

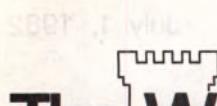
July 1, 1982

# The Watchtower

Announcing Jehovah's Kingdom



*Whatever  
Happened  
to Appreciation?*



# The Watchtower®

Announcing Jehovah's Kingdom

July 1, 1982  
Vol. 103, No. 13

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THE PURPOSE OF "THE WATCHTOWER" is to exalt Jehovah God as the Sovereign of the universe. It keeps watch on world events as they fulfill Bible prophecy. It comforts all peoples with the good news that God's kingdom will soon destroy those who oppress their fellowmen and that it will turn the earth into a paradise. It encourages faith in the now-reigning king, Jesus Christ, whose shed blood opens the way for mankind to gain eternal life. "The Watchtower," published by Jehovah's Witnesses since 1879, is nonpolitical. It adheres to the Bible as its authority.

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- August 15: Birth of the Royal Nation on a Newborn Land, pars. 20-22, and What Birth of the Nation Has Meant for Mankind, pars. 1-12. Page 18. Songs to Be Used: 48, 99.
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# Whatever Happened to Appreciation?

THE twelve-year-old boy was drying dishes, somewhat against his will. Suddenly, a large platter slipped from his fingers and went crashing to the kitchen floor. The momentary silence that followed seemed unending. Then his mother said: "You know, Robert, of all the times you have dried dishes for me, this is the first time you dropped one. I think you have set some kind of a record."

The anxious look left the boy's face and he smiled lovingly at his mother. Her few words of appreciation at the right time had saved the day for both her son and her. How true the words of the wise man Solomon! "As apples of gold in silver carvings is a word spoken at the right time for it."—Proverbs 25:1, 11.

## "Utterly Lacking in Gratitude"

It is truly heartwarming to receive a few words of commendation or gratitude. But what has happened to appreciation? Why, in today's materialistic world sincere expressions of appreciation are disappearing! Gratitude is being replaced by a "me-first" attitude. Lacking in the vocabulary of many is the simple phrase "Thank you very much!" This situation is in fulfillment of the apostle Paul's words: "But you must realize that in the last days the times will be full of danger. Men will become utterly self-centred . . . They will be utterly lacking in gratitude."—2 Timothy 3:1-5, Phillips.

At the same time, appreciation is often replaced by flattery. Expressions of appreciation are made from the heart with no thought of personal gain. However, flattery, usually insincere and extravagant, stems from the ulterior motive of getting ahead or gaining certain personal advantages. (Jude 16) Who wants to receive insincere flattery? But genuine appreciation—well, that is different!

The writer Mark Twain once said: "I can live for two months on a good compliment." Most of us do feel good when someone pays us a sincere compliment. In fact, being commended or receiving words of true appreciation can stimulate us to keep doing our best and also to commend or thank others when we have opportunity to do so.

That heartfelt gratitude is a godly virtue is evident from many statements in the Bible. For instance, numerous psalms contain expressions of thanksgiving. To illustrate: The psalmist David prayed that he might dwell in Jehovah God's house of worship all his life and look upon God's temple "with appreciation." (Psalm 27:4) Asaph, another psalmist, declared: "We give thanks to you, O God; we give thanks to you." (Psalm 75:1) So it is fitting that we reflect on this matter of showing appreciation.

Yet, how can we show appreciation to others? And what about showing gratitude to the One who made all things?

# 'Where Are the Other Nine?'

THE contrast between persons showing appreciation and those neglecting to do so was well illustrated in the Bible account of the ten lepers healed by Jesus Christ. The lepers, prohibited by the Law from coming close to anyone, called out to Jesus as he was entering a certain village. Their plea was that he have mercy on them. Jesus saw that they were leprous and told them: "Go and show yourselves to the priests." And what happened? The inspired record adds:

"Then as they were going off their cleansing occurred. One of them, when he saw he was healed, turned back, glorifying God with a loud voice. And he fell upon his face at Jesus' feet, thanking him; furthermore, he was a Samaritan. In reply Jesus said: 'The ten were cleansed, were they not? *Where, then, are the other nine?* Were none found that turned back to give glory to God but this man of another nation?' "—Luke 17:11-19.

'How sad!' you may exclaim. 'All ten were cured but only one expressed his appreciation.' Surely, we should all take to heart the lesson implied by Jesus' comment and the question 'Where are the other nine?' Yes, and this incident should move us to show appreciation.

## Showing Appreciation to Family Members

There are many opportunities for expressing appreciation to others, including



friends and family members. This is true even in small things: for an unexpected gift, for a visit from a friend, for a delicious meal, or for having our clothes washed and ironed.

*Children*, you can show appreciation to your parents. How? By doing chores promptly and without grumbling, by keeping your room clean and your clothes neat. You can show gratitude for the education you are receiving by applying yourself well both in class and when doing homework. In one country it is estimated that it costs up to \$54,000 (US) to raise a child to the age of eighteen. When was the last time you expressed gratitude to your parents for all they have done in your behalf?

*Parents*, do you show appreciation for things done by your children? True, they may not have done something as well as you could do it. But a word of appreciation for their effort will make them happy. And it will encourage your children to do even better in the future.

*Husbands*, do you recall the saying 'a woman's work is never done'? Well,

then, do you commend your wife so that her housework does not become drudgery? The Bible says of a "capable wife": "Her sons have risen up and proceeded to pronounce her happy; her owner rises up, and he praises her. There are many daughters that have shown capableness, but you—you have ascended above them all." (Proverbs 31:10, 28, 29) A husband can show appreciation for his wife in many ways, as by an evening out together or by a loving gesture.

Wives also have many opportunities to show appreciation. To provide the necessities of life, a husband usually has to work with persons of varying temperaments and habits, and this can be very depressing. So, on returning home, how heartwarming it is for him to receive a loving welcome or a few words of appreciation from his wife for what he does for the family! Yes, and how grateful a man can be for a capable—and appreciative—wife! The Bible says: "Her value is far more than that of corals. In her the heart of her owner has put trust, and there is no gain lacking. She has rewarded him with good, and not bad, all the days of her life."—Proverbs 31:10-12.

Aging parents also come into the picture. They have done much for us over the years. Children are an "inheritance from Jehovah," but rearing them is a great responsibility. (Psalm 127:3) In fact, doing so might be called a twenty-year training program. Yet many do not show gratitude to their parents for all those years of service and self-sacrifice. Too often, elderly parents are shunted off to a home for the aged. Of course, in some cases professional attention in such places may be essential. But regardless of how well trained strangers are, their care alone for the elderly is never the same as their being with their own family. So, when necessary and possible, what a fine way to show appreciation for our

aging parents is our inviting them to live with us! The apostle Paul put it this way: "Remember that if a widow has children or grandchildren it is primarily their duty to show the genuineness of their religion in their own homes by repaying their parents for what has been done for them, and God readily accepts such service." (1 Timothy 5:3, 4, *Phillips*) Naturally, aging parents and grandparents should be cooperative and should show appreciation for what is done in their behalf.

### Outside the Family

When family members show us their gratitude for something we have said or done, how this warms our heart! Similarly, it is heartwarming to those outside our family when we express our appreciation for them and for what they do or say. The occasions for doing this are so numerous that there really is no way to cite them all.

Perhaps you have recently begun to increase your understanding of the Bible through personal study and association with Jehovah's Witnesses. Is it not spiritually rewarding to gain knowledge of God's Word? Surely you appreciate that. And what about the Christian associates you now have? The Scriptures say that Jehovah God would "rock all the nations" and that the "desirable things" of all nations would come into his house of worship. Evidently these "desirable things" are people who are streaming to 'the mountain of Jehovah's house,' and are now worshiping him "with spirit and truth." (Isaiah 2:2-4; Haggai 2:7; John 4:23, 24) They are loving, honest, upright and wholly devoted to God and his righteous principles. And just think! In a world marked by such traits as lovelessness, dishonesty and *unthankfulness*, you are privileged to have fine godly associates. (2 Timothy 3:1-5) Is their as-

sociation not something for which to be deeply appreciative? Surely it is.

On the other hand, perhaps we have been pursuing a Christian way of life for years. If so, think about those who have been our faithful fellow Christians for some time. Certainly it would be fitting to thank them for their many kindnesses in word and deed. Have we been guests in their home? Or, have we enjoyed a meal with them? Then, besides a verbal expression of thanks, might it not be appropriate to write a note or send a card expressing appreciation?

Doubtless, each one of us can find many ways to make ourselves and others happier by showing our sincere appreciation. So let us be like the one cured leper who had a truly appreciative spirit. May we not be ingrates, such as the other healed lepers concerning whom Jesus asked: 'Where are the other nine?'

Clearly, we should show appreciation to fellow humans. But what about the One who made all things? (Revelation 4: 11) What are some reasons to be grateful to him? And how can we show our appreciation to Jehovah God?

## Showing Our Appreciation to God

We thank you, Jehovah, each day and each night,  
That you shed upon us your precious light!

We thank you that we have the priv'lege of pray'r,  
That we can approach you with ev'ry care!

We thank you, Jehovah, for your faithful Son,  
Who o'er death and Hades the vict'ry won!

We thank you for guidance in doing your will,  
For thus you do help us our vows fulfill!

We thank you, Jehovah, for our brotherhood,  
Where we find companions both true and good!

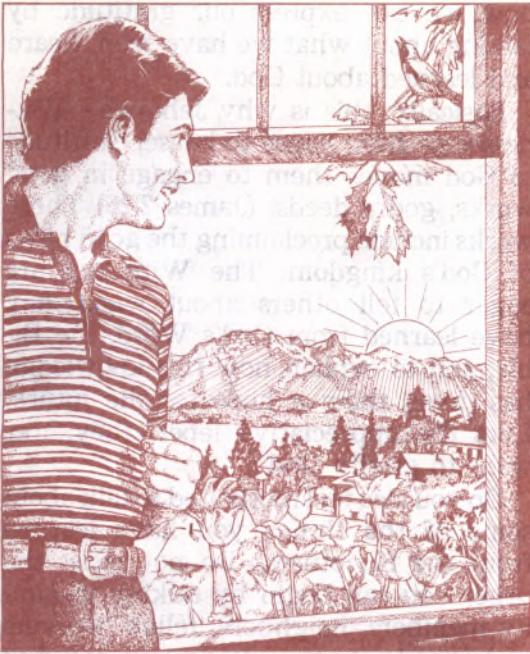
We thank you for giving us your active force,  
Your spirit, which aids us to hold our course!

