpose in creating man? Was it only to live out a life-span of some seventy or eighty years on earth, and then cease to exist? Is there any hope for man beyond the few short years that he now lives? It is only natural that you should desire authoritative answers to such vital questions.

Man's own organism testifies that he was created by God for the purpose of living on earth, not in heaven or on any other of the planets in the solar system. In every way the earth is perfectly suited for man, and man for the earth. Note how God's instructions to the newly created human pair emphasize where their proper place would be: "God blessed them and God said to them: 'Be fruitful and become many and fill the earth and subdue it, and have in subjection the fish of the sea and the flying creatures of the heavens and every living creature that is moving upon the earth.'"—Gen. 1:28.

But how long did God purpose that man should live upon earth? Was the earth simply to be a temporary abiding place to prepare persons for heavenly life as spirit creatures?

Death—A Blessing or a Curse?

The lot of the first man is very apparent—he died. And it is equally obvious that all his descendants down to this day continue to be subject to death. The Bible explains the reason for this unfortunate circumstance. It shows that, after creating man, God gave him certain instructions, one of which carried with it a sanction for disobedience: "You will positively die." (Gen. 2:17) The first man failed to listen to God, disobeyed him, and suffered the death penalty. And the liabilities of sin and death have been inherited by the entire human race that sprang from him.—Rom. 5:12.

But if the first man Adam had not disobeyed, would he have died? Could he and his offspring have lived on indefinitely here on earth if he had remained obedient? Did God purpose for man to break His law and experience physical death?

Since death was the penalty for disobedience, it logically follows that obedience would have been rewarded with continued life for the first human pair. They would have been able to carry out God's instructions to be fruitful, to produce righteous, sin-free children, and to subdue the whole earth, cultivating it to the same paradise state as the beautiful garden of

Eden in which they had been placed by God. What a pleasant home the earth could have been under such conditions! God certainly did not foreordain that man disobey Him and bring upon himself and all his yet unborn children the death penalty.

Some persons, however, will disagree. They argue that the earth is only a testing ground, a springboard, as it were, to heavenly life. Man's physical death, they say, was to open the way for him to leave earth and enter heaven. But if this were true, would it not mean that sin and death were blessings to man? Could we not, then, rejoice that the first human pair rebelled against God and brought upon themselves the death penalty? Yet, rather than describing death as a blessing, the Bible identifies it as a curse, an enemy, and says: "As the last enemy, death is to be brought to nothing."—1 Cor. 15:26.

How Was Man Made?

To determine God's purpose in creating man, it is important to know just how God made him. How did death affect the first man Adam? Did he lose by it, or did he profit by it? Did God create him in such a way that he could die physically, yet, at the same time, live on in a spiritual realm? Was Adam a single individual, or two persons in one? Some persons will argue that God made man in two parts—body and soul—and that the soul can exist separate and distinct from the body. Adam's body died, they say, but his soul was made immortal by God, and so survived the death of his body. Is this true? Is it what the Bible teaches? Let us see.

If Adam was composed of two separate parts, body and soul, what part was responsible for his actions or conduct? What part was it that disobeyed God's command—his body or his soul? If it was his soul,

why did his physical organism experience punishment, as God said: "In the sweat of your face you will eat bread until you return to the ground, for out of it you were taken. For dust you are and to dust you will return"? On the other hand, if it was his body that sinned, why is it claimed that the soul must be saved?—Gen. 3:19.

God announced in advance the penalty if Adam should disobey: "You will positively die." (Gen. 2:17) When Adam sinned, the penalty eventually was enforced. He died. From the dust he was taken, and to the dust he returned. Jehovah God did not make Adam in two distinct parts, so that one part would die and the other could separate and live on eternally in another world. Adam, the soul, sinned; and Adam, the soul, died. The Bible explains: "The soul that is sinning—it itself will die."—Ezek. 18:4.

To understand this better, consider how God made man. It is explained in the Bible at Genesis 2:7, where it says: "God proceeded to form the man out of dust from the ground." Note that God created the human organism from the elements of the earth; but this beautifully shaped human form was not a living person, it was not a living soul. The soul was made when, as the Bible goes on to say, God proceeded "to blow into his nostrils the breath of life, and *the man came to be a living soul.*"

Clearly, then, man himself is a soul; he does not possess a soul that can leave his physical organism to enjoy a separate existence. Man is mortal, being subject to death because of sin. As the Bible pointedly says: "The living [sinners] are conscious that they will die; but as for the dead, they are conscious of nothing at all." (Eccl. 9:5) Adam is in that state. He is not in heaven or suffering in some subterranean hellfire, for he is dead, conscious of nothing at all. The same can be said

of the billions of unconscious dead who inherited sin and death from Adam.

Does that mean, then, that all these dead are without hope? Do humans merely procreate, die, and forever cease to exist? What about God's original purpose in connection with the earth, when he told the first human pair to "be fruitful and become many and fill the earth and subdue it"? Will righteous, sin-free persons ever enjoy life in a restored earthly paradise?

God's Purpose to Be Fulfilled

Happily, God has lovingly made provision to recover mankind from the deteriorating effects of sin, and to restore what Adam lost for himself and all his offspring. Note how the Bible describes His ransom provision: "God sent forth his

only-begotten Son into the world that we might gain life through him." "By means of him we have the release by ransom through the blood of that one, yes, the forgiveness of our trespasses." "Christ Jesus . . . gave himself a corresponding ransom for all."—1 John 4:9; Eph. 1:7; 1 Tim. 2:5, 6.

Now think about it: If Christ was sent to restore what was lost by Adam's disobedience, what will be restored? Did Adam lose a heavenly home, or the right to life everlasting in an earthly paradise? Why, he lost perfect life in an earthly home! And that is what will be recovered for obedient humankind.

The kingdom for which we pray is the agency that God will use to accomplish his purpose to establish righteous conditions upon earth. (Matt. 6:9, 10) That kingdom is a superhuman government in the hands of the resurrected Jesus Christ, the one who had been born of a Jewish virgin but with God as his Father. Note

the Bible prophecy regarding this: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end." (Isa. 9:6, 7, *Authorized Version*) It is this government of God that will soon crush and put an end to all earthly governments in order to usher in righteous conditions on earth.—Dan. 2:44.

Associated with Jesus Christ in this heavenly government will be others who are selected from among mankind to rule in heaven. As was Jesus, they, too, are taken into a special covenant for the Kingdom. (Luke 22: 28, 29) The apostle

Paul had this heavenly hope, and, in writing to a fellow Christian with the same hope, he said: "Faithful is the saying: Certainly if we died together, we shall also live together; if we go on enduring, we shall also rule together as kings." (2 Tim. 2:11, 12) However, only a few from among mankind, just 144,000 in all, are taken from earth to reign as kings with Christ.—Rev. 14:1, 3; 20:6.

The rest of mankind, including the millions of dead who will be brought forth from their graves, will be given full opportunity under righteous conditions to prove their worthiness to enjoy everlasting life in a paradise restored earth wide. Since the rebellion of the first man, God has lovingly made necessary provisions for carrying out his purposes respecting mankind. He originally created man to live forever in happiness on earth, and that purpose is certain to be realized!—John 5:28, 29; 2 Pet. 3:13; Rev. 21:3, 4.

COMING IN THE NEXT ISSUE

- Worship of Dead Ancestors or Love for Living Parents?
- When They Get the Keys to a Car.
- High Blood Pressure.
- Further Reports from South America.

Expo 67

—THE WORLD IN A THOUSAND ACRES

FROM April 28 to October 27, 1967, the largest Universal and International Exhibition ever staged will be held at Montreal, Canada. Although its proper name is the 1967 World Exhibition, it is already best known by its brief form, "Expo 67."

But, you ask, did not the New York World's Fair in 1964 rank as the largest ever held? In attendance and expenditures, yes. But only some forty nations took part. Already more than seventy nations are due to participate in Expo 67, and there is the possibility that there may be as many as eighty by opening day. This exposition will occupy a thousand acres, compared to New York's 646 acres, and will be about twice the area covered by the Brussels World Exhibition of 1958. It has been estimated that ten million visitors from all parts of the world will pour into this location on two islands and a narrow neck of land in the St. Lawrence River to see, at least representatively, the world in a thousand acres. While the attendance is not expected to reach that of New York's Fair, it can still be said that Expo 67 will be the largest World Exhibition because New York's did not qualify as a world *exhibition*. Why?

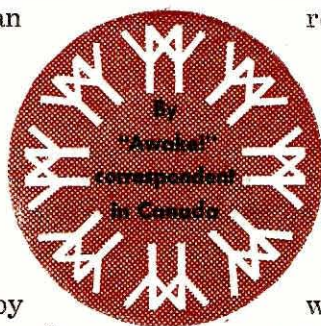
Distinction Between Fairs

and Exhibitions

The first world exhibition was held in London, England, in 1851. It was such an

outstanding success that many attempts to match it followed on every continent but Asia. The frequency of these made it difficult for the nations to participate with a continuing quality of exhibits. Something had to be done to control matters. Thirty-one nations sent delegations to Paris on November 22, 1928, to try to regulate the frequency of these events and to set standards on the type and nature of them. To govern matters, the Bureau of International Exhibitions was established. Rules were set up for conducting world expositions. It was determined, for example, that international exhibitions of the first category may take place only at six-year intervals in the same zone. (The world was divided into three zones: Europe, Pan America and the rest of the world.) No country would be allowed to put on a first-category exhibition more than once in a fifteen-year period. The Bureau defined a first-category exhibition as one in which the nations taking part are obliged to construct their own national pavilions.

It is explained by the Bureau that world fairs are primarily to stimulate commerce, with little emphasis on the educational aspect. World exhibitions, on the other hand, are not conceived to find buyers immediately, though there may be some commercial benefits, but, rather, are to show the value and usefulness of each nation's products and goods in an area where there



can be general comparison. This makes it an occasion for making a historical record of information about neighboring lands and peoples and their achievements in one time period.

Why International Exhibitions?

In November 1962 Canada was designated by the Bureau of International Exhibitions to be the country to hold the 1967 World Exhibition. An Act of Parliament the following month created the Corporation for the 1967 World Exhibition. Montreal, the largest city in Canada, and the seventh-ranking on the continent, was selected as the most suitable city. Perhaps, surprising to many, it is also the world's second-largest French-speaking city. Canada plans to spend \$21 million on its own national pavilion and exhibits as the host country. Total expenditures by all participating nations are expected to be over \$330 million. Why such a tremendous outlay of funds? What beneficial purpose will it serve? Why do countries and cities vie for the opportunity to hold such events?

According to information distributed by Expo 67, the exhibition affords the occasion for the various countries participating to demonstrate their individual cultures and traditions in comparison with others and also explain their hopes for the future. This is highlighted in the Expo theme: Man and His World. It is developed in the subthemes that exhibits will attempt to amplify, such as: Man the Creator, Man the Explorer, Man the Producer, Man in the Community and Man the Provider. The Expo symbol represents these ideas and seems to express hopes for unity of mankind. It employs a stylized figure of a man with arms stretched upward in a gesture of worship, sets this figure in pairs to represent unity, then makes a complete circle with eight pairs to indi-

cate man around the earth—Man and His World.

