The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

MARCH 15, 1956
Semimonthly

FULL-TIME SERVICE
—A GLORIOUS TREASURE

IS THIS TREASURE FOR YOU?

PEACE OF MIND THROUGH
ACCURATE KNOWLEDGE

MODERN HISTORY OF
JEHOVAH'S WITNESSES

QUESTIONS FROM READERS

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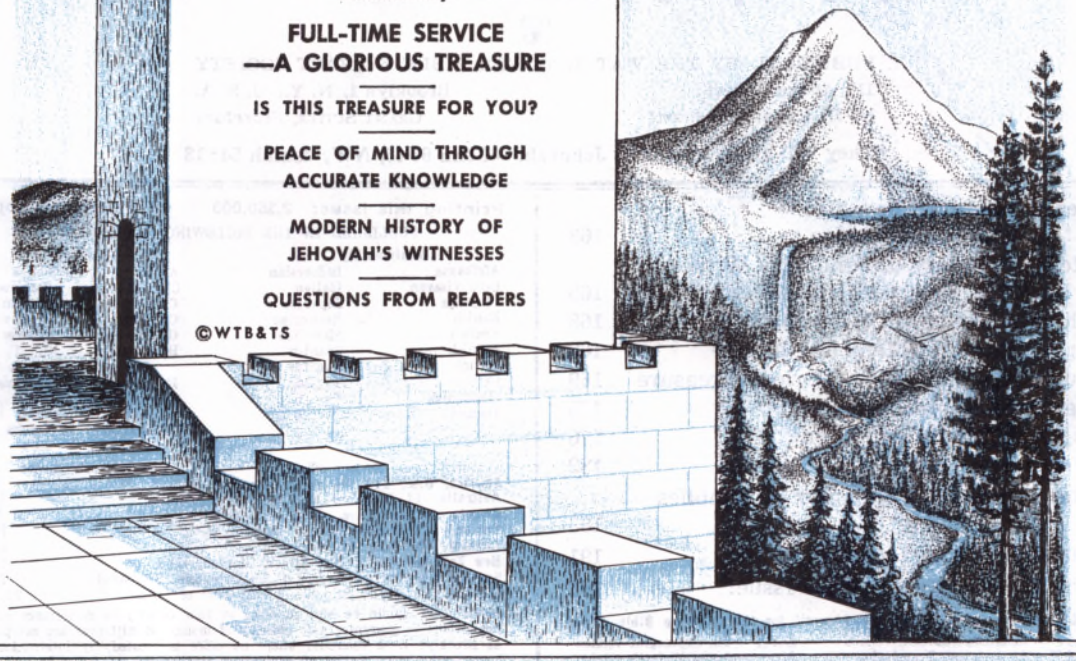

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

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"They will all be taught by Jehovah."—John 6:45, *NW*; Isaiah 54:13

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Abbreviations used in "The Watchtower" for the following Bible versions

AS – American Standard Version	*LXX* – The Septuagint Version
AT – An American Translation	*Mo* – James Moffatt's version
Da – J. N. Darby's version	*NW* – New World Translation
Dy – Catholic Douay version	*Ro* – J. B. Rotherham's version
ED – The Emphatic Diaglott	*RS* – Revised Standard Version
Le – Isaac Leeser's version	*Yg* – Robert Young's version

Unless otherwise indicated, the Bible used is the King James Version

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The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
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PEACE OF MIND THROUGH ACCURATE KNOWLEDGE

HOW can you protect yourself from insanity and neurosis in a world gone mad? The number of books and movies that have catapulted psychiatry into the news have not supplied the answer. Nor have the countless experiments through hypnotic medicine paraldehyde, electric shock, miracle drugs, barbiturates or bromides, group therapy, vapor baths, etc., provided adequate remedy. More than half of all hospital beds in the United States are now occupied by the mentally ill—more than the victims of polio, cancer, heart disease and all other illnesses combined. Statistics cruelly predict that one out of every ten Americans will at some time be hospitalized for severe mental illness.

How to guard the mind against mental crack-up should, therefore, be of serious concern to all. The Creator of the mind showed man how this can be done. It is primarily by building the mind up with right kind of knowledge, knowledge capable of resisting the heightened tempo of modern living and its nerve strain, knowledge that will still the anxieties and fears stemming from wars and failing world conditions, knowledge to cope with the growing number of problems that multiply faster and reach critical climaxes more sharply, knowledge that will give assurance and create peace. This means that the information we store in our minds must be of the choicest, the very best for upbuilding. Certainly, this would exclude propaganda, gossip, lies, false religious traditions and any other kinds of degrading ideas, influences or impressions. What should be put in the mind is told to us by the apostle Paul: "Finally, brothers, whatever things are true, whatever things are of serious concern, whatever things are righteous, whatever things are chaste, whatever things are lovable, whatever things are well spoken of, whatever virtue there is and whatever praiseworthy thing there is, continue considering these things. The things which you learned as well as accepted and heard and saw in connection with me, practice these; and the God of peace will be with you."—Phil. 4:8, 9, *NW*.

Mental illness is the biggest single health problem in the world. What you can do to guard against mental breakdown is explained.

After applying the mind to accurate knowledge and right thinking, there is the need of following up knowledge with a complete reliance and trust in God and

what he says. As Paul further explains: "Do not be anxious over anything, but in everything by prayer and supplication along with thanksgiving let your petitions be made known to God, and the peace of God that excels all thought will guard your hearts and your mental powers by means of Christ Jesus." Only to the extent that we rely on God and trust him and his Word shall we have peace.—Phil. 4:6, 7, *NW*.

One truth cannot be overemphasized, namely, that words, whether good or bad, symbolize ideas. And ideas are what move men to act. God's Word the Bible contains his words, his ideas. It is God's words, his ideas, that we must get into our minds. In order for them to be powerful they must have an effect upon our thinking and our course of life. If these words are received into good and honest hearts and minds they guide the servant of God in a proper course of action, which will result in lasting life to him and to the exaltation of the God whose commandments are obeyed. Simply to have a book called the Bible in their possession without applying the things that God has caused to be set out in that book is of no benefit to the possessors. The following of theocratic principles is what brings peace, not simply the knowing of them. Because the Bible is true, living and powerful, it stands in the world as a bulwark against the flood of hurtful propaganda. It alone offers a safeguard for the minds and hearts of men.

HEALTHFUL WORDS

The Bible is a book of spiritual and mental health. How so? Because not only does it build up the mind with appreciation for God and his purposes, inspiring faith, confidence and trust in him, but also it helps guard the mind against subtle encroachments by demonic expressions and wiles and builds it up to stand in this evil day. We are not in doubt concerning this. Paul admonished Timothy: "Keep holding the pattern of healthful words which you heard from me with the faith and love that are in connection with Christ Jesus."—2 Tim. 1:12-14, *NW*.