We thank you, our God, for the honor to preach  
About your great name and the truth to teach!

We thank you that soon all earth's woes will be past,  
While your Kingdom blessings forever last!

**T**HESEx are the words of the song "We Thank You, Jehovah!" They appear in the publication "Singing and Accom-

panying Yourselves with Music in Your Hearts," a songbook used by Jehovah's Witnesses. This song gives evidence of



"It's great to be alive!"

their desire to express appreciation to God, and this harmonizes with the Scriptural encouragement to 'sing with music in our hearts to Jehovah,' thus "in the name of our Lord Jesus Christ giving thanks always for all things to our God and Father." (Ephesians 5:18-20) But what are some reasons to give thanks, to show appreciation, to Jehovah God?

### Why Show God Our Appreciation?

Life itself is a gift from God for which to be thankful. In fact, Jehovah provides all things good and beneficial. (Acts 17:24, 25) Among such good things mentioned in the song just quoted are these: precious spiritual light (Psalm 43:3; John 17:3); the privilege of prayer (Proverbs 15:8); the sin-atoning sacrifice of God's Son, Jesus Christ (Romans 6:23; 1 John 2:1, 2); Scriptural guidance in doing the divine will (Psalm 40:8; 119:9-16, 105);

the loving Christian brotherhood (1 Peter 2:17); God's guiding holy spirit, or active force (Psalm 143:10); and the eternal kingdom blessings that will replace earth's woes. (Matthew 6:9, 10; Revelation 11:15-18; 12:9-12) These are among the things for which Jehovah's Witnesses give God thanks when singing in congregational assembly.

There are so many reasons to show God our appreciation. Why, think about awakening on a beautiful morning! The sun is shining brightly, you hear the birds singing, and you smell the sweet fragrance of flowers or newly mowed hay. Thrilled, you say: "It's great to be alive!" Yet, how appropriate to express your appreciation to the One who made all of this possible!

God has, indeed, made many provisions for mankind's benefit and pleasure. Consider the sun, moon and stars that give us light. There is air to breathe and plant life to purify it. Jehovah has provided food and water in abundance. And think of all the bird and animal life that makes a trip through the countryside so enjoyable. (Job 37:5-16; Psalm 8:3-9; Acts 14:15-17) Moreover, God has given us the senses of sight, hearing, touch, taste and smell that enable us to enjoy these provisions to the full. How grateful we should be!

Of much greater importance to dedicated Christians are Jehovah's spiritual provisions. A number of them are mentioned in the song quoted at the outset. Surely it is proper to be grateful to God for such spiritual blessings.

It is also good to meditate regularly on all of Jehovah God's abundant provisions, spiritual and material. Doubtless such meditation will move us to do something. Very likely it will prompt us to show God our appreciation by express-

ing it in words and actions.—Psalm 1:1-3; 77:11, 12.

### Appreciative Words and Deeds

Sincere prayer is one obvious way to express our appreciation to the Giver of "every good gift and every perfect present." (James 1:17) So, do we thank God regularly in words of prayer? We might well be moved to do so as did the psalmist David, who declared: "Many things you yourself have done, O Jehovah my God, even your wonderful works and your thoughts toward us; there is none to be compared to you. Were I inclined to tell and speak of them, they have become more numerous than I can recount."—Psalm 40:5.

David also was determined to show God his appreciation by words spoken to others. Accordingly, he said: "I will laud you, O Jehovah, with all my heart; I will declare all your wonderful works." (Psalm 9:1) In a similar vein the song "We Thank You, Jehovah!" says: "We thank you, our God, for the honor to preach about your great name and the truth to teach!" Yes, indeed, speaking to others about God, verbally expressing ourselves by sharing with them the truth from his Word, is probably the finest way to show him our gratitude.

Think back, please, to that one leper who returned to express his gratitude for being cured. How did he do this? We are told: "One of them, when he saw he was healed, turned back, *glorifying God* with a loud voice. And he fell upon his face at Jesus' feet, thanking him." (Luke 17:15, 16) Not only did the man thank Jesus for curing him but he also glorified God, the Source of life and true healing. And the healed man did this "with a loud voice." Why, he must have praised Jehovah and talked about the matter for weeks, even months! This well illustrates

how we can express our gratitude by talking about what we have seen, heard and learned about God.

Basically, this is why Jehovah's Witnesses go from house to house. Gratitude to God moves them to engage in good works, godly deeds. (James 2:26) These works include proclaiming the good news of God's kingdom. The Witnesses are eager to tell others about what they have learned from God's Word, the Bible, and to explain how this knowledge has given them a hope for the future. Like the appreciative leper, they, too, want to glorify God.

Do you also feel motivated to talk about some of the things you have learned from the Scriptures? Do not resist the urge. You can begin by talking to family members, neighbors, fellow workers and friends. As you do so, you will find that your own appreciation for spiritual things will grow, your understanding will deepen, and your desire to learn more will be enhanced. A Scriptural proverb states: "Give to a wise person and he will become still wiser. Impart knowledge to someone righteous and he will increase in learning." (Proverbs 9:9) Millions of persons are moved to express their appreciation to God in this way, and they are doing so as Jehovah's Witnesses.

It is evident, then, that we can and should show appreciation to God and fellow humans. We can express gratitude to God in prayer and by extolling his praises in song. Above all, we can show appreciation to Jehovah God by talking to others about his wonderful works.

If you desire help in learning and doing the will of the One who made all things, Jehovah's Witnesses stand ready to help you. With them, you can know the joy that comes from showing your heartfelt appreciation to God.

# Teasing— Good or Bad?



THERE was a certain German family consisting of parents and five children. The eldest and the youngest were girls, with three boys in between. The eldest boy was fond of teasing his still older sister. Whenever she appealed to her mother because he was tormenting her, strict disciplinarian though the mother was, all the comfort she gave her daughter was to remind her of the German proverb *Was sich liebt, das neckt sich* ('Whom a person loves he teases'). In other words, teasing expresses affection, fondness. And that may well be.

However, there is another kind of teasing. One elderly Christian minister, when addressing couples whom he is about to pronounce man and wife, counsels them with the words: 'Do not tease each other, and especially not in public. It might seem to be a bit of harmless fun, but it always leaves the one teased feeling hurt, embarrassed or humiliated.'

Obviously, there is good and bad teasing. This is apparent from the foregoing examples and from definitions of the term. Among these are: 'to cause a person annoyance; to make affectionate or

good-humored fun of; to make a joke of without annoying; to annoy or weary by jokes; to ask persistently; to pester.' So whether teasing is good or bad, and whether you should indulge in it or not, depends upon the circumstances and the nature of the teasing.

## When Children Tease

Because of thoughtlessness, many children are prone to tease or poke fun at those who happen to be handicapped or disadvantaged in some way, possibly due to a birth defect or an accident. Or youngsters tease others because they are of a different race or nationality. Often, as in the foregoing instance, it is the boys who do the teasing, perhaps because they are generally more aggressive than girls. But it would be a mistake for parents not to notice the nature of the teasing and forbid it if it is of the wrong kind or betrays a lack of kindness.

Teasing often shows a lack of empathy, for almost invariably it involves having fun while causing another person discomfort or pain. After all, young as well as old like to be treated with due

respect, do they not? The Bible tells of God's displeasure with youthful teasers. Once, some small boys teased Jehovah's faithful prophet Elisha by jeering at him as a "baldhead." They did not get away with this, for two bears came out of the woods and mauled forty-two of their number.—2 Kings 2:23, 24.

Children are prone to indulge in another form of teasing, if it is tolerated by their parents. They keep teasing, actually pestering their father or mother until the youngsters' request is granted. However, such a thing could be as much the parents' fault as the youngsters'. How so? Well, the youngsters would soon learn that nothing is to be gained by teasing their parents in an effort to change their minds if the parents carefully thought out matters and then firmly held to the Scriptural rule: "Just let your word Yes mean Yes, your No, No."—Matthew 5:37.

### **Teasing Among Adults**

Some menfolk enjoy teasing their wives or female relatives or acquaintances. This is the kind of teasing meant by the elderly minister mentioned earlier. It is amusing to the person indulging in it, and it may be so to some bystanders. But teasing usually causes at least a twinge of hurt or embarrassment. Obviously, godly individuals led by Jehovah's holy spirit and displaying its fruitage of love, joy, peace, long-suffering, kindness, goodness, faith, mildness and self-control cannot at the same time be loveless, unkind, and so forth. (Galatians 5:22, 23) How can they tease or trick others just to have some "fun"?—Compare Proverbs 26:18, 19.

At times, though, there can be positive, constructive teasing—that borne of sincere fondness. This kind is sensitive to the feelings of others; it has empathy. A husband might gently tease his wife when she overindulges in sweets, reminding her of her weight problem.

With a delicate sense of humor, he can make his point far better than by complaining, scolding or criticizing.

### **Teasing That Lacks Morality**

However, there is another form of teasing for which nothing good can be said. And what is that? It is teasing in the form of trifling with the affections or emotions of others, as by flirting, or dressing and/or acting in a way designed to arouse erotic feelings. This really is an extreme form of selfishness, although it is often indulged in without full awareness of all the implications.

It cannot be denied that there are many men who, not subscribing to Bible principles, enjoy being teased sexually, for this whets their appetite for promiscuity. But Christian men, who are determined to live by the principles set forth in God's Word, do not appreciate being thus exposed to temptation. First of all, they do not want to come under the censure or condemnation contained in Jesus' words: "But I say to you that everyone that keeps on looking at a woman so as to have a passion for her has already committed adultery with her in his heart." (Matthew 5:28) Moreover, godly men and women do not want to be tempted to engage in fornication or adultery, knowing how Jehovah God views such wrongdoing. "Let marriage be honorable among all, and the marriage bed be without defilement," says Jehovah's Word, "for God will judge fornicators and adulterers."—Hebrews 13:4.