For Canada, Expo 67 offers a unique opportunity to capture the attention of the larger nations of the world, as well as to show her people that she has grown up. Also, as Montreal's mayor, Jean Drapeau, puts it, "Its people, like other peoples represented, will wish to make themselves better known, understood and loved." Therefore, some of her displays will endeavor to show the way Canadians have tried to contribute to the advancement of international understanding and goodwill.

All this comes in the year of the Centennial of Canada's Confederation, and Expo 67 will be the highlight of many expressions of this year-long celebration. It is also the anniversary of the founding of Montreal 325 years ago.

Other Reasons

However, there is no denying the commercial advantages of this exposition. While it is true that the \$247 million estimated revenue will not altogether offset the \$330 million expenditures, it is felt not only that this will be a sound investment, but that indirect revenues will make up the difference. Think of the amount of business it will bring to Canada in the form of monies spent for food, lodging and transportation alone! The Brussels Exhibition of 1958 had a decidedly good effect on the economy of that country. From Expo 67, it has been said, the "estimated turnover in terms of business generated in Canada may come close to two billion dollars."

One of the evidences of the appreciation of the commercial value of Expo is the formation of the Business Development Bureau by the Expo Corporation. An International Trade Centre, sponsored by the chartered banks of Canada, will provide quarters for the Bureau and a fully

equipped meeting place for Canadian and foreign businessmen.

Then there are the advantages to the city and the nation that will be enjoyed for some time to come. A greatly stepped-up road-building program has brought new four-lane highways to both Canada and nearby New York State. Expo 67 will be a big boost to the tourist trade. Priceless publicity will result when news reports go to places all over the world to tell about Expo 67. A new subway system for Montreal, costing over \$213 million, was opened October 14, 1966, and there is the view that its completion was pushed to have it ready in good time for Expo.

Education and Entertainment

What will one see and do at Expo? Let us look around. Montreal's Metro, its subway, will bring us to what was previously called Mackay Pier, a breakwater in Montreal's harbor. This has been extended and built up with four million tons of new land. Here we find the entrance to Expo 67. Off to the right we see Expo Stadium, seating 25,000, which will be the site of a number of international sporting events. As we enter the Expo grounds, the first large structure we see is the Administration and News Pavilion. Next, to the north, is the Art Gallery, housing 160 works of art intended to emphasize the theme, Man and His World. It is in this same area that we find the International Trade Centre mentioned earlier.

At the entrance we can board Expo Express, an electric train on an elevated roadbed, to ride free of charge to the next location we will visit. The Express reaches the four main areas of the exhibition. A secondary means of transportation around the various sites, a minirail system, will branch out from the Express.

As we head out toward the end of the peninsula, and just before we turn to cross

the St. Lawrence River, a striking sight meets the eye. This is Habitat 67. At first glance one thinks he may be looking at irregularly faced cliff dwellings or large crates or boxes carelessly stacked atop one another, but as he looks more closely he is impressed with the fact that he is viewing the city dwelling of the future. With space running out in city after city and with man still having the natural desire to stay close to physical creation, Habitat 67 has been designed to satisfy his needs. The complex is made up of 158 houses of the one- to four-bedroom types, built up to eleven stories. One begins to appreciate that the uneven façade and the staggering of the position of the houses is to allow for each to have plenty of fresh air and sunlight. A relief from flat frontage of which the eye has seen so much, this arrangement is also relaxing, giving a three-dimensional effect. Interestingly, the roof of the house below will make the garden space for the one above. Each unit is made of prefabricated, reinforced concrete, completely equipped, then set in place by a giant crane. A bold concept in city dwelling, it is giving an opportunity to see what can be done with new building techniques.

Now out over the river we go, onto the new Concordia Bridge, spanning the St. Lawrence to Ile Ste-Hélène. The Express stops on a point of land that was recently added to the original island so that the park there would not be ruined. Land was also added by man at the other end to make another area of Expo. To our right, as we get off Expo Express, is the Place des Nations, a 10,000-seat amphitheater in which the many participating nations will stage observances of their national days. On this end of the island will be the crystallike pavilion of Austria, those of Japan, Belgium, Switzerland, Nationalist China and one for the Scandinavian coun-

tries, most constructed in traditional styles. The largest pavilion at this site will be the 187-foot-high geodesic dome of the United States. Made of plastic and glass sheets over a metal frame, it gives the appearance of a giant bubble. Exhibit platforms inside at different levels will present American achievements in the arts and sciences.

Taking Expo Express again, we can cross Le Moyne Channel to Ile Notre-Dame. This is entirely a man-made island of canals and water basins built for Expo 67. It, and the extensions to Mackay Pier and Ile Ste-Hélène, required twenty-five million tons of fill. One side of it is the dike that forms part of the St. Lawrence Seaway. On the canals and lakes will be dhows, gondolas, junks and other watercraft in which the visitor may enjoy a ride. The large basin of water that catches the eye ahead is Regatta Lake, to be the site of numerous aquatic events and contests. It is on this island that we see the towerlike pavilion of Great Britain, rising 200 feet, higher than any other building on these islands. Nearby are those of France and West Germany; and Africa Place—a complex for several African states.

Directly ahead looms the largest of all the pavilions, Canada's \$21 million showpiece, with its dominant edifice, *Katimavik* (Eskimo for "meeting place"), a pyramid turned upside down on its point! Surrounding *Katimavik* will be the smaller pavilions of the provinces of Canada, the entire grouping covering eleven acres. In all of these, Canada will be trying to show what a people of varying ethnic backgrounds can accomplish in one nation in meeting the challenges of climate and vast distances.

The \$15 million Russian Pavilion is also on this island, right there directly across the Le Moyne Channel from where we

saw the United States Pavilion. With emphasis on its industrial and space accomplishments, the 449-foot-long pavilion has as its theme "In the name of man, for the good of man."

Now back to Expo Express for the last leg of the tour. After being inside many buildings and taking in so much knowledge we will welcome this part of Expo! It is the area set aside for entertainment. It will also be the basis for a permanent recreational spot, incorporating some of the best ideas of such famous places as Disneyland and Tivoli Gardens. An international plaza will be set up here so that visitors can shop for the unusual wares and try out the exotic foods of many nations. For more direct entertainment there will be the World Festival, called "the most ambitious and varied entertainment program ever brought to North America." Leading opera, ballet and theater companies, famous orchestras and groups will perform. Besides this there will be much free entertainment, such as touring groups that will perform for those waiting to get into pavilions. Or, if you just want to relax and watch the children play, this area offers that at Children's World, especially designed for ages four to ten, with places for parents to sit. You might also enjoy a casual stroll among the trees and rocks of Ile Ste-Hélène, where there will be an outdoor exhibit of fifty major works of international contemporary sculpture. Truly, every effort is being made to portray man's accomplishments.

Will It Achieve Its Goal?

Well, there it is—the world in a thousand acres! What did you see? The overall picture is one of tremendous human accomplishment in many fields. Of course, there is understandable pride in accomplishment, and this is not bad if the bene-

fit thereof can be unselfishly shared for the common good. But if it is used as propaganda to boast the superiority of one nation over another nation and people, this is not good. That there will be some display of national pride is to be expected. The national days celebrated in the Place des Nations will emphasize this. The exhibits of scientific and technological advances are usually accompanied with praising the nation that attained them, and its ideologies. One even senses an atheistic note in the Russian Pavilion's slogan, "In the name of man, for the good of man." But it could turn out to be an opportunity for the nations to see that man wants to know how others live and do things, that he is really interested in his neighbor. With an unprejudiced eye he could see that the mere fact that his neighbor has a different way of doing things, different customs, does not make his neighbor inferior or his neighbor's methods wrong. He could see in this practicality and beauty, and evidence of the Creator's purpose to have in humankind abundance with variety, as in all his other handiwork. If there were true love for one's neighbor, this would be possible.

But will a splashy display of material advancements, along with some knowledge of them shared, really make for that love and understanding? Do not these basic desires actually involve the spiritual side of man, and does this not show that man must go deeper to have these things? True, there will be a pavilion sponsored by seven major Christian denominations at the exhibition, but does the history

of Christendom's religions assure understanding, peace and goodwill for the future?

The answer to it all lies in the fact that nations and peoples want to be loved, as the mayor of Montreal indicated in his statement about Canadians. How the peoples around the earth want to be loved! Even the small nations grasping for recognition, like a small child trying to get attention, are really desperately seeking to be loved, not taken advantage of by others. How reasonable the Christian command to 'love your neighbor as yourself'! (Luke 10:27) Hence, to be loved, one must first take positive steps to love others, as Christ taught. (Matt. 7:12) Events like Expo 67 could be wonderful occasions for man to get to know more about 'man and his world.' But he will never learn this to his lasting benefit until he shifts the emphasis to learning about the *Source* of 'man and his world,' as well as the Source of love.

Nevertheless, Expo 67 will without doubt be educational and, in some measure, beneficial. At least, the individual who visits can learn much about others of the human family that can be used for good. Advancing knowledge in any field will not hurt mankind. It can wipe away groundless fears, superstitions and prejudices. In the case of many who have always wished they could travel around the world and visit the many different kinds of people and observe their customs and manner of life, Expo 67 will offer an opportunity to do that at one site—the world in a thousand acres!

WHICH IS THE LARGEST?

Each year all the giant blast furnaces of the world are said to produce a half billion tons of steel. Dwarfing this production is the work of tiny units of life—cells of green plants. In the same period of time, they will take 100 billion tons of carbon and transform it into life-sustaining fats, sugar, starches and proteins. During this process, these small cells release oxygen, supplying us with fresh air to breathe.

B ORDERING on the Republic of Panama, with 710 miles of coast on the Caribbean Sea and 580 miles on the Pacific, Colombia was the first South American

country encountered on our tour of the "God's Sons of Liberty" International Assemblies. On our way to the industrial port city of Barranquilla, where the branch office of the Watch Tower Society is located and which city was chosen to be the site for an international assembly of Jehovah's witnesses from December 28, 1966, to January 1, 1967, we looked down from the airplane on a green land. Bananas and many tropical foods grow well near the coast of Colombia. If we had the time to visit all parts of Colombia, we would have found a variety of climates, and crops such as coffee, rice, tobacco, cotton, cocoa, sugar and wheat. There are also vast forests in this very fruitful country.

How did it come about that a very Catholic-dominated country like Colombia could be a host to an international assembly of Jehovah's witnesses? To be sure, it was to be a new experience for Jehovah's witnesses in Colombia. The first witness of Jehovah began preaching the good news up in the mountains of Colombia in 1922. He became a Witness because he got ahold of one *Watchtower* magazine in 1920. Two years later he was joined by another Witness, and for nearly twenty years these two men were the only witnesses of Jehovah in Colombia. Some seeds of Kingdom truth were scattered by these two Witnesses and a few others, but it was not until Watch Tower missionaries were sent to Colombia in 1946 that the real harvest work began. Colombia is proving itself to be a very fruitful land in the production of praisers of the Almighty God. In a period of about twenty years the number of Kingdom witnesses has increased to the current peak of 4,250, who were in the land to welcome the conventioners.