Healthful words? Yes, most definitely. Healthful in the sense that God's words create hope in us and bring joy and comfort, which are healing. Jehovah is the living God. His words are living, effective and powerful in our minds. They strengthen and brace up the mind to a point of peace that excels all thought. This too is healing. In his first epistle to his companion, Paul said: "If any man teaches other doctrine and does not assent to healthful words, those of our Lord Jesus Christ, nor to the teaching that accords with godly devotion, he is puffed up with pride, not understanding anything, but being mentally diseased over questionings and debates about words."—1 Tim. 6:3, 4, *NW*.

It is obvious that the old world does not have this peace. Neither do the wicked have it. They are puffed up with pride. Their minds are diseased, not understanding anything. "I create the fruit of the lips: Peace, peace, to him that is far off and to him that is near, saith Jehovah; and I will heal him. But the wicked are like the troubled sea; for it cannot rest, and its waters cast up mire and dirt. There is no peace, saith my God, to the wicked."—Isa. 57:19-21, *AS*.

Perfect peace of mind is attainable, but it necessitates our being in total agreement with the God who gives peace and with his righteous nation. Note the prophet's words: "Open ye the gates, that the righteous nation which keepeth faith may enter in. Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee. Trust ye in Jehovah for ever; for in Jehovah, even Jehovah, is an everlasting rock."—Isa. 26:1-4, *AS*.

Take in right knowledge that you may learn to trust in the great Jehovah. Build up your mind with his Word of truth. Rely confidently on it. "Hence brace up your minds for activity, keep completely balanced and set your hope upon the undeserved kindness that is to be brought to you at the revelation of Jesus Christ," and the God who gives peace will be with you. —1 Pet. 1:13-16, *NW*.

MODERN HISTORY of Jehovah's Witnesses

Part 30

INTERNATIONAL ASSEMBLY 1953

THE "New World Society Assembly of Jehovah's Witnesses" at New York's Yankee Stadium, announced well in advance, became a historic reality July 19-26, 1953.

America's greatest religious assembly of all time it turned out to be. Peak attendance for the culminating Sunday, 165,829, filled the stadium and nearby overflow places to utmost capacity. From ninety-six different countries of earth the witnesses had come. Sessions were held in twenty languages.

Accommodating such vast numbers for eight days was a gigantic undertaking. Every available sleeping place in New York city was engaged by the rooming committee. But accommodated they were. Trailer City was located at the same place in New Jersey, near Plainfield, as for the 1950 world assembly, but covered far more ground. Its population rose to the unbelievable total of 45,453. In a feat that was the world's largest mass immersion, 4,640 were baptized. This massive assembly made world news for eight days and for weeks thereafter by every news medium of the time—press, radio, newsreel film, television.[a]

The old world became sadly aware that now there was on the global scene a challenging New World society, clean, upright, growing, full of divine blessing and favor. False religion began to be eclipsed by the shoutings of praises to Jehovah by His true worshipers in all the earth. Earth-wide, multitudes of people and their rulers have come to hold an awesome respect for Jehovah's witnesses and their activities.

"The witnesses of Jehovah are not a laughing matter," echoed a Vatican-guided American periodical late in 1955 with a picture of the 1953 Yankee Stadium assembly; and then added: "Catholics, of course, should have nothing to do with them nor their literature, particularly when an intensified campaign in a given district attracts swarms of Witnesses. . . . Two lessons can be learned from these misguided people; the lesson of intense devotion to the Faith, and the lesson of enthusiastic, eager Catholic Action that counts no cost."[b]

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[a] *Report of New World Society Assembly of Jehovah's Witnesses*, Yankee Stadium, New York city, July 19-26, 1953, pp. 1-96.

[b] *The Catholic Home Messenger*, August 1955, pp. 14, 15, 28.

During the eight days of that grand assembly a veritable shower of new publications was released to the conventioners for themselves and for distribution to the public in New York city and throughout the earth. A total of 3,073,675 pieces of literature passed across the bookroom counters during those eight days. Among the new releases the *New World Translation of the Hebrew Scriptures,* Volume I, headed the list. Others included the new books *"Make Sure of All Things"* and *"New Heavens and a New Earth",* as well as the booklets *Basis for Belief in a New World, "Preach the Word"* and *After Armageddon—God's New World,* in addition to many publications in languages other than English.

The administration and organization of this record-setting convention were superb, involving over twenty thousand volunteer workers. The feeding of the thousands was prompt, fast moving, with better service and better food than even the 1950 assembly cafeteria—a wonder in its time. Full of spiritual instruction, counsel, new light of truth and demonstrations as to the ministry and practical New World living was the 1953 eight-day program. Almost all sessions were broadcast by the Society's radio station WBBR.

Opening with "Earth's Four Quarters Day," Sunday, July 19, the graduation of Gilead's twenty-first class was featured. Here were 127 trained students from twenty-eight countries who received assignments for missionary work in forty-four lands. "North America Day" brought into view branch-servant and missionary reports of that continent in addition to Brother Knorr's talk "Living Now as a New World Society." Tuesday, "Islands of the Atlantic Day," brought reports from that part of the world. "South America Day" on Wednesday brought thrilling reports of expansion there. A high point of the convention was reached in the afternoon when during the lecture "Walk in the Name of Jehovah Our God for Ever" the *New World Translation of the Hebrew Scriptures,* Volume I, was released to an eager audience. On Thursday, "Asia Day," aside from the colorful reports from that continent, the lecture "New World Society Attacked from the Far North" was received with rapt attention. "Africa Day" was Friday, and "Europe Day" Saturday. The high light on Saturday was Brother Knorr's lecture "Flight to Safety with the New World Society." Sunday, July 26, "Islands of the Pacific Day," brought the convention to its climax with the public lecture "After Armageddon—God's New World." Speakers from all over the world shared on this great eight-day platform of highest education.

The theme of Jehovah's new world, emphasized so aptly at that historic gathering in New York, continues to ring in the memories of the witnesses. The bountiful information they had received they took back home with them and were eager to carry out the Resolution adopted on the Monday at Yankee Stadium, which defined the New World society and declared their determination to be held together by the indissoluble ties that bind all together without distinction according to race, color, language, tribe or nation, and to continue to measure up to their commission of being Jehovah's witnesses.[c] Though being Scripturally informed as to Satan's forthcoming world-wide attack on the New World society, none of the witnesses went home fearful. Rather they returned joyful and happy, knowing that their great God and Protector, Jehovah, would see them through the future attack, provided they now would do their duty as to the ministry. The apostolic way of the house-

[c] For the full text of this historic resolution adopted by 125,040, describing the origin, structure and purposes of the New World society, see the 1953 Convention Report, pp. 3, 4, and *The Watchtower* of August 15, 1953, pp. 507-509.

to-house ministry had been stressed to them, and all were ready to increase their preaching efforts.