Hence, there is teasing that can be harmless and even constructive, an expression of fondness. But other teasing can cause injury and can even tempt others to succumb to unchristian emotions and actions. So do you like to tease others? If so, do not forget that though teasing can be good, very often it is bad.

# Insight on the News

## Saying "No" to Teen Sex

Increased sexual activity among youths has prompted many governments to make contraceptives available to teenagers. How wise is this? The *British Medical Journal* recently observed: "Providing contraception to under age people without doubt implies a condoning attitude to sexual activity." But is such an attitude really in the best interests of youth?

"Evidence shows teenage pregnancy to be harmful," answers the *Journal*. "There is less schooling, reduced job prospects and a high divorce rate. There is no

evidence that intercourse is at all beneficial to children and as sexual activity is both instinctive and learned behaviour, it is similar to the problem of drug abuse. Early sexual behaviour does not lead to a better sexual experience later in life, improved learning or improved job performance. It probably does lead to inability to form a sound and permanent marriage. . . . The only consistent way to reduce the harm from under age sex is to concentrate all efforts in preventing sexual intercourse."

Similarly, a world-famous American sex educator, Dr. Sol Gordon, said recently at a meeting of sex educators: "I can't think of

any good reason for teenagers to have sex. Sex is a health hazard to boys and girls." Calling teen sex a "national social disaster," he said that "without information and education, too many teenagers are not equipped to say no." That guidance and education best comes from parents who make clear God's view of sex outside marriage. Teenagers need to heed what the apostle Paul told the young man Timothy: "Flee from the desires incidental to youth, but pursue righteousness, faith, love, peace, along with those who call upon the Lord out of a clean heart."—2 Timothy 2:22.

## Annual Meeting October 2, 1982

This year the annual meeting of the members of Watch Tower Bible and Tract Society of Pennsylvania will be held at the Assembly Hall of Jehovah's Witnesses, Norval, Ontario, Canada, on Saturday, October 2, 1982. The assembly hall is located approximately six miles from the Canada branch, which is in Georgetown.

The Canada branch advises that it has not been able to secure a large facility for the annual meeting and that the available seating at the assembly hall is comparatively limited. For this reason the branch has arranged that admission to the annual meeting will be by invitation only and is giving priority to the membership of Watch Tower Bible and Tract Society of Pennsylvania and their immediate families, as well as a good cross section of representatives from all across Canada. The Canada branch advises that those members who are planning to attend may correspond directly with the branch office in respect to rooming accommodations in neighboring hotels and motels, as well as some accommodations in the homes of brothers in the area. Members can write to Watch Tower Bible and Tract Society, Box 4100, Georgetown, Ontario, Canada L7G 4Y4. Each member who is going to attend the annual meeting in person should promptly write to the

branch, informing them as to how many family members will accompany him. The branch asks that all this information be received from the members who are going to attend the annual meeting in person not later than August 15, 1982; so please write the branch immediately, giving all information.

The regular letters of notice of the annual meeting, together with the proxies, will be sent to the members earlier than usual this year so that we can receive them back from the members not later than August 15, 1982. As each member knows, he should complete and return his proxy promptly whether he is going to be at the meeting personally or not. The information given on each proxy should be definite on this point, as it will be relied upon in determining in advance those who will actually be personally present. The Secretary's office does not need information regarding members of the family that will accompany the member.

So all members will need to return their proxies promptly after receipt, and, additionally, those members who are going to attend the annual meeting in Canada will need to write also to the Canada branch, giving the necessary information, so that this reaches the branch not later than the 15th of August 1982.

# Birth of the Royal Nation on a Newborn Land

"Will a land be brought forth with labor pains in one day? Or will a nation be born at one time? For Zion has come into labor pains as well as given birth to her sons."—Isaiah 66:8.

MORE than half a century ago—on Sunday afternoon, July 26, 1931, to be precise—a people stepped out on the world stage of action, championing a name. On that unforgettable day the thousands of International Bible Students, as met together in general convention at Columbus, Ohio, USA, unanimously adopted a resolution by which they chose to be called henceforth by the Bible-based name "Jehovah's witnesses." (Isaiah 43:10-12) In short order all the congregations of International Bible Students around the globe followed suit and formally adopted the unique name. The new name has stuck!

By reason of that honorable name those witnesses of the Most High God have incurred the hatred of the world, even of Christendom, the members of which claim to be the religious brothers of all those who profess to be disciples of Jesus Christ. This religious hatred has gone so far as to express itself in violent persecution, with death resulting to many. For the encouragement of those bearers of the name who are living up to the dignity of that name

there come ringing down through more than 2,500 years of time these reassuring words as preserved for us by one of the most outstanding prophets of the Bible: "Hear the word of Jehovah, you men who are trembling at his word: 'Your brothers that are hating you, that are excluding you by reason of my name, said, 'May Jehovah be glorified!' He must also appear with rejoicing on your part, and they are the ones that will be put to shame.'"—Isaiah 66:5.

Jehovah's Witnesses of today are the ones who "are trembling at his word." They fear to act contrary to his written Word. That is why they are continually studying the inspired Scriptures. They recognize the Author of the Bible to be the God and Father of their Lord and Savior Jesus Christ. They accept as the word of Jehovah all thirty-nine books of the Hebrew Scriptures and all twenty-seven books of the Christian Greek Scriptures, of which they must be both hearers and doers.

Basically, why is it that Jehovah's Witnesses are hated by Christendom, by people who claim to be in the brotherhood of Jesus Christ? Why is it that Chris-

1. On July 26, 1931, what action was taken by the International Bible Students at their convention in Columbus, Ohio, and what corresponding action followed worldwide?

2. (a) What have the bearers of that Bible-based name endured ever since? (b) What reassuring words do they find at Isaiah 66:5?

3. How do Jehovah's Witnesses demonstrate that they tremble at his Word, and, besides being hearers of it, what are they?

4. (a) What was the basic reason for Christendom's hating and excluding their brothers? (b) What motive did they give for doing so?



The kingdom, like a newborn babe, was produced by God's "woman" in 1914

tendom excludes them from the ranks of those recognized as Christians, and does not want to have anything to do with them because of having nothing in common with them? Jehovah himself gives the reason for this, saying: "By reason of my name." And yet those doing the hating and excluding give the loftiest of reasons for acting that way by exclaiming: "May Jehovah be glorified!" Or, using Bible translations

that avoid the use of the divine name, they exclaim: "Let the Lord be glorified." However, the Lord God does not look upon their hating and disassociating themselves from his witnesses as something glorifying to him.

<sup>5</sup> When he puts in appearance by

5. (a) When Jehovah puts in appearance by some manifestation on his part, who are the ones then made to rejoice? (b) What does the putting of the others to shame mean for them?



making some manifestation on his part to express his approval of certain ones and his disapproval of others, who are the ones made to rejoice at such an appearing? Who are the ones then made to feel ashamed? To those hated and excluded by reason of their real respect for his name, Jehovah says: "He must also appear with rejoicing on your part, and they are the ones that will be put to shame." That meant dire trouble for those indulging in hatred and exclusiveness. The ancient trouble upon them foreshadowed the greatest of all troubles that is shortly to come upon the haters and excluders of Jehovah's Witnesses in this "time of the end." (Daniel 12:4) In his next further words the prophet Isaiah goes on to refer to this, saying: "There is a sound of uproar out of the city, a sound out of the temple! It is the sound of Jehovah repaying what is deserved to his enemies."—Isaiah 66:6.

<sup>6</sup> The unnamed city out of which there was to come "a sound of uproar" is, of course, Jerusalem, for there the temple for the worship of Jehovah stood. The idea here is that Jehovah comes to the temple of his worship to make an inspection, and the way that he finds his worship being carried on is not to his liking. The worship is merely outward, formal, hypocritical. This resulted in reproach for his sacred name. What would show Jehovah's disapproval of this would be an "uproar" caused by the invasion of the world-conquering Babylonians, whom Jehovah would use as his instruments in "repaying what is deserved to his enemies," the practitioners of hypocritical worship that degraded his temple. These were Jehovah's enemies for the reason that they were hostile haters of those really "trembling at his

6. What was the city out of which there was the "sound of uproar," and what was the reason for such a sound?

word" and were excluding them, as he said, "by reason of my name."—Isaiah 66:2, 5.

<sup>7</sup> So, in the following century, during the days of the prophets Jeremiah, Ezekiel and Daniel, Jehovah used the armies of Babylonia as his agents in "repaying what is deserved" to the covenant-breaking Israelites. What an "uproar" that created in Jerusalem in 607 BCE when the whole city was destroyed, not even the gorgeous temple built by wise King Solomon being spared! The surviving Jews were deported to Babylon. The few Jews that were left behind in the land finally fled down to Egypt, dragging the prophet Jeremiah along with them. In this way his prediction was fulfilled in the utter desolation of the land. Thus, too, the territory once occupied by a nation ceased to be the homeland of a living nation with Jehovah God as its heavenly King. Faithful Jews who 'trembled at God's word' saw that his word was true.

<sup>8</sup> Shocking events far surpassing those of 607 BCE are in store for the haters and shunners of Jehovah's Witnesses, the ones who today are trembling at Jehovah's Word. All those tragic things that happened away back there in the days of Jeremiah, Ezekiel and Daniel "went on befalling them as examples [or, as types], and they were written for a warning to us upon whom the ends of the systems of things have arrived." (1 Corinthians 10:11) Then indeed there will issue "a sound of uproar out of the city," the antitypical Jerusalem under divine condemnation, namely, Christendom. Like Israel of old, she, too, claims to be in a covenant with God, in the "new cove-

7. When was Isaiah's prophecy fulfilled, what happened to Jeremiah, and who saw that Jehovah's word was true?

8, 9. (a) What is the modern antitypical Jerusalem? (b) According to Jesus' prophecy, what will happen to her, and why?

nant" with Jesus Christ as its Mediator. (Hebrews 8:7-9) But she has not lived up to her claimed covenant relationship with God. So a "great tribulation," as foreshadowed by that upon ancient Jerusalem, awaits Christendom, according to Jesus' own prediction:

<sup>9</sup> "Then there will be great tribulation such as has not occurred since the world's beginning until now, no, nor will occur again. In fact, unless those days were cut short, no flesh would be saved; but on account of the chosen ones those days will be cut short."—Matthew 24:21, 22; Mark 13:19, 20.