A great deal of preparatory work had to be done in connection with this five-day event that would bring together some 200 foreign delegates as well as Witnesses and interested persons from 134 congregations and groups



Colombia

A Fertile Land



Regular readers of *Awake!* magazine enjoyed the issue of March 8, 1967, with its eyewitness accounts by delegates to the "God's Sons of Liberty" International Assemblies of things they saw and heard in eight lands, from Mexico through to Panama. In the present issue the story of the assembly tour takes you into five lands on the west side of South America, commencing with Colombia.

throughout Colombia. For over a year negotiations with city officials over the renting of the Coliseo Cubierto (Covered Coliseum) had been under way. Then success at last as the contract was signed. The search for room accommodations began early and also took much time. Most homes in this and other Colombian cities were already filled to capacity. In fact, one private house approached by a Witness

proved to have at least twenty families crowded into its limited space.

The families and friends of Jehovah's witnesses throughout Barranquilla cooperated generously, often doubling up with one another in order to provide rooms and homes for the eagerly awaited delegates. School officials gladly offered empty classrooms free of charge. In one instance a school was made available so that it might serve as dormitory for some 200 male conventioners.

The long-anticipated opening day was nearing. By plane, train and chartered bus, travelers converged on the assembly city. Since roads are often mountainous and unpaved, it meant many patient hours in coming. Jeeps and trucks can hold quite a few passengers, and in they came by the dozens. One canoe load of thirty-six conventioners had the misfortune of losing most of their possessions in a stream when their powered canoe overturned. Yet they came on regardless—why, they could not miss Colombia's biggest assembly!

What would be the effect on this assembly city, where Roman Catholicism has been dominant for so long? No public advertising was attempted and newspapers said little. Would opposition arise as in previous times and attempt to interfere with our program? Perhaps a look into the background of this country will help the reader to appreciate the impact of this "God's Sons of Liberty" Assembly in this land.

The Chibcha Indians once freely roamed this land. But then the Spaniards came with voracious appetites for gold and a determination to exploit the natives in the name of religion and commercial business. Following fast upon the heels of the footloose conquistadores came waves of Spanish civilians intent upon carving a new home and a new life out of these fabulous territories of the viceroyalty of Granada, as Colombia was once known. Then, in the nineteenth century, the echoes of the French Revolution of the previous century sounded across the Americas and revolutionary governments were swept into power.

Whether subject to Spanish monarchy or native republic, the population has always been under the powerful influence of Rome. In fact, even as recently as 1962, by special agreement with the Vatican, the Colombian government granted to the Roman Catholic Church the exclusive right to educate the young. Surely this privilege was not awarded on the basis of merit, for after 450 years of opportunity the Catholic church cannot deny that there is still a great degree of illiteracy in the country, perhaps 30 to 50 percent.

In Colombia today there are powerful currents within and without the church that challenge the medieval tempo of its activities and policies. A large segment of the younger priesthood are at odds with the arch-conservative administration of the Colombian Catholic hierarchy. They want more freedom of intellect and of action, more in line with the spirit of ecumenism of the Vatican II Council. They complain that they have not been able to obtain copies of the full text of the Council's resolutions. They feel that the higher clergy are dragging their feet in the matter of implementing those resolutions. Some of these younger clerics are even in-

clined to favor the cause of the rebel guerrillas still active in remote areas of Colombia.

Another challenge to church authority is the sudden spread of birth control education in this land, the enthusiasm for it evinced by thousands of poverty-stricken mothers who see no future for the large families favored by the church. A growing number of mothers are seeking to avoid pregnancy simply because it has become impossible for them to support large families and keep up with what is expected of them in the way of church dues.

Need of Bible Education

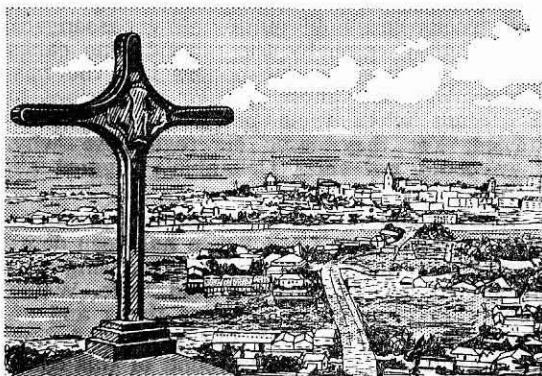
Though not appreciated by many, the great need of the people of Colombia, the immediate need, is Bible education. Knowledge of the Bible would bring them hope for a happy future. It would inculcate good principles and combat the increasing trend toward more and more dishonesty and immorality found all over the world nowadays. Not a religion of ritual do the people need, but a practical religion that will promote among its disciples the qualities of love, peaceableness and generosity that are so sadly lacking in the modern scene.

In their ministry from house to house Jehovah's witnesses advocate just such a program of Bible education. And in furtherance of such a beneficial service among the people this "God's Sons of Liberty" Assembly had been called. How many Colombians would respond? Would many manifest appreciation for Bible truth and its relation to the problems of today? The developments of our assembly would furnish the answer.

At the Coliseum the program highlighted Bible dramas enacted by Witnesses dressed in brilliantly colored costumes. The fine principles of honesty, truthfulness and courage to stand up for the truth were most effectively portrayed. Of special interest were the scenes graphically warning against immorality and bad associations.

On Thursday evening the Covered Coliseum rang to the delighted applause of the conventioners when President N. H. Knorr of the Watch Tower Society released a new book in Spanish, *Life Everlasting—in Freedom of the Sons of God*. Still greater pleasure was manifested when he announced that by May of this year the presses of the Society might be finished with printing the complete New World Translation Bible in Spanish.

Attendance at the public lecture was truly gratifying. Where did all the people come from, all 5,777 who listened so carefully to the speech delivered in Spanish by the Watch Tower Society's vice-president F. W. Franz, "Mankind's Millennium Under God's Kingdom"? Estimating that 2,000 of the number



Cross overlooking Cartagena, Colombia, is reminder that Catholicism has long dominated the scene

belonged to Barranquilla and 200 were foreign delegates, there must have been over 3,500 there from the interior and coastal regions of the country. Many others besides Jehovah's witnesses came from far and near.

Despite the poverty and the banditry that still exist in certain areas, many refused to be deterred from attending and enjoying the spiritual blessings of the assembly. We heard of Witnesses who purchased piglets many months in advance so they could fatten and sell them in order to raise enough funds for the trip to Barranquilla. One family flew in from Bogotá with their nineteen children!

A number of buses were chartered by eager conventioners from the Bucaramanga area. Their journey from this interior city passed through some wild and sparsely populated regions. On Sunday evening one returning busload was accosted by two unkempt figures wearing well-worn army uniforms. The bus driver wisely decided not to stop for them, but just stepped on the gas and got away. The following night another one of the chartered buses did stop when confronted by the two men. All the male passengers were ordered out and lined up on the road. The women had to show their pocketbooks. Immediately the Witnesses began to tell the bandits about the Kingdom good news and how they were returning from the wonderful Barranquilla assembly. They displayed their Spanish *Watchtower* and *Awake!* magazines. What would happen now? Would the bandits shoot down the men, as they usually do, and then rob the women? No, they had been completely disarmed by the message of the happy conventioners. They took their leave, and it was said they were smiling as they went. The Witnesses, most thankful to Jehovah, arrived home safely the next day.

Reflecting on the highlights of the assembly, we find it satisfying to recall that 179 Colombians bore testimony to their dedication to Jehovah God by offering themselves for public immersion in water.

Outstanding for those who did not know Spanish were the English sessions especially designed for the visitors. Eye-opening reports by missionaries who had been as much as twenty-one years in Colombia held the listeners' rapt attention. Some missionaries have been far into the interior, going as far as they could by car and then going by foot or on burros, sometimes transferring to canoes, in order to reach small congregations of Jehovah's witnesses in the interior. How encouraging it was to know that the good news of the Kingdom has spread into such isolated sections of Colombia. One of the missionaries introduced Brother Juan Bautista E., who is now sixty-six years old and who was one of

the two original Witnesses in Colombia. He demonstrated the seventy-five-pound transcription machine he used to carry on his back from place to place, sometimes walking up to thirty miles to put on recorded Bible messages for people in the mountains. His face was wrinkled with smiles of happiness as he enjoyed being with the visitors and also thousands of his Colombian brothers and sisters. Not only for him but for the missionaries also it was a time of great joy. One missionary described how the early assemblies were small and were held in backyards of homes. Now only the largest stadiums will serve the purpose. Colombia is proving to be a fertile land for Kingdom preaching and harvesting.

All of us enjoyed, too, hearing from those of our spiritual brothers and sisters who purposely moved to Colombia and took up secular work in order to have a share in spreading the good news of the Kingdom. It was not easy for them to move into a strange country, learn a new language and take up secular work as stepping-stones to having part in spreading the good news of the Kingdom in Colombia. Many have succeeded in doing it and they were full of words of encouragement to others to join them in serving where there is a greater need for spreading the good news than in their homeland, such as Canada or the United States. They reminded us that Colombia's population is over seventeen million. There are a number of cities with populations of from 40,000 to 100,000 without congregations of Jehovah's witnesses yet. In the past, even in some large cities such as Medellín, with over 800,000 population, there used to be much persecution of non-Catholics, but it appears that the liberal trend is tending to erase that image, and at the same time Jehovah's witnesses are expanding continually to large population centers that do not yet have congregations.

In Medellín, where the first Witnesses were often stoned by children stirred up by priests, that has become a very uncommon thing, and people are not afraid anymore to be seen talking to Jehovah's witnesses. Some even come asking for Bible studies to be held with them. The meeting attendance at the Kingdom Hall is often double the number of Kingdom publishers, and now it has become necessary to form a second congregation in that city. Whereas for centuries the Bible had been regarded as a totally forbidden book for Catholics in Colombia, now the Catholic clergy are encouraging Catholics to read the Bible. More and more people are having their minds enlightened with the truth of God's Word. There is, therefore, every indication that Colombia will continue to be a fruitful land for God's Kingdom work.

ECUADOR

Welcomes News of a Brighter Future

RICHLY endowed by the Creator is the lovely country of Ecuador, situated comfortably on the northwestern shoulder of South America. A rugged yet fertile land, it presents contrasts in terrain, in climate and in population. It is not a large country, being smaller in area than Italy, yet despite its size Ecuador's influence on life in other lands has not been inconsiderable.

Do you eat potatoes? They were developed in Ecuador long before Columbus sailed from Spain. And chocolate? It was in use by the Aztec ruler, Montezuma, and prior to his time. And much of the world's chocolate production originates in Ecuador, where we saw "chocolate-paved streets," the fragrant brown cacao beans being spread out to dry in the sun, workers turning them over with their bare feet or with rakes, to ensure even drying of the product. Europe got its first rubber from here, and for many years Ecuador held the monopoly in quinine. No other country exports such huge quantities of balsa wood, and Ecuador's bananas are known in markets around the world. Yet the economic problems of this land are tremendous. It has one of the world's lowest per capita income figures—about \$225 a year.