In months that followed July, 1953, extension conventions were held on all five continents. All were organized along similar lines and had locally adapted forms of the one program. It was heart-stirring to see the organizational initiative displayed by skilled witnesses in all parts of the earth, marshaling together available equipment to make their local national assembly a success. The attractive platform setting at Yankee Stadium has been imitated again and again on a smaller scale but, nevertheless, colorfully, prettily. Even Africa's natives worked days ahead of time in erecting skillfully designed and engineered gigantic booths or outdoor-stadium assembly places, and other structures for sleeping dormitories. Electric light they generated out in the bush to keep volunteer workers supplied in sunless hours as this construction work proceeded to completion according to schedule. Supplied, too, were plumbing and water needed for field kitchens to enable the cafeteria system to operate in theocratic style.

Whether in Australia, Africa, Europe or the Americas, Jehovah's witnesses are accustomed to new ways of communal feeding, fellowship, overcoming construction problems and other obstacles. Their newfound unity and vision and understanding of the one new world under Christ Jesus, Jehovah's King, make them truly a new people. No mountain of opposition discourages them or dampens their zeal for their living God. Children come along with their parents to these vast theocratic festivals and learn to embrace New World ways very quickly. These 1953 conventions and other organizational activities of the Society have been dramatically captured in the film entitled "The New World Society in Action."

Assembling of Jehovah's people in large gatherings is part of the practical transformation of their thinking and acting. All are given similar convention experiences, the same spiritual information, and they register the same reaction of thanks to Jehovah. In loving unity convention prayers of praise to Jehovah are offered. Even the mass singing of Kingdom songs manifests a united heart attitude. On these memorable occasions Jehovah's angels busily stand guard, furnishing His promised invisible protection. (Heb. 1:14, *NW*) Now is Jehovah's due time for this visible assembling arrangement for his people, and he decrees this angelic protection. Just as in the days of creation when Jehovah's active force was moving to and fro over the surface of earth's waters, so at these great conventions Jehovah's holy spirit continually operates back and forth over the assembled multitude to energize right operation and to bring success to the spiritual feeding program. (Gen. 1:2, *NW*) Therefore, just as in Moses' day, these gatherings of today are "holy conventions." When one assembles with Jehovah's witnesses he literally feels an atmosphere of security, peace, joy and happiness, which are assured by reason of services rendered by Jehovah's angels and his spirit.

(To be concluded)

And let us consider one another to incite to love and right works, not forsaking the gathering of ourselves together, as some have the custom, but encouraging one another, and all the more so as you behold the day drawing near.
—Heb. 10:24, 25, *NW*.

Church Leaders in a Dilemma

IN THE latter part of 1955 the Northwest Synod of the United Lutheran Church of America had three heresy trials involving the clergymen Crist, Gerberding and Wrigley. Regarding the first of these the public press reported that Crist denied that Adam was responsible for man's sinfulness, claimed that prayer is not answered by God, that prayer possesses only that spiritual force which encourages the petitioner to help himself or be of active service to others, denied the virgin birth of Jesus, the resurrection and ascension of Christ, and developed such naturalistic explanations of the miracles of Jesus Christ as the following, relative to the miracles of feeding the multitudes with a few loaves and fishes: "Perhaps He prevailed on those who had brought lunch to share it with those who had not."

¶ Commenting on these trials *The Christian Century*, undenominational weekly, in its issue of November 23, 1955, had the following to observe, among other things: "Luther was an ample and volatile Christian, who said a lot of different things at a lot of different times. . . . [It is] hard to imagine anyone claiming to know precisely what definitive Lutheranism is. . . . The trouble with Crist and Gerberding and Wrigley is that they believed what they were taught in their Lutheran seminaries. And those seminaries are related to the whole church. So sooner or later the denominational authorities are going to have to decide what is to be done with synod executives and local ministers who cashier other ministers for taking seriously what they have been taught in denominational schools."

¶ The editor next commented that he felt the same way as did these clergymen, saying: "The rest of us complain that the *assured results of the best scholarship* never seem to get to the congregations. Small wonder, if banishment is the fate of the few who make the effort!" He then derives comfort from the words that one of the foremost theologians of the United States, Reinhold Niebuhr, vice-president of Union Theological Seminary, sent to the congregation of one of these pastors: "I will consult with some of my colleagues because I think that Christian leaders should definitely support these young men, whose teachings are not heretical at all but in conformity with the main body of Christian conviction in the church."

¶ So the "assured results of the best [twentieth-century theological] scholarship" are the opinions expressed by Crist, namely, have no faith in the Bible as the Word of God and give its accounts no more credence than if they had been written by any novelist or historian of doubtful intelligence or integrity. So says the editor of one of the foremost "Christian" weeklies of the United States. And such is "in conformity with the main body of Christian conviction," according to the vice-president of the Union Theological Seminary. Truly today, the 'blind are leading the blind.'—Matt. 15:14.

Appreciation of Memorial Article

January 21, 1956

Dear Brothers:

Words can never tell how I thank and praise Jehovah for the January 15 *Watchtower* lessons on "'The Table of Demons' versus 'The Table of Jehovah.'" And I want to thank you, his loving slaves, as the instrument to bring this good food to his people.

Always my heart has longed to discern our Lord's human body in the loaf, but I have tried to suppress the thought in obedience to what I thought *The Watchtower* taught. Now I can really comprehend the altar arrangement of Jehovah and see the perfect sacrifice upon it as I never did before.

This coming Memorial will be the most blessed one of my life due to this loving provision of Jehovah through his organization.

I'm sorry to take your time in this way for I realize, more especially since seeing the New World film, how valuable every minute of your time is. But I cannot be content to let such a great blessing go unacknowledged.

May our Sovereign God Jehovah continue to use and bless you all, to the honor of his name and the feeding of his sheep.

Your sister in Christ,

H. G. M.

Full-Time Service —a Glorious Treasure

"For where your treasure is, there your heart will be also."
—Matt. 6:21, NW.

IS A handful of grain of more value than a handful of diamonds? Is a tumbler of water more to be desired than a tumbler of pearls? Is a bottle of oxygen more to be treasured than a bottle of rubies? We can say neither yes nor no to these questions, because the circumstances a person is in determine his set of values. To a starving man, isolated in some remote part of the earth, a handful of grain would mean more than a handful of diamonds. A thirsty man in a parched desert would spurn a tumbler of pearls for a tumbler of water. And a man suffocating from pneumonia would treasure a bottle of oxygen above a bottle of rubies. In each case the values are different from what would normally be the case, because life is at stake. Life means more than precious gems; for without life such things cannot be enjoyed. Therefore, when examining a treasure we should consider the reasons for its value and why we should set our heart upon it.