<sup>10</sup> This great tribulation without equal is impending. It comes from the hand of the God of "the chosen ones," Jehovah. It will engulf, not just Christendom, the antitypical Jerusalem, but also that with which Christendom has been a good friend, the whole system of things. (James 4:4) The dedicated, baptized Christians of today who tremble at Jehovah's Word will be the "flesh" surviving.

### An Unpreventable, Accelerated Birth

<sup>11</sup> Now, back to Isaiah's thrilling prophecy! As a relief to the gloomy prospect that he had just presented under inspiration, he now foretells a joy-inspiring event. Birth of legitimate offspring is something that the duly wedded parents await with great eagerness and the highest of hopes. With human creatures birth has to be preceded by the divinely prescribed time for the full development of the desired offspring. But in this connection the Great Author of the birth process foretold something unusual ac-

cording to his own arranging. His prophet Isaiah had foretold the destruction of the defiled city of Jerusalem, and thus the original city built upon Mount Zion would cease to exist. But another city was to come into existence on the same Mount Zion by order of the Persian conqueror, Cyrus the Great, the servant of Jehovah who was to overthrow the Babylonian Empire. (Isaiah 44:28; 45:1) But Isaiah did not predict how long old Jerusalem would be out of existence and thus be without "children," or citizens. Nor did Isaiah predict how long Mount Zion and all the land associated with her would be an avoided, desolate emptiness.

<sup>12</sup> Yet, in the days of Cyrus the Great, another Jerusalem was to arise and become the mother of many "sons," that is, many citizens and subjects, living on her assigned domain. Did that mean that a "land" would appear on the map of the ancient world that would serve as the motherland of people who were once not a "nation"? The prophetic answer of Jehovah God to this question was Yes!

<sup>13</sup> So the question was, When and how? By his prophet Jeremiah Jehovah foretold that the land of the onetime "nation" would lie desolate for seventy years, a time lapse twenty years longer than the Jubilee period of fifty years. So, when the regular Jubilee year 573 BCE came, there would be no Jubilee celebration on the former homeland, and there would be no Jerusalem, or Zion, coming into existence to mother a body of citizens as her "sons," or "children." First in the year 537 BCE were any surviving Jew-

10. Whom, besides Christendom, will that tribulation engulf, and who will be the ones to make up the "flesh" surviving?

11. (a) Human birth is preceded by what period, but was something like that to occur in the case of a rebuilt Jerusalem? (b) By whose order was another Jerusalem to be built on site? (c) Did Isaiah foretell how long the site of old Jerusalem would be a desolate emptiness?

12. How was a new land to be shown on the map of the ancient world, and of what was it to be the motherland?

13, 14. (a) When the next regular Jubilee year came around after their deportation, were the Jewish captives to be restored to their land? (b) Was Jerusalem again to become a mother of "sons" by extraordinary efforts on the part of Jewish captives, and what did Isaiah 66:7, 8 prophesy about this?

ish deportees to get back to their former homeland. Such a thing was to occur without unusual, strenuous self-exertions on the part of the Jewish captives of Babylon. It was to be an act of God, in line with his prophetic promise. Most unlikely as it might have seemed, a post-exilic "nation" was to come into being on a land reserved by Jehovah God for this "nation." Looking ahead beyond the national calamity of 607 BCE, Jehovah implied the happening of such a thing, when he next moved Isaiah to say:

<sup>14</sup> "Before she [that is, another Jerusalem] began to come into labor pains she gave birth. Before birth pangs could come to her, she even gave deliverance to a male child. Who has heard of a thing like this? Who has seen things like these? Will a land be brought forth with labor pains in one day? Or will a nation be born at one time? For Zion has come into labor pains as well as given birth to her sons."—Isaiah 66:7, 8.

<sup>15</sup> Such an extraordinary birth is just the opposite of that description of the birth of a male child given in the last book of the Holy Bible. There, in Revelation 12:1-17, we read: "And a great sign was seen in heaven, a woman arrayed with the sun, and the moon was beneath her feet, and on her head was a crown of twelve stars, and she was pregnant. And she cries out in her pains and in her agony to give birth. And another sign was seen in heaven, and, look! a great fiery-colored dragon, with seven heads and ten horns and upon its heads seven diadems; and its tail drags a third of the stars of heaven, and it hurled them down to the earth. And the dragon kept standing before the woman who was about to give birth, that, when she did give birth, it might devour her child. And she

gave birth to a son, a male [she brought forth a man child, *Authorized Version*], who is to shepherd all the nations with an iron rod. And her child was caught away to God and to his throne. . . . And the dragon grew wrathful at the woman, and went off to wage war with the remaining ones of her seed, who observe the commandments of God and have the work of bearing witness to Jesus."

<sup>16</sup> Since no woman on earth has the moon beneath her feet and a circlet of twelve stars about her head like a crown, the above-described "sign" woman must be symbolic. As her child was accepted and acknowledged by God, He must be the one who made her pregnant. So she is, as it were, married to him. All things considered, the "sign" woman in heaven must symbolize God's wifelike organization of heavenly spirit creatures, among whom his only-begotten Son, Jesus Christ, is the chief one. The woman's child, "a male," must likewise be symbolic, and it symbolizes God's kingdom, inasmuch as the male child was caught away to God's throne. So as to make the kingdom more than a mere abstract, theoretical thing, there has to be a live person to serve as the royal ruler. That real person must be the one with whom Jehovah God made a covenant for the kingdom.

<sup>17</sup> Yes, that one was his only-begotten Son, Jesus Christ, who, by reason of his miraculous human birth in Bethlehem and in the family line of King David of Israel, was the natural heir to the kingdom. (Isaiah 9:6, 7; Luke 22:29, 30; Matthew 1:17-25) Rightly, then, in connection with the heavenly "woman" it was emphasized that her child was a

15. How does that birth-time experience compare with that described in Revelation 12:1-17?

16. We must identify that "sign" woman and her "son, a male," as being what or whom?

17. So how did the only-begotten Son of God become the rightful one to occupy the throne at his Father's side?

"male," forasmuch as the kingly office was reserved for a male offspring in the royal line of David.

<sup>18</sup> All those circumstances surrounding the birth of a "son, a male," of the heavenly "woman" differ from those set out in Isaiah's prophecy, particularly with regard to the matter of pregnancy and the labor pains and birth pangs. Thus there are important reasons for concluding that the "male child" of Isaiah 66:7 relates to a different situation prophetically than does the "son, a male," at Revelation 12:5. Evidently the "male child" refers to the "nation" produced in the "land" in Isaiah's prophecy. Moreover, in the case of the restored Israelites, kingship, or rulership, was not the prominent feature in their getting reestablished at Jerusalem in 537 BCE. A king in the line of David was not placed on the throne again. Judea being a Persian province, they were under the rule of King Cyrus who had issued the decree to rebuild the temple and restore true worship at Jerusalem. Nevertheless, restoration came suddenly, unexpectedly. According to the *American Standard Version*, Isaiah 66:7, 8 reads: "Before she travailed, she brought forth; before her pain came, she was delivered of a man-child. Who hath heard such a thing? who hath seen such things? Shall a land be born in one day? shall a nation be brought forth at once? for as soon as Zion travailed, she brought forth her children."

<sup>19</sup> True to the prophecy, the birth of the postexilic nation of Israel, was, so to

18. So how do the circumstances surrounding the producing of that symbolic man-child line up with those set out in Isaiah 66:7, 8, as shown by the *American Standard Version*?

19. (a) To whom did it seem that the birth of the postexilic nation of Israel had been accelerated, and for what reason? (b) How was it a brand-new generation that took up dwelling on the land of their forefathers, and in what sense was it a newborn land?

speak, speeded up. It came with surprising suddenness for the ancient world, in 537 BCE. The pagan world never expected the long-dead nation of Israel to come alive again, on its own God-given land. It was really a new Zion that came into being, giving birth to a new nation. We recall that Israelites were deported to Babylon at various times, the Bible record showing that 10,000 were deported at the first captivity in 617 BCE. Hundreds were later deported. (2 Kings 24:14; Jeremiah 52:28-30) However, those who were released from that pagan land in 537 BCE and who took up residence upon the land of their forefathers included 42,360 males, besides many slaves and professional singers. The Israelites included a number of old men who had seen the temple that King Solomon built at Jerusalem. (Ezra 2:64, 65; 3:12) Thus, for the most part, it was a brand-new generation that took up dwelling in the land with the object of building a new temple. A new Zion arose upon a newborn land. She became the mother to

After this study of Isaiah 66:5-8, can you answer the following questions:

**Verse 5:** How do "brothers" hate and exclude true worshipers? How are these "brothers" put to shame?

**Verse 6:** In what way was there "a sound of uproar out of the city" in ancient times? In the modern day?

**Verse 7:** What is the "male child" produced by a "woman" without "birth pangs"? Is this the same as "a son, a male," at Revelation 12:5?

**Verse 8:** In what way was a "nation" and a "land" born suddenly and unexpectedly in 537 BCE?

a new, postexilic nation. It occupied the new Persian province of Judea.

<sup>20</sup> Is there a modern counterpart of the "birth" of the restored Israelites as a "nation" in 537 BCE? Yes, for in the year following the first world war of 1914-1918 a spiritual "nation" was born, under the Greater Cyrus, the enthroned King Jesus Christ! How so? Well, during the war the headquarters of the Watch Tower Bible and Tract Society, the publication agency of the International Bible Students, had been dismantled at Brooklyn, New York, and moved back to smaller quarters in Pittsburgh, Pennsylvania. Its latest pieces of literature had been banned in Canada and the United States of America, and the Society's president, its secretary-treasurer, and six other members of the headquarters' staff of workers had been sentenced in 1918 to long terms of imprisonment. The intent of the enemies behind all of this was like that expressed in Psalm 83:4: "Let us efface them from being a nation, that the name of Israel may be remembered no more." But in the spring of 1919, to the shocking surprise of Christendom, there came release! That same year the persecuted International Bible Students held their first postwar convention in Cedar Point, Ohio. To the conventioners the publication of a new magazine, in addition to the *Watch Tower* magazine, was announced, namely, *The Golden Age* (now called *Awake!*).