These are but a few facts about the land we were visiting at the turn of the year to attend the "God's Sons of Liberty" International Assembly, an assembly that would highlight news of a brighter future by means of the millennium for mankind under God's kingdom. The climate, when we deplaned at the airport, was not exactly what we expected of a land that lies athwart the equator. In fact, we were to learn that overcoats would be needed in some sections of the country, for example, interior highland cities that have an altitude of some two miles above sea level. To find sweltering tropical climate we would need to go far inland east of the towering Andes mountains.

The "Indian Problem"

Of Ecuador's five million inhabitants 50 percent are native Indians, and many Ecuadorians speak of the "Indian problem" of the country. The Indian frame of mind is certainly unique. It cannot be understood on the individual level, but only in the context of the Indian community. Their attitude of distrust stems from centuries of cruel exploitation by the white man and from their self-imposed rural isolation.

Because of the strong hold that tradition of the Indian community has on him, the Indian is very slow to change his ways and is not readily influenced by what goes on around him. He is a member of a tightly knit community, outside of which he tends to feel totally lost. Three centuries of Spanish and one of republican rule have not changed his customs, dress, language, home or religion. The conquistadores succeeded in forcing the Indian into the Catholic church at the point of the sword, but they did not succeed in weaning him from his own ancient pagan beliefs. The Indian continues nominally Catholic, but deeply and devoutly pagan. The "problem" is that of the separateness of the Indians from the

rest of the population. Yet without the Indian there would be little manual work done, little construction, few to carry heavy loads, few to farm the land, for it is the Indian that does most of the hard work.

Some few individuals of the Indian population have made great changes in their lives. One of these is a special pioneer Witness, working among his own people in the jungle area east of the Andes chain. He is the only Indian in the country who has become a dedicated witness of Jehovah. It was interesting to learn what individuals must go through to make such a change in their lives. By cutting off his bangs or pigtails, by giving up the garments



Indian women in Ecuador perform heavy tasks

that identify him as an Indian, by using Spanish as his everyday language and by moving into a town, the Indian can leave behind centuries-old barriers. But to do this he must sacrifice two most precious possessions: membership in the Indian community and his intimate contact with the land.

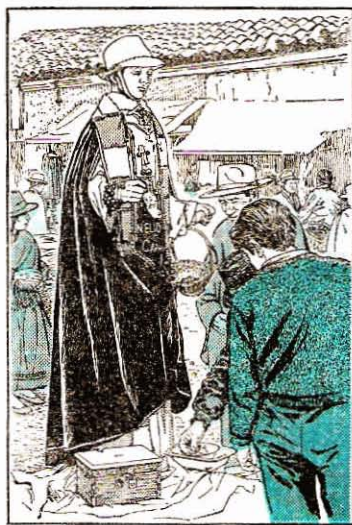
Preaching the message of God's kingdom to the Indians is thus a difficult job, for few have spiritual tendencies and not many are willing to make the necessary sacrifices. Among their own kind they are mentally alert and happy, but when in the presence of anyone not Indian their ears are closed and a mental block is raised in defense of the ancient thoughts and ways.

Times of Change

Up until five years ago many mountain cities were 100 percent Catholic, and stonings of the Witness missionaries were not uncommon. In those tight, difficult communities the Kingdom message is now spreading swiftly, new congregations having been organized in Ibarra and in Quito, and the work is being opened up in a good number of other towns and cities, including the country's third-largest city, Cuenca.

Even within the last two years the attitude of the public has undergone a remarkable change. Those who were formerly fanatically opposed to the Bible's message are now at least tolerant. Those who were indifferent are showing some interest. Sheeplike ones are making themselves manifest. People even come looking for the Witnesses, asking that Bible studies might be conducted in their homes. They are even coming to meetings before being invited! Truly many in Ecuador are welcoming the news of a brighter future by means of God's Kingdom.

Something of this great change became evident to us visitors to the "God's Sons of Liberty" International Assembly held in the Coliseo Cerrado, Guayaquil, December 31, 1966, through January 4, 1967. The audience that listened intently to the public lecture, "Man-kind's Millennium Under God's Kingdom," numbered 2,723 persons. Having in mind that not all Witnesses from remote areas would



Catholic image displayed at market regularly brings gifts from superstitious Indians of Ecuador

manage to get to Guayaquil, we realized that this attendance compares favorably with the peak number of Witnesses in the whole country, namely, 1,575. Another significant development at the assembly was the baptism of 172 Ecuadorians, who thereby publicized their new dedicated relationship to Jehovah God.

Observations in Ecuador

We saw much in Ecuador in the few days we were there, from the banana, coffee and cocoa plantations on the coast to the fantastically fertile plateaus, where the rich black topsoil is thirty-five to forty feet deep in places. In the jungles beyond the mountains, we were told, lie unexplored riches, oil and lumber re-

sources still untouched. The city of Guayaquil itself is a thriving commercial port in which there is little to attract the ordinary tourist. We learned that it took its name from a man named Guayas and a woman named Quil, who traditionally committed suicide in protest against the atrocities committed by the devoutly Catholic conquistadores.

In Quito it is easy to see the influence that religion has had on the lives of all. There, on the high hill overlooking the city, used to stand the ancient Inca Temple of the Sun, and across the city stood the Temple of the Moon.



Televising an interview with Watch Tower Society's vice-president F. W. Franz at Guayaquil, Ecuador

On the latter site there has been substituted a Catholic convent and church.

Quito nestles among the snowcapped volcanoes of the Andes. In the western hemisphere it is surpassed in continuous existence as a city only by Mexico City and Peru's city of Cuzco. Here, as in Guayaquil and indeed all over Spanish America, the church gives more prominence to the worship of Mary than to the worship of God, more attention to the Virgin than to Christ Jesus. Two years ago the military junta accorded to Mary the rank of General. The ceremony of installation included the hanging of a sword in front of the image of Mary, she being pronounced Patroness of the Armed Forces.

Mary is really the goddess of the Catholic church in Ecuador. One of the most frequent questions directed to Jehovah's witnesses in their house-to-house ministry is: "Do you believe in the Virgin?" If one says he does not believe in God, that is passed off as something not too extraordinary, but to say that one does not believe in the Virgin, that is terrible. On the façade of one of Guayaquil's schools we saw a representation in tile of Mary crowned as queen and crushing the serpent's head with her foot. And her crown was actually formed of stars!

A Hopeful Future

A bright and happy future for Ecuador's people is in the sure promises of God's Word, the Bible. Thus the messengers who bear such "good news" to the people should fittingly be recognized as a force for peace and unity. It was interesting to note the three-column article in one of Ecuador's leading newspapers which included the following greetings to delegates arriving for the assembly of Jehovah's witnesses:

"The National Government, the Ministry of Commerce and Industry and the Ecuadorian Corporation of Tourism is pleased to welcome the distinguished group of North American tourists (Jehovah's Witnesses) that is visiting the City of Guayaquil from 1 to 4 of January, 1967, and to declare them Guest of Honor, with the fervent wish that their stay in the country may be the pleasantest possible."

This welcome was greatly appreciated by Jehovah's witnesses and is certainly an indication that responsible men in the country recognize that the Witnesses are a clean, harmonious, hardworking organization that bring with them to Ecuadorians an influence for good. This was their first international assembly in the country, and we are confident that it has beneficially affected many sheeplike ones.

The hunger for the good news and the bright future promised for obedient creatures that is everywhere evident in this land is pointed up by the experience of one young man who was visiting Quito at the time of a circuit assembly. A missionary sister spotted him,

saw his interest and took time to speak with him. In fact, she commenced a brief study in the "Good News" booklet. When he had to leave for home, 150 miles beyond the mountains, she suggested continuing the study by mail. When he got back to his jungle home he arranged to attend another circuit assembly, where he was baptized. Meantime he preached in his home district, reported his work to the branch office, and was happy to be told that a circuit or traveling representative of the Society had been scheduled to visit him. Imagine the surprise and pleasure of that visiting representative to find on arrival in that remote region that thirty persons had been assembled to listen to good Bible counsel and news of a brighter future!

The growth of interest in the Bible's message and in participation in the work of spreading it in Ecuador is most heartening. Back in 1956 there were in the country 303 publishers in 10 congregations. In 1966 the peak number of publishers had risen to 1,575, organized in 39 congregations. A great deal of this increase may be attributed to Jehovah's blessing upon the faithful labors of twenty-eight missionaries, graduates of the Watchtower Bible School of Gilead. God's approval has also been manifest upon the activities of many native Ecuadorians who have set aside less important matters and devoted themselves to the preaching of the Kingdom's message of a bright future. As the touring Witnesses from other lands left Ecuador on their way to still another country, they rejoiced in the opportunity they had had to associate with such a zealous group of Jehovah's servants.



Tilework at Guayaquil school erroneously depicts Mary 'bruising the serpent's head' (Gen. 3:15; Rev. 12:1)

A New Day Dawns in the Land of the

THE Inca ruling dynasty that subjugated and controlled the Indian tribes of Peru for hundreds of years before the arrival of the Spanish styled their royal family "Children of the Sun." The sun was the foremost deity worshipped. A state religion thus awed the superstitious populace and exploited them for its own enrichment. The people were slaves to the system and had little to brighten their lives but the blinding reflection of the sunlight on the gold- and silver-bedecked temples and palaces of their masters.

In the early sixteenth century the Spanish soldiery appeared on the scene. With superior weaponry they routed the Inca forces, looted and destroyed the temples and palaces, and in their places, often on the exact sites, raised temples and convents of the Catholic faith. They, too, proved to be cruel taskmasters to the Indian population. By every means at their disposal, not excluding threats and tortures, they brought about a mass conversion to the Catholic religion. The ancient pagan rituals, festivals and holy sites were superseded by cunningly contrived Catholic rites, "holy" days and shrines. The humble Indians had just experienced a change in masters. Otherwise the drudgery of their lives went on as usual, unlighted by anything beyond the tawdry sheen of Catholic altars and church decorations.

The church in Peru has continued the dominating influence through two hundred years of Spanish colonial rule and almost one hundred and fifty years of turbulent republican rule. Yet, do we find in Peru a good fruitage from this long period of Rome's dominion? We found the answer when we began to read up on conditions

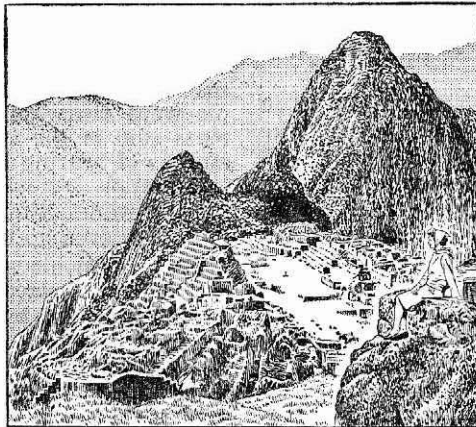
ancient INCAS

in this land in anticipation of our visit as delegates to the "God's Sons of Liberty" International Assembly to be held in Lima, January 4-8, 1967. It was then that we learned that almost 50 percent of Peru's population is illiterate; one quarter of the people speak only one of the native Indian tongues; many Peruvians "mix Catholicism with ancient Indian beliefs," and besides attending mass, "worship spirits of the Inca religion."—*The World Book Encyclopedia* (1966), Vol. 15, pages 271, 272.