[2] The precious gems in the earth were placed there by the Creator for man's enjoyment, and there is no question about their being desirable treasures. But so also are food, water and air—things essential for sustaining life. These too are treasures given to man by a loving Creator. But should we place our heart upon obtaining material treasures, since the enjoyment of them is only temporary? Should the needs, the desires and the pleasures of the flesh be evaluated so highly that they are made the reasons for living, the goal in life? Would not the means by which a person could obtain eternal life be a much more practical goal?

1. What should we consider when examining a treasure? Why?

2, 3. (a) Why would the man of wisdom not place his heart upon material treasures? (b) What does he place his heart upon, and why should this be properly evaluated?

SERVING THE LIFE-GIVER

[3] Since Jehovah God is the Creator of earth's many treasures and is the Giver of eternal life, the wise man will place his heart upon serving Him. Lasting enjoyment and true satisfaction come to those who serve this great loving Giver of every good and perfect gift full time. Here is a glorious treasure exceeding by far the many other treasures upon which a person might place his heart. It is a treasure that can bring eternal life. It is, therefore, of the utmost importance that a person should have the proper evaluation of it. He should see it in the right perspective. He should understand the reasons why it is invaluable. By gaining accurate knowledge about it he will develop the mental attitude that Jehovah meant for his creatures to have toward his service.

[4] Jehovah had definite purposes in mind when he began creating living, intelligent creatures untold ages ago. He did not create them merely for companionship, for he was not lonesome. He was self-sufficient and not dependent upon anyone else. Then

4. What was God's purpose in creating living, intelligent creatures?

why did he create? He did so because it pleased him to create and to allow others to enjoy his goodness, companionship and wisdom. He desired to share life unselfishly with others. And so he surrounded himself with hundreds of millions of mighty spirit creatures who were able to enjoy directly his radiant glory. It was his purpose that they should serve him continually, faithfully performing the tasks he assigned them. They were thus given the glorious treasure of full-time service. He meant for them to devote their time to bringing honor and glory to his name, to enjoying his goodness and love and to absorbing wisdom from him. Because he is the source of wisdom his thoughts are precious and of the utmost value to his creatures. "How precious also are thy thoughts unto me, O God! How great is the sum of them!" "Oh the depth of God's riches and wisdom and knowledge! How unsearchable his judgments are and past tracing out his ways are!"—Ps. 139:17, *AS;* Rom. 11:33, *NW*.

[5] At their various duties the angels joyfully served the interests of their loving Creator. They did not push these duties aside as secondary to personal interests. No, they gave their undivided attention and their full energies and abilities to serving the great Sovereign of the universe. Nothing was of greater importance to them. Those sent out as messengers went without hesitating for a moment. There was no holding back or the least sign of unwillingness to accept an assignment. They delighted to do Jehovah's will because that was where their heart was. They found joy in serving him full time.

[6] The first of these spirit creations was given many special duties, among which was the creating of the heavenly hosts. This mighty Son of God *joyfully* devoted his energies to this task, finding pleasure in the full-time service of his God and Father. Since he was appointed as a special spokesman for Jehovah, he was called "The Word." Regarding him John 1:1-3 (*NW*) says: "Originally the Word was, and the Word was a god. This one was originally with God. All things came into existence through him, and apart from him not even one thing came into existence." And then the apostle Paul tells us: "He is the image of the invisible God, the firstborn of all creation, because by means of him all other things were created in the heavens and upon the earth, the things visible and the things invisible."—Col. 1:15, 16, *NW*.

[7] He gladly accepted whatever assignment God gave him. He did not consider full-time service a glorious treasure in one section of the universe but undesirable in another. It made no difference to him where he was assigned to serve so long as he could be of use to his God and Father. His attitude was well expressed at Psalm 40:8 (*AS*): "I delight to do thy will, O my God; yea, thy law is within my heart." He has shown this same humble attitude and willingness to serve throughout his long career of full-time service. He said on one occasion: "I seek not my own will but the will of him that sent me." (John 5:30, *NW*) This has been his mental attitude from the very beginning. He is, therefore, an example that all other creatures would do well to follow.

[8] When Jehovah purposed to bring forth the material universe and to make one of the material bodies a paradise home for intelligent, fleshly creatures, it was the Word who was assigned to carry this purpose to fruition. And so with the pattern and power supplied by Jehovah God, he

5. How did the angels regard full-time service of the Creator?
6. What were some of the special duties assigned to Jehovah's first creation?

7, 8. (a) What was his attitude toward full-time service? (b) Did a long period of service on one assignment discourage him?

proceeded with the work of material creation. Although the forming of the earth and the preparing of it for life were tasks requiring a great period of time, the Word did not lose interest in his work. He did not allow billions of years on the same assignment to dishearten him and cause him to quit. He stuck to his job and faithfully worked at it until it was finished.

[9] By such faithful service he proved his dependability and was therefore given other assignments. One of these strongly appears to have been the delivering of the Israelites from slavery in Egypt. He had the responsibility of leading them by a pillar of fire by day and a pillar of cloud by night. And then when the people reached the foot of Mount Horeb, it was evidently this beloved Son of the Most High who transmitted the divine Law to the Israelites through Moses. Regarding this mighty spirit Son, called Michael, Daniel 12:1 (*AS*) says that he is "the great prince who standeth for the children of thy people." Certainly the angel who had guided them and faithfully conveyed God's instructions to them, as well as punished them for disobeying the divine Law, would be the one who would stand prince over God's chosen people.*

[10] The most difficult assignment for the Word came when Jehovah had him give up life in the heavenly realm as a glorious spirit creature and take up full-time service on the earth as a man. Although this assignment meant being made lower than the angels and involved a sacrificial death while he was on earth, it did not cause the Son to reject the assignment. He humbly agreed to do whatever the great Sovereign decreed. And so it is written at Philippians 2:5-8 (*NW*): "Keep this mental attitude in you which was also in Christ Jesus, who, although he was existing in God's form, gave no consideration to a seizure, namely, that he should be equal to God. No, but he emptied himself and took a slave's form and came to be in the likeness of men. More than that, when he found himself in fashion as a man, he humbled himself and became obedient as far as death, yes, death on a torture stake." In spite of the trials and hardships that came upon God's only-begotten Son on this particular assignment, he did not for one moment think about quitting and dropping out of the full-time service of his heavenly Father. He valued that above his personal feelings, his personal comfort and even his life.

[11] No matter what circumstance Christ was in, he always had the proper evaluation of the glorious treasure of full-time service. His evaluation did not change when circumstances changed, as do the evaluations of those who place their heart upon material possessions. He knew there was no need even to consider comparing the value of his Father's service with any of the luxuries and comforts of this world, not even with the necessities of life. He once said: "My food is for me to do the will of him that sent me and to finish his work." (John 4:34, *NW*) He rejected the riches, honor and power of this entire world in preference for Jehovah's service. (Matt. 4:8-10, *NW*) To fulfill this assignment, as he had fulfilled other assignments, was all that interested him. This godly service was of far greater value to him, because it meant Jehovah's approval and eternal life.