<sup>21</sup> Thus, five years after the end of the "times of the Gentiles" in 1914, and the establishment of God's kingdom in the hands of the Greater Cyrus, Jesus Christ, a new "nation" came into existence, a

20. How did the modern counterpart of that take place in the case of the International Bible Students in the first postwar year of 1919?

21. Thus, five years after the end of the Gentile Times, what was born, to serve in what capacity, and how so on a newborn "land"?

spiritual "nation." The members of this new "nation" were to serve as ambassadors of God's kingdom newly born in the heavens and as witnesses bearing his name. He has put the "nation" in its rightful "land," its earthly realm of activity, its symbolic "land," now that the Gentile Times for trampling his visible organization underfoot have ended. —Luke 21:24, AV.

<sup>22</sup> Jehovah God the Almighty was responsible for that remarkable birth, and he was determined that nothing should obstruct it. In Isaiah 66:9 he had said: "'As for me, shall I cause the breaking through [the amnion or amniotic sac] and not cause the giving birth?' says Jehovah. 'Or am I causing a giving birth and do I actually cause a shutting up [of the womb]?' your God has said." His first response to those challenging questions was his releasing his people from Babylon in 537 BCE and then causing Jerusalem to be built and to teem with Jewish residents as her children. God's modern-day, antitypical response to his own questions was his making the antitypical Jerusalem, his heavenly organization, fruitful so that she brought forth a spiritual "nation," on earth. This was under the direction of the Greater Cyrus, the newly enthroned King in heaven. This birth took place in the postwar year of 1919, and it produced a people, the "sons" of Zion, who were wholly devoted to the interests of God's established kingdom and who maintained strict neutrality toward the political governments of this world. Almighty God has allowed nothing to obstruct the complete outworking of his purpose from 1914 onward till right now!

22. What questions did Jehovah raise as to his ability to become Father to the "nation," and, in answer, how did he act in the ancient type and in the modern antitype?

# What Birth of the Nation Has Meant for Mankind

**I**NSTEAD of answering his own questions recorded at Isaiah 66:9 with a plain No! God moved Isaiah to express this triumphant call:

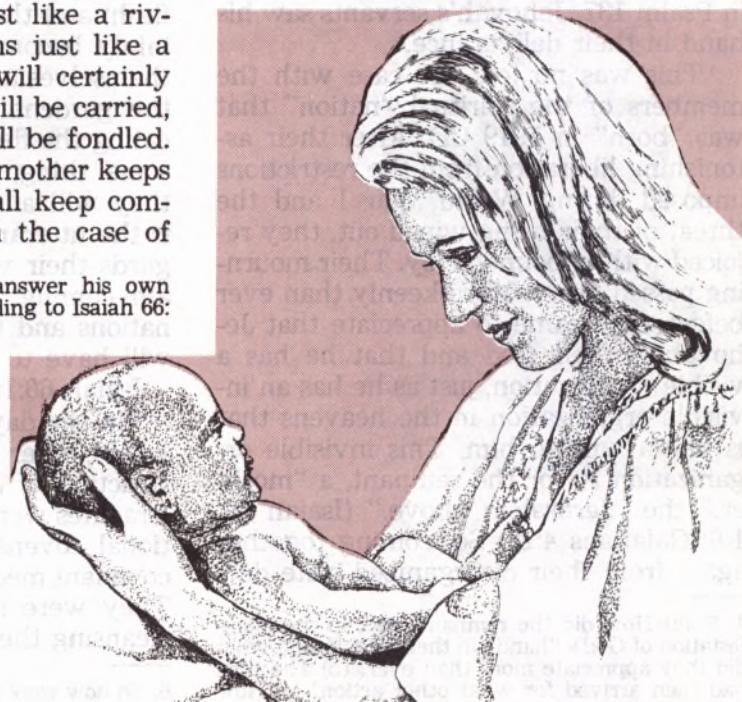
"<sup>2</sup> Rejoice with Jerusalem and be joyful with her, all you lovers of her. Exult greatly with her, all you keeping yourselves in mourning over her; for the reason that you will suck and certainly get satisfaction from the breast of full consolation by her; for the reason that you will sip and experience exquisite delight from the teat of her glory. For this is what Jehovah has said: 'Here I am extending to her peace just like a river and the glory of nations just like a flooding torrent, and you will certainly suck. Upon the flank you will be carried, and upon the knees you will be fondled. Like a man whom his own mother keeps comforting, so I myself shall keep comforting you people; and in the case of

Jerusalem you will be comforted. And you will certainly see, and your heart will be bound to exult, and your very bones will sprout just like tender grass. And the hand of Jehovah will certainly be made known to his servants, but he will actually denounce his enemies.' "

—Isaiah 66:10-14.

<sup>3</sup> Thus those restored from exile were likened to newborn babes taking nourish-

<sup>3</sup> Thus the restored Jewish exiles were likened to what, with what enjoyment, and whose hand would they see in this matter?



Like a mother,

Jerusalem gave her  
"sons" loving care

ment. To the Jewish exiles by the rivers of Babylon the references to sucking the breast and sipping the teat denoted that there would be another Jerusalem built on the site of the destroyed capital city; also that she would mother a population of many citizens or inhabitants and the many other citizens of her realm. (Compare Luke 13:34.) Like mothers then in the Middle East, rebuilt Jerusalem would have her children straddle her left or right thigh, to carry them; and, when seated, she would fondle them lovingly on her lap. Those Jews who loved Jehovah's visible organization back there in the sixth century BCE would rejoice over this, and they would cease from mourning over the fact that for the seventy years of their exile in a pagan land there had been no Jerusalem as the capital city of Jehovah's chosen people. Their joy was like that described in Psalm 126, as in contrast with the sorrow expressed in Psalm 137. Jehovah's servants saw his hand in their deliverance.

<sup>4</sup> This was no less the case with the members of the spiritual "nation" that was "born" in 1919 CE. After their astonishing liberation from the restrictions imposed during World War I and the threat of their being wiped out, they rejoiced with unbounded joy. Their mourning passed away. More keenly than ever before they came to appreciate that Jehovah is their God and that he has a visible organization, just as he has an invisible organization in the heavens that is like a wife to him. This invisible organization is, for the remnant, a "mother," the "Jerusalem above." (Isaiah 54:1-6; Galatians 4:26) So, coming together again from their disorganized state dur-

4, 5. (a) How did the remnant react to the manifestation of God's "hand" in their behalf, and what did they appreciate more than ever? (b) The time had then arrived for what other action? (c) How does Isaiah describe this?

ing World War I, they rejoiced to be nursed, borne along and fondled by this spiritual "mother," the celestial "wife" of God their Father. As "servants" dedicated to him through their older Brother, Jesus Christ, they were comforted to know that the "hand" of Jehovah was operating in their favor. Opposite to this, the time had come for him to "denounce his enemies." This included those who are hostile to the proclaimers of his newborn kingdom, for those who are enemies of his dedicated people are also his own personal enemies. Telling how he will carry out his denunciation, Jehovah goes on to say:

<sup>5</sup> "For here Jehovah himself comes as a very fire, and his chariots are like a storm wind, in order to pay back his anger with sheer rage and his rebuke with flames of fire. For as fire Jehovah himself will for a fact take up the controversy, yes, with his sword, against all flesh; and the slain of Jehovah will certainly become many. Those sanctifying themselves and cleansing themselves for the gardens behind one in the center, eating the flesh of the pig and the loathsome thing, even the jumping rodent, they will all together reach their end," is the utterance of Jehovah. 'And as regards their works and their thoughts, I am coming in order to collect all the nations and tongues together; and they will have to come and see my glory.' —Isaiah 66:15-18.

<sup>6</sup> In the days when Isaiah wrote those words, over a century before the destruction of Jerusalem in 607 BCE, the Israelites were grossly violating their national covenant with Jehovah, the law covenant mediated by the prophet Moses. They were sanctifying themselves and cleansing themselves for idolatrous wor-

6. So how were the Israelites of Isaiah's day breaking their covenant and befouling themselves?

ship in special gardens and were breaking God's laws forbidding them to eat certain things. They defiled themselves and befouled themselves before the God of their covenant and did nothing for his glory.

<sup>7</sup> So he brought upon those covenant breakers his fiery, stormy judgments, in proper harmony with his covenant terms. He took up the "sword" of execution in settling the controversy that he had with all Jewish flesh. No wonder that merely a few thousand survived the merciless destruction of Jerusalem, only to be dragged off into long exile in pagan idolatrous Babylon. All the surrounding nations and language groups were obliged to witness this manifestation of the glory of Jehovah as the covenant-keeping God who does not lie. All of this solemnly reminds us that the same God has a controversy on a far larger scale with modern-day Christendom, which claims to have replaced ancient Israel as the people of Jehovah God. To his glory he will use his "sword" of vengeance to slay her utterly.

### A "Sign" Set Among the Nations

<sup>8</sup> To his international glory this Almighty God has carried out his unalterable purpose as to what would take place after he caused "a land" to be "brought forth with labor pains in one day" and after he caused "a nation" to be "born at one time." As we read his words set out in Isaiah 66:19, 20, we can call to mind what he has gloriously done since the birth of the "nation" made up of the remnant of spiritual Israelites in 1919 after having ceased to be an organized people

during World War I, and entertaining little hope or expectation of surviving that world conflict. Here is what he said:  
<sup>9</sup> "And I will set among them a sign [ōth, Hebrew; *signum*, Latin *Vulgate*], and I will send some of those who are escaped to the nations, to Tarshish, Pul, and Lud, those drawing the bow, Tubal and Javan, the faraway islands, who have not heard a report about me or seen my glory; and they will for certain tell about my glory among the nations. And they will actually bring all your brothers out of all the nations as a gift to Jehovah, on horses and in chariots and in covered wagons and on mules and on swift she-camels, up to my holy mountain, Jerusalem,' Jehovah has said, 'just as when the sons of Israel bring the gift in a clean vessel into the house of Jehovah.'