To the visitor, Peru is certainly one of the fascinating areas of earth. Its coastline on the Pacific stretches 1,400 miles. Almost uniformly throughout that whole length the Andes mountains parallel the coast about forty miles inland. Along this warm, dry coastal area are found the principal towns and cities, including Lima, the capital.

The majority of the population are farmers, with cotton and sugar as their chief crops. The mountainous areas are rich in minerals. Mines dating from the era of the Inca are still in operation, producing copper, vanadium and ores of lead and iron. Besides the corn and alfalfa grown for his own and his animals' staple food, the Indian also turns out many delightful products to interest the tourist, including basketwork and brilliantly hued woven goods.

A prime attraction to archaeologists and travelers is the ancient Inca city of Machu Picchu, traditionally believed to be the last refuge of the embattled dynasty when the Spaniards overran their dominion. For some hundreds of years its precise location was forgotten. Then, in 1911, it was discovered. It is built atop a narrow mountain, with a river



Lofty view of the ruins of Machu Picchu, one of last strongholds of the conquered Incas of Peru

winding around three sides, and protected by steep declivities.

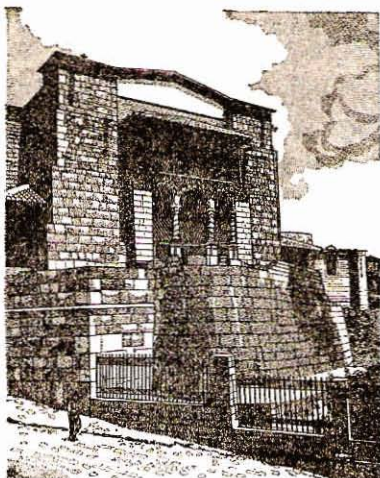
Incaism to Catholicism —Not a Great Stride

The visitor in Peru is struck by the uniform manner in which the Catholic church has adopted the sites, the ritual, the festivals and the attitude of the ancient state religion. For example, the Santo Domingo Church, Cuzco, was built atop the ruins of the Temple of the Sun; in 1534 the monastery was erected on the site of the temple dedicated to the worship of the moon, stars, thunder, lightning and rainbow. Another church and monastery covered the palace of the Virgins of the Sun, whose occupants often became concubines of the Inca.

Viracocha, the creator deity of the Inca pantheon, also had a temple in Cuzco. The Church of the Triumph was built on its ruins, and it is interesting to note that it has an altar to the "holy trinity" with a representation of Christ surrounded by three figures of the sun. At the village of Chinchero, just eighteen miles away, the highest part of an Inca temple ruin is the site of a church in honor of "Our Lady of Nativity," the very stones of the ancient structures having been used in its construction. The church contains artwork of a native Indian Catholic painter, depicting a mixture of pagan Inca and Catholic religious scenes.

We visited also the Church of La Merced in downtown Lima. Notable there was the large ten-foot-high cross encrusted with mother-of-pearl and surrounded by dozens of burning candles. The walls all around are covered with thousands of silver medallions of all sizes and shapes, each one representing the thanks of someone who has allegedly been cured or blessed in some way. Worshipers come up and kiss and caress the cross and pray before it just as devoutly as the superstitious Indian worships his pagan idols.

Interesting, too, was the Church of San Francisco, where underground cellars and passageways were discovered filled and lined with layers of skulls and partial skeletons. One



Church of Santo Domingo, Cuzco, Peru, built atop ruins of Inca Temple of the Sun

section not yet investigated is said to contain the bones of babies. Where all these stacks and stacks of bones came from, what is back of the gruesome collection, remains a mystery. A few blocks away is the Inquisition Plaza. Here we were shown a section of wall in which victims of that Catholic institution were sealed inside, in a standing position, while still alive, and left there to suffocate slowly. There were even scratches on the inside of these ghastly tombs said to represent the last desperate struggles of the immured ones.

The attitude of church authorities in relation to the humble Indians has always been very similar to that of the heartless priesthood of the Inca dynasty. So now the Indian is becoming

indifferent to the church and apathetic to religion generally. The modern youth of Peru no longer want to be dominated by the clergy, and juvenile delinquency is common in this part of the world also. One Catholic priest, Harold Griffiths, admitted the responsibility of the church, saying: "The blame is ours, be it church or society, because we did not know how to educate them. . . . The slum population live in misery and hunger and we cannot preach to them unless first we give them something. We insult them by our luxury and our disdain."—*La Prensa*, Lima, November 15, 1958.

The churches are no longer the center of family life as in years past. On certain important religious festivals there are great crowds of people that come for the entertainment, and for the opportunity to get drunk on *chicha* (intoxicating beverage), but they soon lapse into their religious apathy. The people were overwhelmingly in favor of having mass said in the vernacular, but, after a few months of hearing it and discovering how little information is really being given them, their interest wanes. There is no longer any mystery to it. Few even go to the confessional anymore.

That ceremonious processions of pagan origin are still celebrated among Catholics in this land is indicated by this headline in the newspaper *El Pueblo* (The People), Arequipa, Peru, dated December 6, 1966: "Lady in Black Promenades Skull in Tray. Procession Yesterday Was for Souls in Purgatory." Flower-bedecked coffins containing bones from the local cemetery are paraded through the streets, priests taking turns sprinkling "holy water" on them,

and the populace chant funeral songs as they march.

New Day Dawns

But not all Peruvians, whether Indian, white or mixed, have lost faith in God. Not all of them have lapsed into stolid indifference or sheer apathy. There are those who have heard the message of the Kingdom preached by Jehovah's witnesses and have seen in it the dawning of a new era of enlightenment and hope. This became especially evident when people of all classes and from all regions of the country made special effort to come to the "God's Sons of Liberty" International Assembly. From Pucallpa one group of eleven, including children, set out for Lima six days before the assembly was due to begin. They had to return that day because torrential rains had rendered the route impassable. They started out again the next day and spent two days creeping along through terrible roads in mud sometimes eighteen inches deep. Often they had to get out and push and rock their microbus to get it through. Ten times they had to dig out the wheels. In one place they slept overnight in the crowded vehicle. Then they had a flat tire, and spent much valuable time locating another spare. On the fifth day they reached the assembly city just in time for the big spiritual feast.

Other intrepid Witnesses carry on the preaching work in all sections of the country, in jungle, coastal desert and mountainous terrain. At 12,000-foot-high Lake Titicaca, in the colder region, there is a growing congregation. Even the floating islands on the lake, held together by the strong roots of the totora reed, have been visited by Witnesses intent on bringing Bible enlightenment to the Uros Indians who dwell on them. Many of the Peruvian Witnesses work on sugar plantations on the coastal side of Peru, and their employers have come to appreciate their diligence and integrity. Thus there was no great difficulty for them to obtain permission to leave their jobs to attend the assembly.

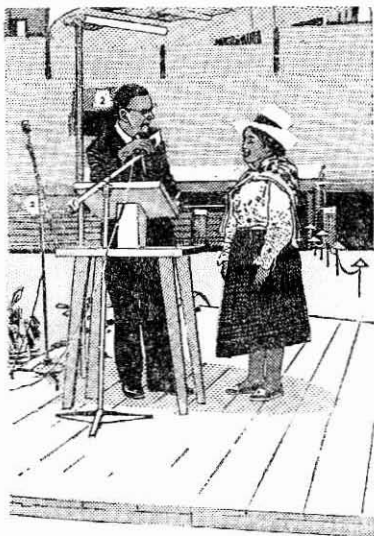
Early in 1966 many Peruvian Witnesses took up the suggestion that they try to learn a few phrases in English so as to be able to greet and speak briefly with visitors from North America and Europe. It was heartwarming to hear them as they bid the almost 500 visitors welcome to Peru and the assembly. The Plaza de Acho, Lima's fa-

mous bullring, was the site of this international convention. Here the international audience thoroughly enjoyed the fine, practical program that was presented, by discourse and by thrilling Bible dramas that emphasized the moral teaching of the Bible.

How delighted everyone was with the attendance! For the main discourse Saturday evening there were 5,940 present and on Sunday the peak attendance rose to 6,925. And on the preceding Friday morning it was a joy to see 265 new Witnesses taking the step of water baptism in token of their dedication to serve and please the true God, Jehovah, with all their life and effort. An excellent cafeteria manned entirely by Witnesses provided tasty meals for the conventioners and provided the opportunity for Peruvians, North Americans, Europeans, yes, and Australians, to chat with one another and build one another up in the faith.

Hardworking, devoted missionary Witnesses from various lands have been serving in Peru for many years. Their labors under all kinds of inconveniences have been noted by Peruvians. Their loving, helpful attitude has stood out in strong contrast to that of a haughty clergy. Multitudes of humble people have gladly accepted Bible teaching from them. The results have been truly gladdening. In 1945 there were only a few Witnesses in all of Peru. In April of that year Brother Knorr started a congregation in the home of Sister Lura in Lima. Ten years later there were 524 Witnesses in 13 congregations. In 1966 a peak

of 2,530 Witnesses was reached, these organized in 63 congregations. And remember, Witnesses are those who do more than just attend Kingdom Hall meetings. They are those who personally share in witnessing to their neighbors about the Bible's message, who actually serve as "the light of the world" in harmony with Jesus' instruction at Matthew 5:14-16. So, how true it is that a new day has dawned for the people of Peru! May many thousands more avail themselves of the bright light of truth and forever leave behind them the darkness and ignorance of Babylonish superstition.



Interview at Peru assembly: Indian woman taught to read by Witnesses, now herself a house-to-house preacher

BOLIVIA

WHERE DIVISIVE BARRIERS ARE BEING OVERCOME

PHYSICALLY the land named after the revolutionist Simón Bolívar is truly divided by the lofty ranges of the Andes mountains. To the west lies the lofty plateau country, with an altitude of 12,500 feet above sea level. To the east the vast lowlands that occupy seven-tenths of Bolivia's entire area, comprising dense tropical forests and spacious grassy plains, are practically without population. Then in the gorges and valleys along the eastern slopes of the Royal Cordillera there are cities that serve a scattered mountain population. Lack of good transportation and communications intensifies the divisive effect in this landlocked country.

Another divisive feature is language. Though Spanish is the official language, only 37 percent of the population speak it. Large sections of the people speak only one or the other of the leading Indian tongues, Aymara and Quechua. Altogether, in fact, thirty-one dialects are spoken in Bolivia. The Indian's tendency to isolate himself, dealing with the Spanish-speaking group only when absolutely necessary, operates to maintain this separation of two cultures.