[12] The example of godly service set by this beloved Son is without question the finest any creature could follow. His billions of years of faithful full-time service

* See the book *"New Heavens and a New Earth"*, pages 26-30, ¶¶ 10-15.

9. What did he prove by sticking to his assignment, and what did this bring him?

10. What was the only-begotten Son's most difficult assignment, and how did he react to it?

11, 12. (a) Did Christ have the proper evaluation of the treasure of full-time service? (b) What has he shown by his actions?

and humble willingness to accept and perform whatever assignment was given him, as well as his endurance under trial, clearly prove his deep love for the Father. Here is a splendid example of appreciation for the treasure of full-time service, and it well illustrates the proper evaluation of that treasure.

"I DELIGHT TO DO THY WILL."

SERVICE HAS VARIED

[13] The manner in which creatures have been privileged to serve Jehovah God full time has varied. The only-begotten Son, as we have seen, served in more than one manner. And when we examine the records of faithful full-time servants on earth, we find this to be true with them too. Not all served in the same way. Noah, for example, received an assignment to do a witness work. He was to preach a warning of the violent end that was due to come upon the antediluvian world, and, in addition to that, he was to construct an ark for the preservation of the creatures, human and beast, that God would designate. This was the manner in which Noah was to render service to Jehovah. It was a service of the utmost importance. He could not, therefore, place it secondary to personal ventures and interests. Since his heart was in the full-time service of the Creator, he stuck to his assignment until it was finished.

[14] The same was true of Moses, who gave up shepherding in order to serve Jehovah full time. He too remained steadfast in that service. His manner of service differed from that of Noah, however, as it was an assignment to look after Jehovah's interests with regard to the nation of Israel. It proved to be a very difficult assignment, because of the complaining, stubborn and rebellious disposition of the people. Although this caused him to be very discouraged on a number of occasions, he did not run away from his responsibilities of leadership, leaving its problems for someone else to wrestle with. To quit and run away would have meant giving up the treasure of full-time service, and Moses preferred to bear the load before doing that. So he stuck to his job in spite of occasional discouragement. His heart was in the service of his God.—Heb. 3:2, 5.

[15] Another form of full-time service was that performed by the tribe of Levi. It was set apart from the twelve tribes of Israel for temple service. The Levites were assigned to devote all their attention to performing the various duties in connection with the nation's worship. Therefore their continual service was to be at the tabernacle or in connection with it. This treasure of full-time service of God was to be their inheritance, as is pointed out at Deuteronomy 10:9 (*NW*): "That is why Levi has come to have no share and inheritance with his brothers. Jehovah is his inheritance, just as Jehovah your God had said to him." Certainly their inheritance was far greater than the land received by the twelve tribes.

[16] Later, when prophets were raised up among the Israelites, we find a still different form of full-time service. Jehovah used them to sound warnings to the wayward nation of Israel. This they faithfully did in spite of the abuse that was heaped upon

13. (a) Has this treasure been confined to one manner of service? (b) How did Noah serve?
14. How did Moses have reason to be discouraged?
15. (a) What inheritance did the Levites receive? (b) How was their service assignment different?
16, 17. (a) Did the prophets have reason to be discouraged? (b) What examples can you give of some who did not quit full-time service because of discouragement?

them. "Brothers, take as a pattern of the suffering of evil and the exercising of patience the prophets, who spoke in the name of Jehovah. Look! we pronounce happy those who have endured." (Jas. 5:10, 11, *NW;* 2 Chron. 36:16) So although they were not well received and had good reason to be discouraged, they did not quit. What could be more discouraging than to know that, before one spoke, the people would not listen? Jeremiah had to contend with that. God told him: "And thou shalt speak all these words unto them; but they will not hearken to thee: thou shalt also call unto them; but they will not answer thee." (Jer. 7:27, *AS*) What would you do if you were faced with a similar situation today? Knowing before you even began speaking that your efforts would be fruitless, would you give up? Would you quit Jehovah's full-time service because you felt your labors were in vain? Or would you cling to that treasure and fulfill your commission as Jeremiah did? The Bible indicates that this was more or less the situation faced by all the prophets who were sent to the nation of Israel. "And though I sent all my servants the prophets, early and late, from the day that your fathers came out of the land of Egypt even to this day, they neither listened nor inclined their ears to me, but stiffened their necks, and behaved worse than their fathers." (Jer. 7:25, 26, *AT*) The prophets had the proper evaluation of the treasure of godly service and so clung to it in spite of such discouraging circumstances. The peoples' attitude did not alter their set of values.

[17] Even when Elijah thought he was the only one in all Israel who had not forsaken Jehovah's worship, he did not think for a moment that he should give up his assignment as a prophet. He stuck to it until Jehovah took him. Like other faithful prophets he maintained integrity to Jehovah God under the most trying and discouraging circumstances. But in spite of his trials and discouragements he did not lose his keen appreciation for the invaluable treasure of full-time service.—1 Ki. 19:2, 4, 9, 10.

[18] King David had this same appreciation for Jehovah's service. He served full time as a divinely appointed king to the nation of Israel. That was his assignment, an assignment that was distinctly different from what was given to the prophets. As an anointed king over God's chosen people, he had the distinction of being representative of the sovereign power of the great Ruler of the universe. For that reason it can be said that he sat on the throne of Jehovah. This expression is used at 1 Chronicles 29:23 regarding David's son Solomon, when he was crowned king the second time. On that occasion the treasure of full-time service as a theocratic king passed from David to Solomon, but Solomon failed to maintain the proper evaluation and appreciation of it throughout his lifetime, as his father David had done.

[19] To David, however, nothing brought greater joy than serving the interests of his God. At one time he expressed the desire to dwell in the house of Jehovah all the days of his life. (Ps. 27:4) He thus clearly revealed where his heart was. He had no desire to be anywhere else than in Jehovah's service. He sincerely yearned for Jehovah's praises to be sung among the nations and for the Creator's marvelous works to be proclaimed far and wide. This desire was beautifully expressed in the thanks he gave Jehovah at the time the ark was brought to Jerusalem and placed in the tent he had prepared for it alongside his palace. Here was the heartfelt expression of one who was fully devoted to God's service and who looked upon it as the most precious of all treasures. David opened his expres-

18. In what manner did David serve full time?
19. How did David regard the treasure of full-time service, and what was his desire?

sion of thanks by saying: "Thank Jehovah, call upon his name, make his deeds known among the peoples! Sing to him, make melody to him, talk of all his wonderful acts." (1 Chron. 16:8, 9, *NW*) This making known of Jehovah's acts and talking of his marvelous works is the form of service that the Greater David introduced a considerable time later.