<sup>10</sup> What has proved to be the "sign" that Jehovah "set" among the nations since World War I? It was a living "sign." Earlier, in Isaiah's prophecy, this mouthpiece of Jehovah said: "Look! I and the children whom Jehovah has given me are as signs and as miracles in Israel from Jehovah of armies, who is residing in Mount Zion." (Isaiah 8:18)

10. What has the "sign" that God "set" among the nations proved to be?

## In Our Next Issue

■ Marriage Under Assault

■ How to Enjoy a Happy Family Life

■ A Wise View of Education

■ How Do You Guide Your Life?

7. (a) How did Jehovah act in line with his covenant terms to settle the controversy? (b) With whom does God have a like controversy today?

8, 9. (a) To his glory Jehovah has carried out his purpose after having produced what things and after what wartime experience of his people? (b) How did he set out his purpose in Isaiah 66:19, 20?

In Hebrews 2:11-13 the Christian apostle Paul quotes from those prophetic words and applies them to Jesus Christ and his spirit-begotten disciples, saying: "For both he who is sanctifying and those who are being sanctified all stem from one, and for this cause he is not ashamed to call them 'brothers,' as he says: . . . 'Look! I and the young children, whom Jehovah gave me.'"

<sup>11</sup> In agreement with that, the "sign" that Jehovah set up among the nations of earth, for whom "the times of the Gentiles" ran out in 1914, is the spiritual "nation," the members of which have preached worldwide God's kingdom that was born in the heavens at the close of the "appointed times of the nations" in 1914. (*Luke 21:24, Authorized Version; New World Translation of the Holy Scriptures; Matthew 24:14*) To that end Jehovah gathered together the remnant of spiritual Israelites who had been scattered by the fierce persecution during World War I.

<sup>12</sup> Also, there were still others who were to be brought and added to those spiritual Israelites who survived World War I, so as to make up the full membership of the remnant of Christ's spiritual "brothers" at this time. (*Matthew 25:40*) Notably since the holding of the first general convention of the International Bible Students in Cedar Point, Ohio, USA, in the summer of 1919, Jehovah began to send "some of those who are escaped" of the original remnant "to the nations." More strikingly did he do so at the 1922 convention of the IBSA at the same resort offshore from Sandusky, Ohio, when the president of the Watch

11. What have those who make up that "sign" preached worldwide since 1914, and why did they need to be gathered?

12. (a) Who were to be added to the remnant that had survived World War I? (b) When, especially, did the sending forth of "those who are escaped" begin to take place?

Tower Bible and Tract Society climaxed his rousing discourse to the conventioners with the dramatic words: "Advertise, advertise, advertise, the King and his kingdom." Thereafter the congregations of the remnant of spiritual Israelites geared themselves for the proclamation of God's established kingdom, "for a witness to all the nations," by having all members go forth into the field, "from house to house" and publicly. All were ambassadors of the kingdom!—*Acts 20:20*.

**How would you answer the following questions based on Isaiah 66:8-20?**

**Verse 8:** How did the spiritual "nation" of Jehovah come to be "born" into its spiritual "land" in 1919?

**Verses 9-14:** How did Jerusalem give nourishment and loving care to her "sons"? How does this apply to spiritual sons in our modern day?

**Verses 15-18:** What practices brought destruction to Jerusalem in 607 BCE, portending what for today?

**Verses 19, 20:** What "sign" has Jehovah set up "among the nations"? For what purpose?

<sup>13</sup> In fulfillment of Isaiah's prophecy, all of this resulted in a grand gathering of the remnant of the spiritual brotherhood, as it were, by all means of conveyance or transportation much faster than by walking. Jehovah had said that he would send "some of those who are escaped" even to far distant lands, and this he did by sending those who had "escaped" alive from the first world war and the famines, pestilences and earth-

13. In fulfillment of Isaiah's prophecy, who are gathered out of all the nations, and, as it were, by what means faster than by walking?

quakes that marked the death-dealing period of 1914-1918 CE, and particularly the persecution that raged against the dedicated Bible students who were cooperating zealously with the Watch Tower Bible and Tract Society worldwide. The *persecution* in particular caused the spiritual death of some, so that they did not join in the regathering of the surviving remnant after World War I, especially when the call to united action began to be issued through the printed publications of the Society and through its traveling representatives who visited the congregations.

<sup>14</sup> However, the faithful ones did as Jehovah had foretold, "tell about my glory among the nations." (Isaiah 66:19) To all accessible lands and "nations" those obedient "escaped" ones went, even to "faraway islands," telling about the glory of Jehovah's kingdom that had now been established in the heavens in the hands of his reigning King, Jesus Christ. Many in those nations and distant islands had not even heard a report about the true God, Jehovah, and had never discerned that, according to the foretold signs of the times, his glorious kingdom had been born in the heavens.—Revelation 12:1-5, 10.

<sup>15</sup> All those whom the "escaped" ones brought as their spiritual "brothers" they brought "as a gift to Jehovah," not to some human leader of a religious sect or to some earthly political world power that was vying for popular support. For the "gift" to be acceptable to Jehovah, it had to be clean. That is why the prophecy describes the bringing of the living "gift" as being "just as when the sons of Israel bring the gift in a clean vessel

14. About what did the "escaped" ones who were sent forth tell, and even to places in what state of ignorance were they sent?

15. Those spiritual "brothers" who are brought as a "gift to Jehovah" must keep themselves in what spiritual state, and why?

into the house of Jehovah." (Isaiah 66:20) That is why those spiritual "brothers" who make up the "gift" must be no part of this world, yes, they must keep themselves "without spot from the world." (James 1:27) They must keep themselves neutral toward the defiling politics of this unclean system of things. That is why Jehovah said they would be brought "up to my holy mountain, Jerusalem." This does not signify the modern-day Jerusalem, the capital of the political State of Israel. The nation of which it is the capital is 85 percent Jewish and it is a member of the United Nations organization for maintaining world peace and security.

<sup>16</sup> Modern Jerusalem in the Middle East does not have any "holy mountain" that Jehovah could call his own in a religious sense. Why not? Because what was once his "holy mountain" over there is now crowned by a Muhammadan shrine, the Dome of the Rock. This is for worshippers, not of Jehovah, but of Allah, a deity without a personal name.

<sup>17</sup> All pertinent things being honestly considered, a significant fact becomes evident: In the modern fulfillment of Isaiah 66:20 "my holy mountain" refers to a motherlike organization for spiritual Israelites, namely, "Jerusalem above," spoken of in Galatians 4:26. It is the Zion that has "given birth to her sons," according to Isaiah 66:8. Those "sons" make up the "nation" that was "born at one time," in the postwar year of 1919. In view of that fact, those spiritual "brothers" that were brought by the "escaped" ones since that birth of the "nation" were brought "as a gift to Jehovah" and were put in touch with his royal organization, the "Jerusa-

16. Why does Jehovah have nothing in the Middle East today that could be called his "holy mountain"?

17. So what is the "holy mountain, Jerusalem," to which those spiritual "brothers" are brought since the birth of the nation in 1919?

lem above," this being typified by the rebuilt earthly Jerusalem of old. These being brought forth as her "sons," they were brought into the visible earthly part of Jehovah's universal organization, to be spiritual Jerusalemites.

### Restoration of the Pure Worship of Jehovah

<sup>18</sup> Did that newborn "nation" take up the full worship of the one living and true God, Jehovah, in their postwar realm of spiritual activity? To do so was most appropriate, now that they had been freed from domination by Babylon the Great, the world empire of false religion. And do so they did, in line with the action that Jehovah promised that he would take respecting the newborn "nation," in Isaiah 66:21: "'And from them also I shall take some for the priests, for the Levites,' Jehovah has said." We must remember that, in the case of the Israelites during the seventy years of their exile in ancient Babylon, from 607 to 537 BCE, they were without the active service of the Aaronic high priest and underpriests and of their servants, the Levites, inasmuch as the temple at which they had served was destroyed. With accuracy Jehovah had foretold this, at Hosea 3:4, 5, saying:

<sup>19</sup> "It is because for many days the sons of Israel will dwell . . . without a sacrifice and without a pillar and without an ephod and teraphim. Afterwards the sons of Israel will come back and certainly look for Jehovah their God, and for David their king [the Messiah]; and they will certainly come quivering to Jehovah and to his goodness in the final part of the days."

18. Since Jehovah promised to take some of the newborn "nation" also "for the priests, for the Levites," what was the most fitting thing for the "nation" to do in their realm of activity?

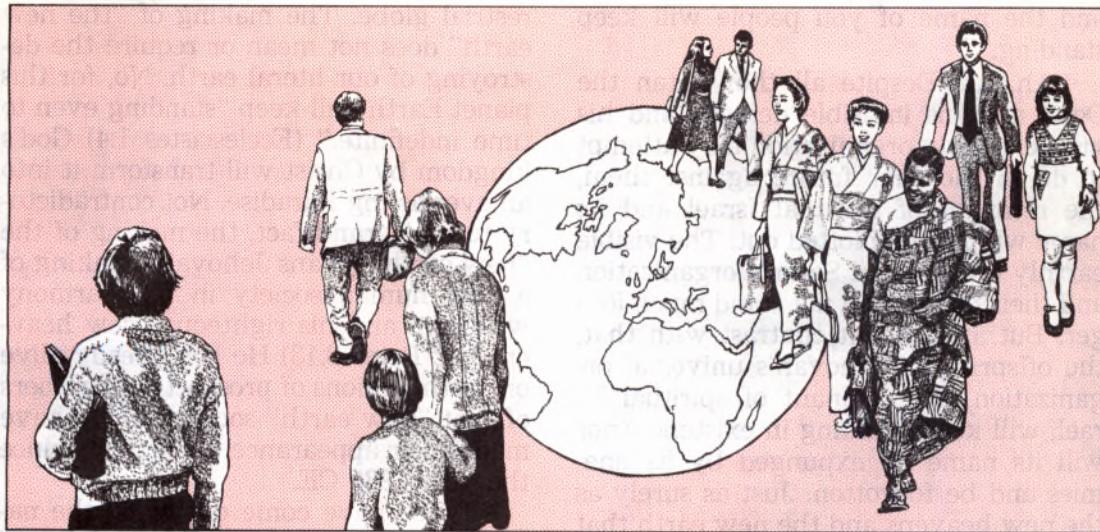
19. How had Jehovah foretold the restoration of his worship at Hosea 3:4, 5?