Finally, there is the barrier of religion that divides the people of this land. It is true that Bolivia is officially considered to be overwhelmingly a Roman Catholic country, and this appears to be borne out by the thousands of Catholic shrines and churches that dot the land. However, among the Indians the religion forced upon them by the swords of the conquistadores is purely a superficial one. Deep down in their hearts they are strictly worshippers of their own pagan gods. For instance, there is the Indian god

of good luck, Ekeko, whose image is generally made out of silver and sometimes plaster. Indeed, many of the Indian superstitions have permeated the thinking of many non-Indians and those of mixed descent. Even people who are otherwise intelligent will assure you that offerings to Pacha-Mama, goddess of the earth, are essential for security and success. A Catholic home that has an image of Christ in the living room may

also have an offering to the Indian goddess of the earth, the householder explaining, "That's so Pacha-Mama will help me make money."

Since 1825, when Bolivia declared her independence, the country's history has been somewhat checkered. Periods of expansion and progress alternated with periods of instability and wars, wars in which Bolivia's stronger neighbors dictated the terms of peace. And she does have strong neighbors—Chile, Peru, Brazil, Paraguay and Argentina. But something that cannot be taken from this land is its uniqueness, its distinctive characteristics, which are so attractive to visitors from abroad.

First Impressions

Emerging from a pressurized aircraft into the crisp, thin air of an airport lying 13,000 feet above sea level is surely a unique experience. That was the experience of about ninety Witnesses who arrived at La Paz airport on Friday morning, January 6, 1967. They came from North America and other parts of the world to attend the "God's Sons of Liberty"

International Assembly. Thrilling indeed was the welcome they received from 150 Bolivians who held up a huge "Welcome" banner, sang Kingdom songs, threw rose petals and treated each arriving delegate to the typical warm hug and pat on the back.

Then there was the loading into a fleet of taxis that were to take the visitors into the city. But where is the city? Then, suddenly, as we drove along we saw it, the whole city, for there it lay far below us, perhaps 1,000 feet



La Paz, Bolivia, viewed from lookout some 1,000 feet above

below in a cup-shaped depression, for all the world like an extinct volcano crater. It was breathtaking to see, and as we dipped swiftly down into the city we could note that wherever one chose to go he would be either climbing steep streets or going down them. Narrow streets, Spanish-style balconied houses, a mixed street population of Indians, whites and those of mixed ancestry, traffic police mounted on their strange little rostrums, were a few of the things that captured our attention in this mountain city.

We could even detect the differences in Indian tribal representatives by the kind of hat worn by the women. Some wear a hat quite similar in shape to the English bowler hat, others a wide-brimmed hat. Some of the males were wearing hats with earflaps attached, something previously seen by some of the visitors only in the northern United States and Canada in mid-winter. And look at those Indians carrying tremendous loads on their backs! How do they do it in this rare atmosphere where visitors are already panting from the least exertion? Marvelous, is it not, what a human body will adapt itself to?

La Paz' population of 400,000 presents a fine cross-section of life in Bolivia, for to this city come Indians from the surrounding area to sell their produce, their handicrafts, in the open-air markets. Here laid out on the ground the visitor encounters all kinds of strange fruits, vegetables, medicines, while the vendors sit amid their wares vying for customers. One market offers a great variety of strange "witch-doctor" remedies for every conceivable ailment as well as odd items, such as dried-up fetus of a llama, to be offered to the earth-goddess Pacha-Mama.

Then we got our first glimpse of a llama, Bolivia's beast of burden. Bearing a load on his back, but head erect and eyes alert to watch everything that is going on, he struts along with dignified mien. So this is the strange camellike creature that is the friend and helper of the humble Indian, his source of wool, meat and leather, and provider of little lambs to be pets for his children. Though its head does remind one of the camel's, this graceful creature has none of the ungainliness of the camel. As one visitor put it: "Just see how cute the Creator made their little rumps and tails." It was interesting, too, to learn how

it came by its name. It appears that when the Spanish first saw it they asked, What is it called? (in Spanish, *¿Como se llama?*) and the name stuck.

Assembly Points the Way to Unity

Conventioners arriving from abroad were happy to learn that the assembly was to be held on the third floor of the very hotel in which they would be staying, the Hotel La Paz. How convenient! And another thing—from their hotel window they would be able to view one of the most impressive sights of this scenic land, the mighty Mount Illimani towering up to its elevation of 22,000 feet. How its snowy cap reflected the dazzling sunlight!



Market in La Paz, Bolivia, where a variety of strange Indian remedies are available

The Saturday-morning session in the hotel's Fantasy Hall was of special interest to the English-speaking delegates. A half-hour program of song and dance by natives dressed in typical Indian *fiesta* costume, to the accompaniment of Indian-style music rendered on their own strange instruments, proved to be a pleasurable surprise. Then, too, there were heart-stirring experiences related by missionaries who have spent many years in Bolivia, struggling amid difficulties to get the Kingdom preaching work started and then joyously noting the marvelous increase that Jehovah has given. Visitors got a clear and accurate view of genuine missionary work and of those who persevered at it and received rich blessings for doing so. Imagine the thrill of those missionaries as they told of the many persons they originally contacted and who are now themselves stalwart Witnesses to God's name and kingdom!

All of the assembly sessions were conducted in front of a most appropriate backdrop—a huge mural depicting Bolivia as a paradise, snowy Mount Illimani dominating the scene, at the center of which two lifelike llamas looked out curiously at the audience, while a llama lamb bounded onto the scene alongside an Indian shepherd lad. The peace and tranquillity of the scene delighted everyone.

At the keynote address, "Building on a Right Foundation with Fire-Resistant Materials," a total of 664 listened to N. H. Knorr, president of the Watch Tower Society.

This was a greater number than the peak attendance at any previous Witness assembly held in Bolivia. In the evening an audience of 675 enthusiastically greeted the release of a new book in Spanish, *Life Everlasting—in Freedom of the Sons of God*. Then it was really thrilling to see Fantasy Hall packed out with a crowd of 1,053 persons for the public lecture delivered by M. G. Henschel, one of the Society's directors. The peak number of Witnesses in the country is 647, and many of them, for one reason or another, could not get to La Paz from remoter areas of the land. Making allowance also for about one hundred visitors from abroad, it still appears that several hundreds of the local population were eager to learn what the Bible has to say about the blessings of the coming thousand-year reign of Christ.

There had been much publicity about the assembly and the public talk. Banners had been strung across some of the main streets. Newspapers had mentioned many features of the assembly and photographs had been reproduced. Dramas were mentioned and Bolivians love dramas. So interestingly it turned out that Sunday night when the drama of "Look to the Bible as Our Guide in Life" was presented, not only was every seat filled, but people were standing on tables, windowsills, anywhere they could fit into the Fantasy Hall, and the attendance was 1,150. One newspaper reporter present said it was the best play he had ever seen. But the important thing was that Bible principles were deeply impressed on the minds of all who saw it.

Monday morning, January 9, produced another gratifying development. Sixty-six Bolivians responded to the discourse on "Responsibilities of a Baptized Witness" by offering themselves for immersion in water in token of the fact that they had already dedicated themselves to the service of their Creator, Jehovah.

How upbuilding it was to us visitors to La Paz to see people from all walks of Bolivian life, people from the mountains and the plains, Quechua and Aymara and other Indians, united at this assembly in proof of their common desire to know and serve the God of unity and of love! The prevailing atmosphere during these few days of association was surely a foretaste of the unity and spiritual freedom that God's kingdom will confer upon all of his obedient human creatures.

Religious Confusion

In contrast to the peaceful, unifying religion taught in the Bible is the state of religious confusion everywhere evident in this land. The religion to which Spanish might compelled the Indian population to conform has had little

real effect on their hearts and minds. Slavish performance of outward rituals was no new thing to these Indians. And a unity achieved by compulsion has proved to be no genuine unity. Said one high school professor in La Paz: "The Indian worship of their forefathers and the Indian concept of the soul have shown themselves immune to the action of the [Catholic] missions. . . . the imposing churches spread throughout the country have not fulfilled their mission and their deteriorating building fronts are not only a consequence of time and poverty, but also a symbol."—*El Diario (Daily)*, La Paz, October 28, 1966.

The Church of San Francisco there in La Paz, visited by the Witness tour group, is an example of the Indo-Spanish hybrid art frequently seen in these structures. The Indian has decorated the outside walls with his own ancient symbolisms. It is said that construction of this building began in August, 1549. Indians can be seen entering it and leaving at all hours of the day. The Indian woman removes her hat before entering, contrary to the usual Catholic practice of having women cover their heads. When passing by any such church building the Indian, not only makes the sign of the cross, that gesture that shows more respect to the building than for the Bible principles that should be taught in it, but he also kisses his hand.

Monuments of Ancient Bolivia

Visitors to this convention in La Paz were also treated to delightful tours of interesting places. Perhaps foremost was the trip to Lake Titicaca, considered by many Indians as a "holy place." The highest navigable lake in the world, with a surface that is 12,506 feet above sea level, its waters are a beautiful deep blue. Remains of ancient Indian monuments have been discovered submerged in its waters near Puerto Acosta. This has stirred archaeological excitement, for the underwater discovery includes an extensive avenue built of marble in an excellent state of preservation.

Our route lay through the high plateau region 12,000 to 14,000 feet above sea level, and yet rising still higher we had a fine view of the snowcapped mountains of the Royal Cordillera. Glimpses into the life of the Indian population could be had here and there. An Indian woman weaving her colorful rug by the roadside fled, leaving all her equipment when she saw a crowd of amateur photographers converging upon her. Here a man was herding his llamas, and there an Indian woman carrying a child on her back was spinning yarn on a spool as she walked along. At the lakeside it was interesting to see the modern yachts of the wealthy moored alongside the reed boats of the Indians.

Another place of interest that we visited is aptly called Moon Valley. We were taken in taxis to visit this area comprising deep valleys thousands of feet below La Paz. There we were amazed at the strange rock formation of volcanic stone. It was difficult to believe that such moonlike terrain could exist anywhere on our earth, yet there it was before our eyes. One jagged prominence of dark rock jutting above the rest in one ridge is called *Muela del Diablo* (Devil's Molar). It is believed to be the core of an old volcano whose sides have eroded, leaving only the feeder pipe or neck of volcanic rock.

Our visit to Bolivia was truly one to be long remembered. When it came to a close, our thoughts lingered with the many fine friends we had met and come to love. They live and serve God in a land that is divided between the mysterious past and the practical workaday present. It is divided geographically and linguistically. It is a land of divided religious backgrounds, in which one section of the population neither understands nor trusts the other. It is a land where the few are very wealthy, while the vast majority live only from hand to mouth. It is a land teeming with rich resources,



Far below La Paz, Bolivia, lies Moon Valley with its unusual formations of volcanic rock

yet its people cannot afford to develop them. It surely needs a righteous, heavenly government to transform it into the smiling land so realistically portrayed on the backdrop of the assembly platform.

We visitors were deeply impressed by the words addressed to us by N. H. Knorr, president of the Watch Tower Society: "Go home and tell the brothers what a fine work the missionaries have done with the people here, and encourage young people in your home district to take up this heart-rewarding service."

CHILE — LAND OF MANY LATITUDES

CHILE is that long, narrow country that reaches northward from Cape Horn at the southern tip of South America 2,650 miles to the border of Peru. Its length is therefore about twenty-four times its average width of 110 miles. Stretching from the torrid zone south to within some fifteen degrees of the frigid zone, it is the only country in the Southern Hemisphere with so many latitudes. Its name is the Indian equivalent for "place where the land ends," and that is precisely how it must have looked to early natives as they gazed out at the apparently endless reaches of the Pacific Ocean. Even the Spanish conquistadores must have felt the appropriateness of the name.