THE KINGDOM MINISTRY

[20] Up to now we have seen how the treasure of full-time service has been enjoyed in different ways throughout the ages. Persons of faith carried on their service in various manners, depending upon the assignment God had given them. But with the coming of the Greater David, Christ Jesus, a new form of full-time service was introduced. It was the doing of the very thing David spoke about—the making known of Jehovah's acts among the people of the world. It was time to declare the good news of Jehovah's kingdom. This new work was appropriately launched by the One anointed to be King of the Kingdom.

[21] This was a new assignment for God's only-begotten Son, who, thirty years before his anointing as King, had been born to Mary as a perfect human, his life force having been transferred from the heavens to Mary's womb. So, at the age of thirty, as the anointed King he proceeded to launch this new way of serving the Creator. In order that others might know how this service was to be rendered, Christ set the example by going from place to place preaching the good news of the Kingdom and the wonderful acts of God. Here was an educational work that was unparalleled. It was a work of gathering together persons who would be worthy of the gift of eternal life. (John 17:3) Christ devoted his full time to this assignment and carried it to completion, as he had done with every other assignment his Father had given him.

[22] Before the days of Christ the treasure of full-time service was limited to just a few individuals, but the Kingdom ministry changed that. It finally made this treasure available to people of all nations, so that anyone might take hold of it. John and his fellow fisherman Andrew were the first of thousands to embrace it in this new form. When Jesus offered it to them and later to Peter, they did not hesitate to accept it. The same was true of James the brother of John. Regarding this Matthew 4:18-22 (*NW*) says: "Walking alongside the sea of Galilee he saw two brothers, Simon who is called 'Peter' and Andrew his brother, letting down a fishing-net into the sea, for they were fishers. And he said to them: 'Come after me, and I will make you fishers of men.' At once abandoning the nets, they followed him. Going on also from there he saw two others who were brothers, James the son of Zebedee and John his brother, in the boat with Zebedee their father, repairing their nets, and he called them. At once leaving the boat and their father, they followed him." As he had promised, Christ instructed them and made them fishers of men. They now concentrated their time and energies on the work of proclaiming the magnificent purposes of Jehovah God.

[23] The apostle Paul was outstanding in this regard. He devoted his all to the ministry. Although he underwent many severe trials, he never gave the slightest thought to quitting the full-time service. Regarding some of his experiences 2 Corinthians 11:24-27 (*NW*) says: "By Jews I five times received forty strokes less one, three times I was beaten with rods, once I was stoned, three times I experienced shipwreck, a

20, 21. What new way of serving Jehovah full time was introduced by Christ?

22. (a) What change did the Kingdom ministry make with regard to the treasure of full-time service? (b) How did some respond to the invitation to make this treasure theirs?

23. How did Paul view full-time service?

night and a day I have spent in the deep; in travels often, in dangers from rivers, in dangers from highwaymen, in dangers from my own race, in dangers from the nations, in dangers in the city, in dangers in the wilderness, in dangers at sea, in dangers among false brothers, in labor and toil, in sleepless nights often, in hunger and thirst, in abstinence from food many times, in cold and nakedness." For a person lacking the proper evaluation of the treasure of full-time service these would have been good reasons for quitting. But not so with Paul. He cherished this treasure too greatly even to entertain such a thought. No amount of hardship and abuse could cause him to let this treasure go. Neither did he permit the attraction of material comforts, financial security or precious gems to change his set of values. He considered all that the world offered in a material way as loss when compared with the ministry and its life-giving truths. Regarding this he said: "Why, for that matter, I do indeed also consider all things to be loss on account of the excelling value of the knowledge of Christ Jesus my Lord. On account of him I have taken the loss of all things and I consider them as a lot of refuse." (Phil. 3:8, *NW*) Thus the things of this world, upon which people set their hearts, Paul considered to be refuse, to compare with the treasure he had of full-time service of God in the Kingdom ministry.

[24] Does it not seem foolish to place your heart upon a great deal of refuse and to make it your goal in life? Is it not foolhardy to make that your treasure? Since a person's evaluation of diamonds, pearls and rubies is completely changed by the circumstances he is in, is it not wiser to set your heart upon a treasure whose value never changes? A treasure that can mean eternal life? Jesus once said: "For where your treasure is, there your heart will be also." (Matt. 6:21, *NW*) Now, where is your heart? Is it where his heart is, on the glorious treasure of full-time service?

24. What is the wise course for a person to take?

Letter of Appreciation

December 11, 1955

Dear Brother Knorr:

It occurs to me that you have probably heard many times expressions of appreciation by brothers who have enjoyed rich spiritual blessings during the year 1955. But I am anxious to add another word. Often do I think of the great responsibility that you have before Jehovah. And it is so obvious that you have his rich blessings. That must give you great peace and joy.

I never expected to have such joys with my brothers in many lands as I had the past summer in Europe. And the Society did a wonderful service to the brothers in making that trip possible. It was a tremendous task. I hope, too, that you have another New World Society movie of it. The public seems to like the closeness that the pictures bring and so do the brothers who remain at home.

And the spiritual food that constantly flows from the temple is most thrilling and satisfying. New light is coming from the temple and about the temple. I have just read carefully the December 15, 1955, *Watchtower*. Wonderful light! It will aid much in causing all to see the value of bringing all the 'tithes' into Jehovah's house.

Rejoicing with you in this great day of Jehovah, I am

Your fellow servant with much love,

H. L. P.

Is This Treasure for You?

"Consequently, I entreat you by the compassions of God, brothers, to present your bodies a sacrifice living, holy, acceptable to God, a sacred service with your power of reason."
—Rom. 12:1, NW.

THE British crown jewels are the most dazzling collection of gems in the world. They form a priceless treasure that has been admired by multitudes. But although many have longed to possess some of these gems, there is not the remotest chance they ever will. However, there is a treasure they can possess that is of far greater value than the crown jewels. Since this treasure does not possess its value because of rarity, it is available to all who want it. But certain things are required of an individual before he can possess it. He must therefore carefully consider these requirements and then decide whether this treasure is for him.

[2] The treasure of unequaled value is the full-time service of the great Source of life, Jehovah God. Since it brings eternal life to the one who reaches out for it and holds on to it, what jewel collection could possibly compare with it? What is a precious stone or a whole roomful of such stones in comparison with life? Little wonder is it, then, that the apostle Paul considered such things as refuse, in comparison with the knowledge and service of God! This, of course, is a set of values entirely in reverse of that possessed by the world. That is why the decision to reach out for the treasure of full-time service is a grave one that requires careful consideration. A person must know what he is doing. He must have an understanding and appreciation of the Kingdom ministry, and must already be engaged in that ministry to the extent that his time permits.

1, 2. (a) What treasure is of unequaled value, and to whom is it available? (b) Why is it a grave decision to seek possession of this treasure?