<sup>20</sup> Thus, besides acting as their Liberator from Babylon, Jehovah would take care of their most vital needs, their spiritual needs. He would reinstate a legitimate high priest along with *his* underpriests, and these would be assisted by a body of Levites. This would call for the rebuilding of the temple at Jerusalem, at which these could carry on their services so important to the "nation" that would be born "at one time." This would take place in the "land" that would be "brought forth with labor pains in one day," their beloved homeland. Yes, unlikely though this might seem.—Isaiah 66:8.

<sup>21</sup> In a spiritual sense, the like thing has been true with the remnant of spiritual Israel since Jehovah God liberated them from Babylon the Great (the world empire of false religion) in the postwar year of 1919 CE. He saw to their spiritual needs first. He cleared up their understanding of the office of the Messianic King, Jesus Christ, as High Priest of God. He cleansed them from any religious defilements that still clung to them from association with Babylon the Great and bondage to her. As members of "a chosen race, a royal priesthood, a holy nation, a people for special possession" with regard to the Most High God, they came to appreciate more distinctly than ever before how and why they needed to keep strict neutrality toward the political affairs of this modern world. They saw that the time had come for the one living and true God to 'make a name for himself.' And they awoke to their obligation to exalt God's personal name, Jehovah, above all other names. They discerned their obligation to be

20. Such action by Jehovah would call for what to be built, and where, and this in behalf of what most vital needs?

21. What similar thing took place in a spiritual sense in the case of the newborn "nation" from 1919 onward?



**Having "escaped" from "Babylon the Great,"  
Jehovah's Witnesses go forth with the Kingdom message**

witnesses to this God whose name had been overshadowed for centuries, and appropriately adopted the name "Jehovah's witnesses" in the memorable year of 1931.—1 Peter 2:9; Isaiah 43:12; 63:12.

<sup>22</sup> Although meriting due consideration in the inspired Bible, the salvation of the human race from sin and death and bondage to Satan the Devil and his organization is not the most important thing, the most important doctrine of the Holy Bible. As the leading article, entitled "Integrity," appearing in the issue of August 15, 1941, of the *Watchtower* magazine, said: "Jehovah's purpose to have the world ruled by his righteous Government is repeatedly emphasized in the Scriptures. His Government is the Theocracy over which he has made Christ Jesus the King. . . . The primary issue raised by Satan's defiant challenge was and is that of UNIVERSAL DOMINATION." (Paragraphs 1, 19) Hence, the chief pur-

pose of the Most High God is to vindicate this universal sovereignty, which he alone exercises. This he will gloriously do shortly in "the war of the great day of God the Almighty" at the battlefield of Har-Magedon. (Revelation 16:14-16) It is the duty, the privilege, the honor of the "holy nation" of spiritual Israel to maintain its integrity toward Jehovah's universal domination or sovereignty, so proving the Devil a liar.

<sup>23</sup> Down to this late date all efforts on the part of the worldly nations of Satan's visible organization to wipe out Jehovah's "nation" that was "born" in 1919 on its newly brought-forth "land" have failed. This is in faithful fulfillment of the assurance given by the Universal Sovereign in these words at Isaiah 66: 22: "For just as the new heavens and the new earth that I am making are standing before me,' is the utterance of Jehovah, 'so the offspring of you people

22. Although it involves salvation of creatures, what is the most important issue, the most important teaching of the Bible, and why?

23. The foiling of what efforts of the enemy nations is in fulfillment of Jehovah's words at Isaiah 66:22?

and the name of you people will keep standing.'"

<sup>24</sup> Ah, no! Despite all that Satan the Devil and his invisible demons and his visible earthly organization may attempt to do in the near future against them, the remnant of spiritual Israel and its name will not be blotted out. The visible earthly offspring of Satan's organization and their names will not stand much longer. But, in brilliant contrast with that, the offspring of Jehovah's universal organization, the remnant of spiritual Israel, will keep standing in existence; nor will its name be expunged by its enemies and be forgotten. Just as surely as the new heavens and the new earth that the Universal Sovereign Jehovah makes will ever keep standing, so it will be in the case of the remnant of spiritual Israel and its worthy name. This does not mean that the remnant of spiritual Israel will stay on earth forever. No, but in due time they will be taken away and joined to their High Priest, Jesus Christ, in "the new heavens" and will serve as underpriests at the spiritual temple.

<sup>25</sup> Jehovah God began making "the new heavens" at the close of the "appointed times of the nations" in 1914 CE, when he seated his glorified Son Jesus Christ on the heavenly throne, to rule as King of kings and Lord of lords. This is "the Son of David," and, when he was a perfect man on earth, the Universal Sovereign Jehovah made a covenant with him for an everlasting kingdom. (Matthew 21:15) From his celestial throne the King Jesus Christ rules over our ter-

restrial globe. The making of "the new earth" does not mean or require the destroying of our literal earth. No, for this planet Earth will keep "standing even to time indefinite." (Ecclesiastes 1:4) God's kingdom by Christ will transform it into an everlasting Paradise. Not contradictory to that grand fact, the making of the "new earth" means Jehovah's making of a new human society in full harmony with him and his righteous "new heavens." (2 Peter 3:13) He has already alive on earth millions of prospective members of that "new earth" society. These have made their appearance particularly since the year 1935 CE.

<sup>26</sup> These have come out of all the nations, races, people and languages and have dedicated themselves to Jehovah God through Christ the High Priest and have symbolized their dedication by getting baptized in water in imitation of their Fine Shepherd, Jesus Christ. (John 10:14, 16) Earlier, in Isaiah 66:12, Jehovah had said that he would extend to the remnant of spiritual Israel, who represent the "Jerusalem above," what he calls "the glory of nations," and this "just like a flooding torrent." Since 1935 this extending of "the glory of nations" to the spiritual remnant has been in progress in the form of the "great crowd" of the "other sheep" of the Fine Shepherd, the reigning King Jesus Christ. (Revelation 7:9-17) Due to their loyalty to Jehovah's Theocratic Government by Christ, the Fine Shepherd has made them "one flock" with the remnant of spiritual Israelites. They are brought to Jehovah's spiritual temple, which is "called even a house of prayer for all the peoples." (Isaiah 56:7; Mark 11:17) At God's spiritual temple for such international prayer

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24. (a) The permanence of God's new heavens and new earth is of what assurance to the remnant of spiritual Israel? (b) Of what will the remnant be made a part in due time?

25. (a) When did Jehovah start "making" those "new heavens"? (b) Particularly since when have prospective members of the "new earth" made their appearance?

26. (a) How had the coming of this "great crowd" into association with the remnant of spiritual Israelites been referred to in Isaiah 66:12? (b) Where does this "crowd" now serve Jehovah?

the glorious "great crowd" are "rendering him sacred service day and night."—Revelation 7:15.

<sup>27</sup> This marvelous modern development accords with what Jehovah goes on to say, in Isaiah 66:23: "'And it will certainly occur that from new moon to new moon and from sabbath to sabbath all flesh will come in to bow down before me,' Jehovah has said."—Haggai 2:7-9.

<sup>28</sup> According to reports, the "great crowd" out of "all flesh" are holding meetings with the remnant of spiritual Israel regularly, "from new moon to new moon [monthly] and from sabbath to sabbath [weekly]," as it were. They are loyally joining with the anointed remnant in the public witnessing and the house-to-house witnessing in order that Jesus' prediction for the "conclusion of the system of things" may be fulfilled: "This good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations." (Matthew 24:3, 14) Those people of "all flesh" who respond to the preaching "come in to bow down" before the Sovereign Jehovah.

<sup>29</sup> As survivors of the "great tribulation" that lies just ahead for the world, they will witness how Jehovah vindicates his universal sovereignty by destroying his own enemies and their enemies in that worldwide "tribulation." To this effect Isaiah closes his prophecy with the words: "And they [the tribulation survivors] will actually go forth and look upon the carcasses of the men that were

27, 28. How frequently does the "great crowd" out of "all flesh" meet with the remnant, and what results does their joining in the witness work produce?

29, 30. (a) How does Isaiah 66:24 indicate that those worshipers out of "all flesh" will survive the "great tribulation" with which this system of things ends? (b) Of what will they form the foundation, and, afterward, whom will they lead in the worship of the Maker of things heavenly and earthly?

transgressing against me; for the very worms upon them will not die and their fire itself will not be extinguished, and they must become something repulsive to all flesh."—Isaiah 66:24.

<sup>30</sup> Like the cursed "goats" of Jesus' parable that is fulfilled during this "conclusion of the system of things," those transgressing against the Sovereign Lord Jehovah "will depart into everlasting cutting-off," eternal destruction. (Matthew 24:3; 25:31-46) Then, as the foundation for the "new earth," those sheeplike heirs of the paradise earth will welcome into their midst all those resurrected from the dead to life in the flesh on earth. They will lead all such resurrected flesh in unitedly worshiping the vindicated Maker of the "new heavens" and the "new earth."—Isaiah 65:17; 2 Peter 3:13.

**How would you answer the following questions on Isaiah 66:19-24?**

**Verse 19:** How have "some of those who are escaped" been sent to the "nations"? With what result?

**Verse 20:** In what way have "the sons of Israel" brought a "gift" to Jehovah's house?

**Verse 21:** In what way were some taken to serve as "priests"?

**Verse 22:** Referring to the certainty of "the new heavens and the new earth," what assurance does Jehovah give regarding his restored people?

**Verse 23:** In what way do we see "all flesh" bowing down before Jehovah "from new moon to new moon and from sabbath to sabbath"?

**Verse 24:** What will the survivors of the "great tribulation" witness as to the fate of transgressors against Jehovah?



# On the Way Up in Ecuador



**U**P MEETS down in Ecuador. Here, in this smallest of the Pacific-coast nations of South America, the northern and southern hemispheres come together at the equator. Literally, 'up north' is just a footstep away from 'down south.'