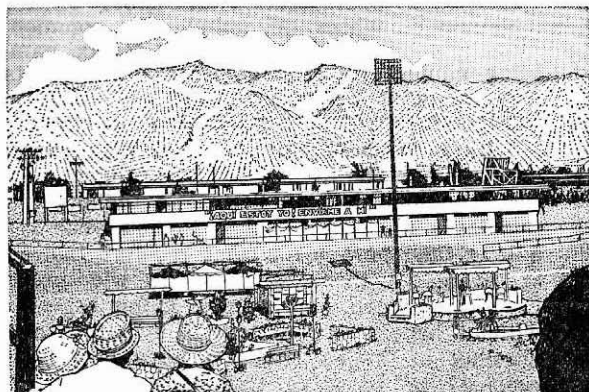
Araucanian Indians who once occupied the major part of southern Chile firmly resisted first the Inca tyranny and then the Spanish for hundreds of years. In fact, not until ninety years ago did they agree to live in forest reservations set apart for them by the Chilean government. Formerly they were a loose confederation of tribes among whom polygamy was common, as well as drunken feasts, gambling games and ritualistic religion with its supreme deity. Their nomad life had little use for temples or other permanent structures.

With Spanish domination came also forced conversion to the Roman Catholic religion, particularly Spanish Catholicism. So Indians and Spaniards alike have borne Rome's yoke for a long time now. With what results? Instead of polygamy there is now the widespread practice of men and women living together without benefit of marriage. The heroes and heroines of Indian tradition have now been replaced by those of Catholic tradition, all duly attested, as the church alleges, by miracles. Holy sites where pagan notables were

known to be buried are now occupied by shrines and chapels of the new religion, only now those notables bear the names of "saints" and "virgins" of Catholic fame. So-called Christian festivals are still the excuse for drunken bouts, gambling games and much senseless ritual—such as carrying in procession dolls made up to look like "saints."

Meantime, education in Chile has progressed to the point where there is only about 15 per cent of its population of 8,700,000 illiterate. This can by no mean be credited to the church, for most of the advance has come about through agitation by laymen. Since Vatican Council II lifted some restrictions on Bible reading by the Catholic public, there has arisen among Chileans a healthy curiosity about the teaching of that Book of books.

Inside the Catholic organization rival groups have developed, groups that vie with one another for supreme influence among the people. On one side there is the haughty, aristocratic element led by the bishops, and on the other the Jesuits, who are interesting themselves in modern social and political questions. When Pope Paul VI recently chided the Jesuits for their radical approach and their worldliness, the other party hailed his action as favorable to their views. There are also other divisive developments that have helped to weaken the power of the church. As the bishop of Concepción declared: "We have the problem of very few priests here, or rather, very few preachers of the Gospel. It is not uncommon in this area to have but one priest for 40,000 persons." He also admitted a failure on the part of the church to adapt itself to the modern, educated mind. He feared that if the church did not soon get busy it would become greatly reduced within the next twenty years. The Bible educational work of Jehovah's witnesses is further reducing the membership of the church.



Andes mountains provide majestic background for assembly at Santiago, Chile

An Opportune Assembly

So this is the background of the land in which we were now arriving as our plane touched down at Santiago's airport, a thousand miles south of the Peruvian border. This city's altitude of 1,800 feet and its location in the valley region between mountain ranges lends it a fresh, yet warm, atmosphere. The welcome given us by the missionaries and native Chileans was also warm and friendly. Singers and dancers in typical fiesta costume were there to give a welcome performance to the arriving delegates to the "God's Sons of Liberty" International Assembly, delegates from Europe, North America, Central America and other lands in South America.

Among the delegates was a German couple who had just been released three years ago after spending between them a total of forty years in German concentration camps and Russian prisons. They were radiant with happiness at meeting their spiritual brothers here in Chile. One Witness woman from West Berlin approached the assembly rooming department to request accommodations. Surprisingly, another German woman, now resident in Santiago, came along at the same time looking for someone to occupy the room she had offered. How happy they were to meet and go off together after discovering they were both West Berliners.

The place chosen for the assembly site was the huge, new Velodrome. Until a few weeks before the assembly its construction was not even completed, and yet we were now to be the first to use it. A gigantic clean-up job had to be done on the grounds around the auditorium, but local Witnesses rose to the occasion so that everything was in readiness for the opening of our five-day assembly on Saturday, January 7, 1967.

Extensive publicity in newspapers, magazines, radio and television programs gave plenty of advance notice to our assembly. Never before had Jehovah's witnesses in Chile received so much favorable attention. Radio stations from one end of the country to the other carried lengthy announcements, sometimes followed up by a regular weekly program, a fifteen-minute dialogue supplied by the Witnesses, on the topic "Things People Are Thinking About."

In the Velodrome the platform of white field stone and nodding petunias was set amid a formal garden surrounding a kidney-shaped pool. At night the trellised arbors and hanging plants were

the only illuminated spots in the dark stadium, aside from the pale-blue platform. During the day the conventioners had to shield themselves from the hot sun with umbrellas, *chupallas* (straw hats) or other improvised shelter.

When the time arrived for F. W. Franz, vice-president of the Watch Tower Society, to deliver the public lecture, it was thrilling to look out across the throng of 7,693 who had come to hear. Since the peak number of Witnesses in Chile is 4,168, it was very evident that there was wide public interest in the theme of the lecture, "Mankind's Millennium Under God's Kingdom." Most other sessions were attended by upward of 5,000 persons.

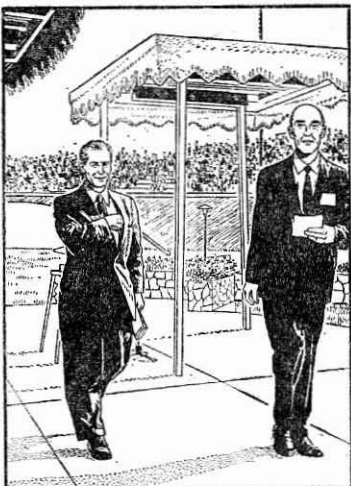
In the beautiful, nearby pool of the National Stadium we enjoyed the spectacle of 441 newly dedicated Witnesses being baptized, an event that received a great deal of attention by press and television representatives.

Enjoying Chile and Her People

From practically every section of this long, narrow land came eager conventioners, many making great sacrifices of time, effort and money to get to Santiago. From Arica, near the north border, two busloads bearing ninety Witnesses traversed the searing heat of the desert. From the other extreme, too, sixty Witnesses made the costly trip of 1,500 miles by plane from Punta Arenas, southernmost city in the world, and Puerto Natales, center of the sheep-raising region of Magallanes province.

At Pedro de Valdivia, in the nitrate production area of the north, the Kingdom Hall of the local congregation of the Witnesses was destroyed by fire originating in a nearby dwelling just two weeks before the assembly was due to open. However, the brothers left for Santiago at the prearranged time. The nitrate company's officials had assured them that the company would be responsible for reconstruction of their meeting place.

As we listened to the upbuilding sessions of the assembly there in the Velodrome, we were additionally refreshed to see around us in the audience Witnesses and well-wishers from every walk of life. Some were evidently



Watch Tower Society's vice-president Franz and branch representative Wilson leave platform at close of public lecture in Santiago, Chile

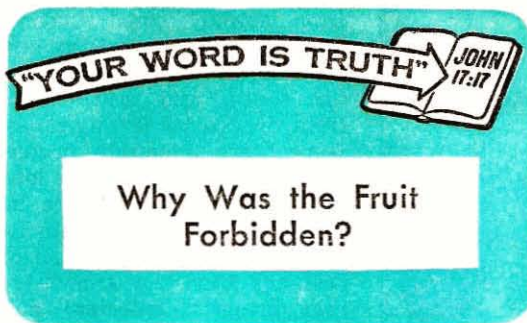
from cowboy country, some from the mining regions, others from the sheeplands of the far south, and still others from the coastal fishing areas. Some were mountain people, and others came from the lowland plains. But all were interested in one thing, namely, improving their knowledge of God and Christ, a knowledge that brings intellectual and spiritual freedom to minds and hearts long stifled by Babylonish ideas.

By us visitors to Chile the special tours arranged for our benefit were very much appreciated. The green of the countryside, the visit to the branch home and office of the Watch Tower Society there in Santiago, and a lofty view from San Cristobal Hill were all enjoyable opportunities to

see something of this land of many latitudes.

Another fine feature of our visit was the provision of English sessions at the assembly, for there we listened to missionaries who told about the history of Kingdom preaching in Chile. Back in 1945 there were about sixty-five Witnesses in the whole country. During the years following, the Watch Tower Society continued to send trained missionaries, graduates of the Bible School of Gilead, into this field, with such wonderful results that in one year there was an amazing increase of 71 percent in number of Witnesses sharing in the preaching and teaching ministry. Many were the inconveniences and hardships surmounted by those genuine "pioneer" missionaries as they traveled this long land from end to end, working port cities, climbing through mountainous areas, penetrating the south country and the islands. How happy they are and how happy we were with them as we saw the fruitage of their labors at this most successful international assembly in Santiago!

But now the assembly is all over. It is always difficult to say good-bye to our spiritual brothers. However, the knowledge that the Kingdom message is now being heard throughout Chile, preached by native Chileans of stalwart faith, has proved to be a source of refreshment and encouragement to all of us visitors to that "God's Sons of Liberty" Assembly in the land of many latitudes.



AT Genesis 2:16, 17 we read that God said to the first man Adam: "From every tree of the garden you may eat to satisfaction. But as for the tree of the knowledge of good and bad you must not eat from it, for in the day you eat from it you will positively die."

Many have asked, Why did God plant this tree in the garden of Eden and then tell man not to eat of its fruit? Before that question can be satisfactorily answered, however, it seems necessary first to answer another question: What was this tree, the fruit of which man was forbidden to eat? Apparently not a few in Christendom think the tree or its fruit represented man's having sex relations. But there are at least four compelling reasons why this could not have been so.

In the first place, we note that God told Adam that "from every *tree* of the garden you may eat. . . . But as for the *tree* of the knowledge of good and bad you must not eat from it." It follows that by comparing the tree of the knowledge of good and bad with other trees God was indicating that it itself was a literal tree with literal fruit.

Secondly, we note that this command was given to man before Eve was created. (Gen. 2:16-22) This command therefore was given before man had a wife with whom he could have had sex relations.

Thirdly, we read that Eve "began taking of its fruit and eating it. *Afterward* she

gave some also to her husband when with her and he began eating it." Certainly if the forbidden fruit had been sex relations, Eve could not have first partaken of it when alone.—Gen. 3:6.

And further, the Bible shows that God commanded Adam and Eve: "Be fruitful and become many and fill the earth." How could the first human pair have obeyed this command if they were not to have relations with each other? Surely God would not in one breath forbid the first man to do something and then in the next breath command him to do that very thing! (Gen. 1:28) No, the only logical conclusion we can come to is that the tree of the knowledge of good and bad was a literal tree with literal fruit.