PROPER MENTAL ATTITUDE

[3] To those who would like to serve God the apostle Paul says, as recorded at Romans 12:2 (*NW*): "And quit being fashioned after this system of things, but be transformed by making your mind over, that you may prove to yourselves the good and acceptable and complete will of God." That means a person must reverse his set of values. Instead of looking upon material riches as the world does, he must look upon them as Paul did. He will not give them the predominant position in his life that he once did. What he now places the most value upon is the service of the great Life-Giver, Jehovah God. In this way he ceases to be fashioned after this present system of things. He dedicates his life to the doing of God's will as did Jesus, who said: Let "not my will, but yours take place." (Luke 22:42, *NW*) He also adopts the mental attitude expressed by David: "I delight to do thy will, O my God; yea, thy law is within my heart." (Ps. 40:8, *AS*) He then engages in the Kingdom ministry along with others who have made this dedication. These dedicated ones now form a New World society of faithful witnesses who give testimony to the supremacy and purposes of Jehovah God.

3. What should a Christian's mental attitude be?

[4] The majority of these dedicated Christians have obligations and responsibilities that prevent them from devoting all their time to the Kingdom ministry, but that does not mean they should not seek the treasure of full-time service if it is at all possible for them to do so. There are some, however, who feel that they would accept without question an angelic-delivered invitation to serve in Jehovah's heavenly courts along with the mighty angels, but yet close their ears when full-time service in the Kingdom ministry is mentioned. If they are willing to serve God full time at one place in his universe, why should they be uninterested in serving him full time at some other place? Does the location of his service or the different manner in which it is carried on change its value? Are they willing to give Jehovah full-time service only when there are no hardships and persecution involved? Do they forget that when they made their dedication to God and symbolized it by water baptism they died to their former course of life? By going beneath the water they indicated that they had. When they came up, they were to live from then on doing God's will. If they are able to do so, do you not think God expects them to devote their full time to the doing of his ministry?

[5] If you are one who has made this dedication and are in position to give Jehovah full-time service, why are you not doing so? Did you not mean it when you dedicated your life to him? Did you die to your own selfish course of life, or are you still putting it first? The apostle Paul says: "Present your bodies a sacrifice living, holy, acceptable to God, a sacred service." (Rom. 12:1, *NW*) That does not mean to consider Jehovah's service as an incidental thing, to be done whenever you have spare time. It is not something that is to come second to personal interests. It should be of first importance. Those who fail to place it first have not as yet changed their set of values and been transformed from being fashioned after this present world or system of things. They do not, as yet, evaluate the treasure of full-time service above the riches of the world. To present yourself to God means to give yourself completely over to his service. It means devoting your time, your energies, your abilities, your possessions to the doing of God's will, not to doing your own will. This is a sacred service that is pleasing and acceptable to him. But to be this, it must be done with your power of reason. You must fully understand what you are doing and why you are doing it.

NOT TO BE TAKEN LIGHTLY

[6] If you have made the full-time service your treasure and have placed your heart upon it, then you will want to be in that service. But keep in mind that it is not something that can be jumped into just because a person is momentarily stirred up. It is a valuable treasure that cannot be taken lightly or grasped only temporarily. So before a person enters the full-time ministry he should give careful consideration to it. He should remember that the difficulties he experiences in the part-time ministry will be greatly multiplied in the full-time ministry. He should examine the requirements and decide whether he is able to meet them. He should consider the cost. Is it too high for him? Does he have to relinquish too much in the way of personal interests, pleasures and material possessions? It is a decision that must be made because of one's love for God and his willingness to serve. He must have a genuine love for Jehovah and for the service of that Supreme One before he can even consider reaching out for this treasure. He must be

4. What is the attitude some take toward full-time service?
5. What kind of service is pleasing to Jehovah?
6. (a) Should a person jump into the full-time service? (b) What are some basic requirements for this service, and why are they essential?

keenly interested in the Kingdom ministry and in the expansion of the theocratic organization. He should be mature in the Scriptural truths that come to him through this organization. All this is essential, because those who take up the full-time service as the apostles did become special representatives of it. Others look to them for a mature understanding of the Scriptures and a zealous example in the Kingdom ministry.

[7] Once you have taken this forward step, you should not step back. The full-time service of God is not a temporary occupation. It is not something to be done for a few months or a few years and then dropped when you are tired of it. Those faithful persons who took up this service in ages past clung to it in spite of discouragement and hardships. They did not allow themselves to become "weary in well doing" full time. (Gal. 6:9, *AV*) Once they entered full-time service they stayed in it. The Kingdom ministry today is no easier than the service assignments they had. It has many hardships and difficulties. So do not enter it with the idea that it is easy and then quit when you find that it is not.

MUCH FULL-TIME SERVANTS CAN DO

[8] In Jehovah's earthly organization there are many places for full-time servants. It has a big work to do in carrying out his command to proclaim the good news of the Kingdom in all the inhabited earth. There are many people that must be reached and instructed in God's Word of truth. People by the tens of thousands are responding to this good news, but, as Jesus foretold, "the harvest is great, but the workers are few." (Matt. 9:37, *NW*) More full-time workers are needed to care for the Master's harvest. How can persons in isolated areas or in distant lands be reached unless God's organization has dedicated persons who are willing to devote their full time to the Kingdom ministry? At Acts 16:9 (*NW*) it is recorded that the apostle Paul had a vision of a man of Macedonia standing, beseeching: "Step over into Macedonia and help us." Since Paul was serving Jehovah full time he was free to go to this other country and there direct persons of good will in the way to life. He gave no thought to himself or to his own interests. He had Jehovah's interests at heart and was willing to go wherever he was directed.

[9] This obedience and willingness to serve are what Jehovah God expects of those who accept the treasure of full-time service. Persons who are stubborn and self-willed are of no value to him. He wants servants who delight to do his will and gladly obey whatever instructions are given them through the theocratic organization. As Christ showed humility and obedience, so should his followers. They should, therefore, be willing to go wherever the organization sends them. They should show the willingness of the prophet Isaiah, who said: "Here am I; send me." (Isa. 6:8, *AS*) A person with this mental attitude is eager to do Jehovah's will, and he will not hesitate to accept greater privileges of service when they are offered him, such as those of a pioneer publisher.

[10] When engaging in the full-time service as a pioneer, a person has little time for personal pursuits. It is a work that requires careful budgeting of time. The pioneer minister must preach from house to house, make back-calls and conduct home Bible studies. He must meet the quota of hours set by the theocratic organization. In addition to this he must work with the local congregation of Jehovah's dedicated servants by helping those who need assistance in the Kingdom ministry. Some pio-

7. Is the full-time service to be looked upon as a temporary occupation?
8. Why are full-time servants needed?
9. What does Jehovah expect of those who accept his treasure?
10. Why must a pioneer have personal organization?

neers may be given positions as overseers within the congregations, which is an added privilege of service for them. They must also take the lead in showing love, mercy and understanding. Besides keeping up their personal study, which is essential, they must take care of their personal needs, which may include a part-time secular job. To keep up such a busy schedule the pioneer minister must have personal organization. He must have each day planned in advance. So full-time service as a pioneer is not easy. It is hard work and therefore requires persons who are mature in Scriptural understanding, persons who find delight in proclaiming Jehovah's praises, persons who are not afraid of work.