Observing Ecuador's outline on a map may remind a person of a painter's palette, with the Gulf of Guayaquil as a finger notch. Verdant jungles, white-tipped ocean waves, manicured valley fields and meandering rivers and estuaries bow to the towering snowcapped Andean peaks beneath an umbrella of blue skies. Torrid tropical temperatures and refreshing springtime climes are enjoyed simultaneously the year around. Add rainbow hues of the abundant crops of coffee, cacao, bananas, rice, cotton, melons, apples, grapes, pineapples, papayas and the distinctive naranjilla and the possibilities for artistic expression are limitless.

Ecuador's population is as interesting and varied as its topography. Fair-skinned Spaniards, colorfully dressed indigenous groups, blacks from Africa and

Jamaica, a sizable Oriental colony and a variety of European ancestries are easily distinguished. But the majority of the over 8,644,000 inhabitants, characterized by a hospitable nature and ready smile, are a mixture of different races.

In Ecuador a 300-year monopoly by the Catholic Church produced a status quo religious environment. But winds of change began to blow some forty years ago and seasons of Bible-based refreshment have continued to the present. Jehovah's Witnesses have figured in this change and their story is one of devotion and stick-to-itiveness. Indeed, while certain religious influence appears to have been going downward, true Christianity has been on the way up in Ecuador.

## Early Efforts Rewarded

Let us go back to 1935. Theodore Laguna and a partner brought the message of God's kingdom to Ecuador in that mid-depression year. Their 10-month stay produced 1,432 hours of preaching activity, and some seeds of truth then sown

fell on fine soil, producing excellent fruit 40 years later.

We move ahead to 1946. The Watchtower Bible School of Gilead was training hundreds of eager missionaries. That September, graduates Thomas and Mary Klingensmith, along with Walter and Mary Pemberton, arrived in the Ecuadorian capital of Quito, fired with zeal for witnessing activity. Overcoming three centuries of tradition with their limited knowledge of the Spanish language proved to be a real challenge. Testimony cards, phonograph recordings of Bible talks and plenty of sign language resulted in the first organized meeting of Jehovah's Witnesses there in October 1946. Missionary efforts were blessed with an attendance of eight persons, including one Ecuadorian. The very next month, seven Ecuadorians and the four missionaries were preaching in the Magdalena section of Quito.

Among the seven persons who symbolized their dedication to Jehovah by undergoing water baptism in August 1947 were Ramón Redín and Pedro Tules. At age eighty-two, Brother Redín still serves as a special pioneer or full-time kingdom proclaimer. Brother Tules, now with over thirty-four years in full-time service, was the first Ecuadorian to attend Gilead School (in 1951).

### Rewarding Work in Quito and Guayaquil

The calendar now moves to 1948. Six more Gilead-trained missionaries then came to Quito and an equal number established their home in the seaport of Guayaquil.

Lottie Foster, now an octogenarian, came to Ecuador with the 1948 group and still resides here. "I have been a sower and a waterer," Sister Foster says of her thirty-three years in missionary service, adding: "Certainly I have helped

many to the point of dedication to God. But in many cases I have placed literature and started studies and then the people would move. Later, at some of our larger assemblies, I would meet them again, baptized and going strong. . . . Truly, Jehovah makes his field produce."

—1 Corinthians 3:6-9.

Fern Noboa also came to Ecuador in 1948. Today Sister Noboa continues to serve with her family in a country she has made her home. Looking back, she recalls: "In the Magdalena section of Quito, the priest would ride through the streets on his bicycle and round up his mob to chase us away. At least once we were 'rocked' out of the territory."

But persecution was unavailing, and Jehovah prospered the kingdom-preaching work. Thus, today there are fourteen congregations in Quito.

Guayaquil, the commercial Pacific port, was introduced to Bible truth in that same year, 1948. Albert and Zola Hoffman were among the first pioneers serving in that city. Sister Hoffman faithfully completed her earthly career in 1975, but Albert says of those first fruitful efforts:

"We worked in pairs to help each other with Spanish. Simply announcing a wonderful and important message, we turned on the phonograph. A crowd would gather and we offered the literature, especially the book '*The Truth Shall Make You Free*,' which became one of the city's most popular publications. . . . Four interested ones came to our first meeting."

In March 1949, N. H. Knorr (then president of the Watch Tower Society) made his first visit to Ecuador. In Quito, eighty-two listened as he gave his discourse by candlelight. At Guayaquil, after only two and a half months of activity by the missionaries, a crowd of 280 gathered to hear Brother Knorr speak.

Until then the Society's New York of-

fice had cared for the kingdom-preaching work in Ecuador. With fifty-three active kingdom proclaimers and fine prospects for expansion, however, a branch office was established in Guayaquil.

### **Under Attack**

The zealous kingdom-witnessing activity did not go unnoticed. Other religious elements became concerned. Strangely, this initial unrest came, not from the Catholic Church, which claims to represent 95 percent of the populace, but from a Protestant evangelical group. But attacks on the Witnesses in the official evangelistic magazine aroused the interest of thinking people, many of whom ultimately embraced true Christianity.

The Roman Catholic Church was not to remain noncommittal. In 1951 mob violence broke out in Quito. However, Jehovah's people took immediate action to 'defend and legally establish the good news.' (Philippians 1:7) Article 168 of Ecuador's Constitution guarantees freedom of conscience in all its aspects and manifestations, including the free exercise of a person's chosen religion.

Quito's leading newspaper championed the Witnesses' right to freedom of worship. Warnings to the clergy were issued by government authorities, and the clergyman responsible for the mob was humiliated into saying he would see that there was no recurrence of such action.

Some priests apparently felt that they were an authority in themselves, and before long there was more mob action against Jehovah's Witnesses. Further appeals to the competent government authorities resulted in a cable from the Ministry of Government on December 3, 1952. It specified that Witness missionaries should be provided "due protection" from violent attacks. Filed in the offices of all the provincial governors in the country, this cable stands to this day as

the official attitude regarding the legal standing of Jehovah's Witnesses.

Compliance with the law is another matter. Within two years, a mob of 200 attacked an assembly of Jehovah's people in Riobamba. Again the clergy's efforts boomeranged, however, for newspapers throughout the country championed the Witnesses' right to freedom of worship.

### **Peaceful Expansion**

The decade of the 1950's was a time of growth and solidification. Brothers N. H. Knorr and M. G. Henschel visited Ecuador, and new missionary homes were established. The five congregations then began to be visited regularly by a traveling overseer. Presently there are six circuits in the country.

Space for meetings and branch operations was tight. So land on which to erect branch facilities was purchased in 1955. Excavations began in October 1956, and May 1957 saw the completion of a fine, sturdy building that provided room for growth and comfortable seating for 300 in its Kingdom Hall. By the early 1970's the need to expand was evident. In December 1974 a building program was completed that quadrupled storage capacity and provided housing for up to twenty-four missionaries. And just outside Guayaquil in 1981, we acquired some property for an assembly site, a storage warehouse and possibly other facilities.

### **"Little Vatican" Succumbs**

In 1953 missionaries were sent to Cuenca, Ecuador's third-largest city, sometimes called "Little Vatican." Progress was slow and the missionaries were moved out in 1955. But the seed had found some good soil. For instance, one youth, Carlos Sanchez, recognized the truth. "When I first attended the meetings," he recalls, "I was so shy and self-conscious that I would take the stocking cap I wore and try to pull it down over

my face so that others would not see me." Today, his face radiates the joy of the truth that has transformed his life. Although paralyzed from the waist down due to a serious auto accident, Brother Sanchez continues zealously looking for other truth seekers.

Cuenca—the "Little Vatican"—changed, and in this a clergyman played a part. Harley Harris, now branch coordinator in Ecuador, recalls that in 1966 he, along with three other missionaries and a special pioneer, began making a concerted effort to establish a congregation there. He states:

"In our door-to-door work we began to hear of a Spanish priest . . . [who] had announced in church that if people were talking about the Bible, they should be listened to, since the Bible contained the truth. . . . I had a two-hour conversation with him in the missionary home. He requested a Bible and manifested a very receptive attitude. Opposed to charging for church services by category, since he felt that a Mass was a Mass with the same charge for all, this priest elicited the ire of the bishop and was dispatched to his native Spain. Nevertheless, his comments had loosened the mental shackles of many and our preaching efforts gathered productive momentum. Now in 1982 there are three active congregations of Jehovah's people in Cuenca."

### The Work Moves South

As of October 1, 1956, Carl Dochow and Nicolas Wesley were assigned the entire southern province of El Oro. In the emerging agricultural center of Machala, they worked eighteen months before they saw one new kingdom publisher in the field. "Then the work 'took off,'" recalls Brother Dochow. "In 1960 a giant step forward was the acquisition of the very first Kingdom Hall wholly owned

by a congregation of Jehovah's Witnesses [in this country, where halls had previously been rented] . . . It has been enlarged and remodeled since then and is indeed a credit to true worship."

Machala now has three congregations, with an additional six throughout the province. And today the majority of the Kingdom Halls in Ecuador are owned by the local congregations.

### Help From Abroad

At the 1958 international assembly of Jehovah's Witnesses in New York City, an invitation was extended to families to serve in lands where there was a greater need for kingdom witnessing. It has been calculated that Ecuador received more of such help than any other South American country. In 1959 Brother Knorr talked to an audience of 120 who had come here. Several of these families are still serving in the Ecuadorian field.

### More Work Ahead

Beginning with the forty-first class of Gilead School in 1966, dozens of missionaries have entered the field here in Ecuador. The results have been most gratifying.

Today there are 112 congregations in Ecuador. Although certain areas of the country still are waiting to hear the kingdom message, effort is being made to work this unassigned territory. That the potential for growth still exists is clearly indicated by the outstanding attendance at the Lord's Evening Meal. With a peak of 5,666 kingdom publishers, the Memorial attendance in 1981 was 26,576.

It is evident that Jehovah is backing the kingdom-preaching activity in this land. While Christendom's influence may well be on the way down in Ecuador, we rejoice that true Christianity is on its way up, to Jehovah's eternal praise.

# "I've Been Wondering About That"

That's what an attorney said as he took the book *Did Man Get Here by Evolution or by Creation?* from the hand of the woman offering it to him. He had never really questioned the creation account, but admitted that he had not been taught a logical line of reasoning to support creation.

After reading the book, the attorney and his family were eager to study the Bible. Soon the whole family was attending Christian

meetings. Since then they have often commented on how the *Evolution* book changed their lives.