But why put a fruit tree with beautiful fruit in Eden and then forbid the man to eat of it? That God would do such a thing has caused some to ridicule the Genesis account and term it a childish myth. But not so. First of all, let us note that this restriction worked no hardship upon Adam.

Jehovah God had created the man in his image, that is, with a measure of the divine attributes of wisdom, justice, power and love. By means of this simple restriction God was requiring the man to exercise these attributes in a unique way. The restriction regarding eating the fruit did place a test of obedience upon the man, and it brought home to him that Jehovah God had the right to tell him what to do and what not to do.—Jas. 4:12.

It might even be said that Jehovah God owed it to himself to make his creature, the man, aware of His sovereignty over the man in some such way. And in giving man the choice God was underscoring the fact that man was a free moral agent, able to choose between right and wrong and to accept the consequences. Further, with this command was implied man's

prospect of living forever, for man could live so long as he did not eat of this fruit. The lower animals were given no such choice; they had no such prospect.—Heb. 5:14; 2 Pet. 2:12.

And placing this very simple restriction upon man was as wise as it was just and right. Adam and Eve had received many, many blessings from Jehovah God. How could He determine whether they appreciated them or not, whether they were deserving of them? Only by some such test of obedience. To have granted all these blessings without requiring some expression of appreciation would have been to encourage selfishness in the man and so would have meant a wasting of these blessings. Gifts bestowed upon selfish ingrates are wasted.—Ps. 107:8.

Yes, it might well be said that, had Eve truly appreciated all she had received without any effort on her part, she would have said to the Tempter: 'Why should I want to be like God? I am perfectly happy and content as I am. I have a loving husband, everything I need to sustain life and a wonderful prospect before me.' But no; Eve was willing to risk losing all of this for the sake of getting still more, and so did lose everything. And Adam, forced to make a choice, selfishly chose his wife rather than his Maker, the gift rather than the Giver.—Gen. 3:17.

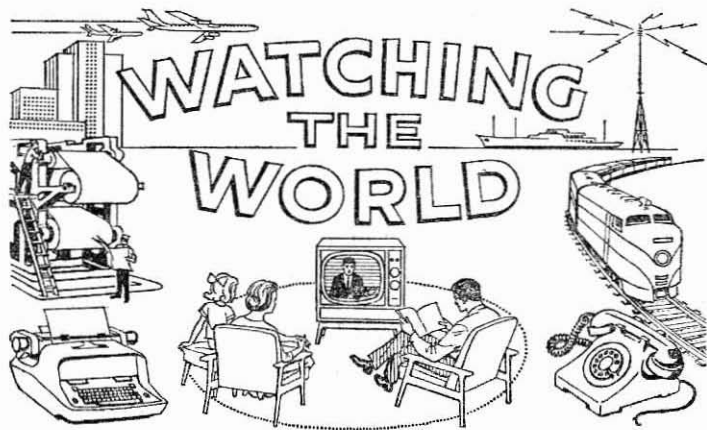
Putting this test upon man was also wise in that it put the fear of God in man; it brought home to him that he could lose all that he had. Such a 'fear is the start of wisdom,' we are told, and is a part of the worship of Jehovah God. (Prov. 9:10) As Jehovah God questioned the priests of Malachi's day: "If I am a grand master"—and Jehovah God is—"where is the fear of me?"—Mal. 1:6.

Then again, by this restriction Jehovah God was placing a test on man of his love for his Creator. God had shown unselfish

love by creating man and showering so many blessings upon him; surely now man could show love for his great Benefactor by trying to please him in such a simple thing as denying himself the fruit of this tree. (1 John 5:3) Had Eve truly loved her Maker she would have resented the base slander of her Creator that the serpent spoke. But she did not resent it, thereby betraying a lack of love. The fact that Adam disobeyed betrayed that he also was lacking in love. That it was selfishness that caused his fall is apparent from his reply to God: "The woman whom you gave to be with me, she gave me fruit from the tree and so I ate it." He blamed God for giving him the woman, and the woman for his own eating of the fruit! —Gen. 3:12.

So we see that by putting the tree of the knowledge of good and bad in the garden and commanding man not to eat of it, Jehovah God was, first of all, true to his sovereignty. The restriction, being so simple, served as a perfect test of obedience. To test the man in this way was reasonable, just, wise and also loving in that it was for man's best interests. The selfishness man betrayed after partaking of the fruit bears this out. Jehovah God had no reason to regret having put this restriction upon the man. It did not present an unreasonable test that tripped up man but one that revealed man's true heart condition, which was what it was designed to do.—Deut. 13:3, 4.

In view of all this we can also see why the penalty was so severe—death. Failure to appreciate God's blessings means to lose them. Life everlasting is not an unconditional gift; that is one reason why it is not the lot of the lower animals. God requires obedience of those upon whom he would bestow everlasting life, and that principle applies as certainly today as it did in Adam's day.



Quake Hits Colombia

◆ Underscoring the criticalness of our times, a severe earthquake struck Colombia on February 9, spreading panic and destruction over a wide area and leaving 75 dead, with more than 300 injured. The quake's shocks were felt in neighboring Ecuador and Venezuela. The Interior Ministry called the earthquake the worst ever to hit Colombia. After the second and stronger shock, thousands of people poured into the streets, crying and praying. Downtown streets in Bogotá were littered with broken glass. Power failed and hundreds were trapped in elevators. Hardest hit was Huila state in the south, epicenter of the quake.

Rise in Desertions

◆ The South Vietnamese government decree for desertion from the South Vietnamese armed forces that went into effect last spring provided for punishment ranging up to death. Despite this, the number of desertions reported for the first eleven months of 1966 came to more than 109,000. The total for all of 1965 was 113,462. The December figures are expected to push 1966 ahead of the 1965 total. In 1966 the number of Communist guerrillas who reportedly defected hit a record high of 20,242.

Brazil Floods

◆ Heavy rains poured on the towns overlooking Rio de Janeiro. Rivers spilled their banks. Hillsides turned into muck and triggered landslides that buried towns and villages. "Without fear of error you can place the death toll at over 500 in Mazomba and Coroados alone," said Nilo Esteves, secretary to State Governor Teotônio de Araujo. "Those two towns as well as Itaguaí were almost wiped from the map." Newspapers put the toll as high as 1,000 and one government report estimated 500 to 800 deaths. Some 2,000 families were made homeless.

Needless Killings

◆ Last year nearly 5,000 Americans died in the Vietnam war, but more than three times that number were shot to death on their own home soil. Many of these persons were shot to death by people who had no business owning a weapon. In a recent study Chicago police were able to trace the destinations of 4,000 "mail order" weapons. They found that 23 percent of them had gone to purchasers with criminal records ranging from murder to sexual molestation. Every year some 17,000 Americans are shot to death, usually because of senseless mishandling of a deadly weapon.

Blaze in Spacecraft

◆ For 12 to 15 agonizing seconds, the three United States astronauts who met a fiery death aboard the Apollo spacecraft on January 27 reported discovery of the blaze and recognition of their peril. "Fire . . . I smell fire," said one. Two seconds later, Astronaut Edward White yelled: "Fire in the cockpit!" Three seconds later: "There's a bad fire in the spacecraft!" And seven seconds later: "We're on fire . . . get us out of here!" cried Roger Chaffee. Virgil Grissom was the third of the astronauts that perished. The cause of the blaze has not been determined. The men were engaged in a simulation of a scheduled February 21 launch that was to take them on a 14-day space flight. National Aeronautics and Space Administrator (NASA) James E. Webb said sadly: "Although everyone realized that space pilots would die, who would have thought the first tragedy would be on the ground?" The accident may delay the manned moon shot scheduled for 1968.

Without Mass 25 Years

◆ The district of Cochas in Peru for twenty-five years has existed without a single Roman Catholic mass, in fact, without any Catholic religious functions of any kind. The Catholic chapel has all but crumbled to the earth. As a consequence a great majority of the population of Cochas have embraced other religions. Among the population can be found Adventists, Sabbatarians, Jehovah's witnesses and others now. Some sixteen years ago a Roman Catholic priest was to have been sent to Cochas to take charge of the Catholic church there, but none showed up. The reason given was the scarcity of priests. Today, reportedly, there exists not one Roman Catholic among Cochas' 1,720 inhabitants.

212-Foot Descent in Sea

◆ In 1913 a Greek sailor, Stotti Gogorius, descended 200 feet while trying to free a tangled anchor rope. On February 8 a Connecticut sailor, Robert Croft, took hold of a 59-pound weight, which was attached to a measured rope, breathed deeply and dove into the Gulf Stream. At 212.7 feet he attached a clip to the line, released the weight and made his way hand over hand to the surface. It took him 2 minutes 6 seconds to complete the dive, which he made without face mask, breathing equipment or swimming fins. Croft is a 32-year-old instructor at the United States Navy's submarine escape school at Groton, Connecticut.

Brush Fires

◆ Tasmania, the island state about 150 miles south of Australia, was swept by disastrous brush fires in February.

At least forty persons died in the fires and scores of others were hospitalized because of serious burns. Twelve small towns were wiped out in the southern part of the state. Property damage was estimated at \$11,200,000. The fires began on February 7 as several small summer blazes in the foothills of Mount Wellington before getting out of control.

Placed Above the Gods

◆ China's teen-agers have been taught to give their devotion to Mao Tse-tung. When a group of Red Guard youngsters were asked, What would you do if Mao was harmed? a boy of 16 or 17 replied: "We would burn those responsible alive." Mao has replaced ancient gods in China. When the youths were asked: "Do you place Mao with the gods?" "No," the youths answered. "We place him above the gods."

As Communists we don't believe in gods, but if there were gods they couldn't have allowed China to suffer so much up to 18 years ago. Mao and communism are our saviors." There are some 40,000,000 Red Guards in Communist China.

Auto Theft

◆ Thieves in the United States have found out that automobiles are often easy to steal. Even car owners unwittingly cooperate with them. They leave their cars unlocked and sometimes even keep the motor running. The Federal Bureau of Investigation reports that more than one-half million cars were stolen in 1966—one for approximately every eighteen new cars sold. Since 1950, the annual larceny has increased by 50 percent. The National Automobile Theft Bureau predicted that the total thefts will reach one million in 1970—barring drastic action.



Someplace in the life of every child there is time to learn how much the Bible can mean to him as he grows into adulthood. There is time for the child to become acquainted with the many fine examples of right living related therein and to become convinced of the unprofitableness of following the course of others who received God's disapproval. Is your child using some of his time in this beneficial way? Help him. His own personal copy of the Bible, in our modern language, is within your means. *New World Translation of the Holy Scriptures*, only \$1.

WATCHTOWER

117 ADAMS ST.

BROOKLYN, N.Y. 11201

I am enclosing \$1. Please send me the modern-English version of the complete Bible, *New World Translation of the Holy Scriptures* (1,472 pages, thin Bible paper, hardbound, green cover with gold-embossed title).

Name

Street and Number
or Route and Box

City

State Zone or Code