[11] The full-time servant who proves to be a diligent pioneer has the prospect of being invited to attend the Watchtower Bible School of Gilead, for special training in the ministry. Here he will receive advanced instruction in the Scriptures as well as training for carrying on the Kingdom ministry in other countries. He is thus prepared to render special service to Jehovah's organization in much the same manner as the apostle Paul did. At Gilead he learns to have greater appreciation for the organization, how it functions, the need for it, and his relationship to it. Since Gilead is designed to broaden a minister's knowledge and understanding of Scriptural truths, the best way to prepare for it is to study diligently the publications regularly provided by the theocratic organization. He must keep up with the latest spiritual food coming from Jehovah's table.

[12] When a student at Gilead graduates he should have a much keener appreciation of the treasure of full-time service. He will gladly accept whatever territory assignment he is given, and will go there with the intention of staying at least three years. If he returns home for a visit at the end of that time he will want to go back to his foreign assignment and continue in Jehovah's full-time service there. He will put forth every effort to stick to his assignment no matter how unpleasant or discouraging it may be. He will not consider quitting, but will always keep in mind the splendid examples of steadfastness in full-time service left by God's faithful servants of ancient times. He will eventually become accustomed to the strange surroundings and peculiar habits of the people in his assignment if he makes up his mind to do so. In time he will look upon it as his home and will find the people of the New World society as lovable there as in other countries.

11. What is the prospect before a diligent pioneer, and how may he prepare for it?
12. How should a Gilead graduate consider his assignment?

SERVING AT BETHEL

[13] In order that the Kingdom ministry may be organized and that dedicated Christians may be kept supplied with Bibles and Bible study aids, it has been necessary for the theocratic organization to have so-called "Bethel homes" throughout the world. The ministers who live and work at these homes are persons who have embraced the treasure of full-time service. They spend their full time caring for Jehovah's interests. In whatever land a Bethel home, which is the name given branch offices of the Watch Tower Society, is located, it is the hub of theocratic activity there. It is dedicated to the service of the Most High and is indeed "the house of God," as the name "Bethel" means.

[14] When a dedicated Christian steps forward to full-time service, it may be that he will choose to serve at Bethel. If he meets the requirements and his application is accepted, he steps into a wonderful fea-

13. Explain the purpose of Bethel.
14, 15. How should Bethel be viewed?

ture of full-time service. But to appreciate Bethel fully he must see Jehovah's organization as a whole and the vital spot Bethel holds in it. He must not visualize Bethel as a monastery, where people live in seclusion, spending all their time in meditation and prayer. It is far from being anything like that. It is instead a place of great activity. It is a place where a person is expected to be productive, not unproductive. Not only must a person look after the duties assigned him there, but he must be active in preaching the good news of the Kingdom as well.

[15] All who have come into the New World society should have a proper understanding of Bethel. Persons who look upon Bethel as a good place for training indifferent or obstinate children should change their view, because Bethel is no such place. It is the house of God, a place where dedicated ministers of Jehovah devote their full time to honoring and praising him as well as serving the interests of the Christian organization. It is not a school for correcting troublesome children. It is not designed to do the work parents have failed to do. Persons who come to Bethel should be ministers who are representative of Jehovah's witnesses world-wide. They should be persons the theocratic organization is pleased to have in such a responsible place of service.

[16] Bethel service should never be taken lightly. No one should apply for Bethel with the attitude of giving it a try. This is full-time service and one should enter it with full intentions of sticking to it. If you were invited to serve in Jehovah's heavenly courts, would you say: "Well, I'll give it a try and see if I like it"? There may be many things you would like to do better than serve full time in the Kingdom ministry, since it is hard work, but that is not what should be considered. Serving Jehovah is your obligation, your responsibility, what you have agreed to do if you have made a dedication to him. So those who give themselves to the full-time service must do so because they love the great Sovereign and want to serve him as a slave. If you give yourself to Jehovah as a slave, then it is a question of not what is pleasing to you but what is pleasing to Him. Thus Bethel is not something just to try out. It is a blessed privilege of service that should be cherished and held in the highest regard.

[17] The fact that a person may not find Bethel as he anticipated it is no reason for him to quit after working for only a few days, a few weeks or a few months. A person coming to Bethel should come with the determination to stay at least three years no matter what trials he may encounter. In fact, the Bethel application specifically says: If your application is accepted and you enter the Bethel service, will you remain faithfully at such post of assigned duty for three years or longer? If an applicant says yes, then he should mean yes. Remember what Ecclesiastes 5:4 (*AS*) says: "When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou vowest." That means the theocratic organization expects Bethel applicants to be persons of integrity who will keep their agreement to serve at least three years in full-time service at Bethel. It is naturally hoped that he will stay in this particular field of full-time service much longer. Lifelong service at Bethel is the real goal and has been met by many faithful Christians.

MANY TRIALS

[18] It must be kept in mind that when a person enters the full-time service of the Creator there are bound to be many trials.

16, 17. (a) With what attitude should a person enter Bethel service? (b) How long should he stay?

18. (a) What should the full-time servant expect? (b) Give examples of individuals who had reason to be discouraged but did not quit.

This was true with the faithful men of ancient times who embraced this treasure; so it should be the expected thing today. It was even foretold by the apostle Paul, who said: "All those desiring to live with godly devotion in association with Christ Jesus will also be persecuted." (2 Tim. 3:12, *NW*) But persecution for proclaiming the good news of the Kingdom and holding fast to Christian integrity is only one of the trials a full-time servant must contend with. Discouragement, for example, is a trial that pioneers and missionaries must contend with continually. Working day after day with little or no results is very discouraging, and the natural tendency is to say: "What's the use?" That is precisely what Satan wants you to conclude. He does not want you to serve Jehovah either full time or part time. He wants you to quit. But think how discouraging it may have been for Noah, who preached for forty or fifty years with absolutely no results except the response of his immediate family. Was he discouraged to the point where he quit Jehovah's full-time service? Did he let go of that wonderful treasure just because people of his day did not respond to his preaching? And what about Jeremiah? God told him before he even began preaching that the people would not listen to him. But did Jeremiah say: "What's the use?" Did he allow discouragement to silence his lips? Did he quit his assignment and tell God that it was a waste of time? He did not. He stuck to it, even as Noah did. These two faithful men knew they were doing God's will, serving his interests, even though their preaching fell upon deaf ears. By continuing on their assignment in spite of this indifference, they proved their integrity.

[19] But what about you? If you are one who has made a dedication to serve the Most High and have embraced the treasure of full-time service, do you cherish that treasure enough that you could preach for forty or fifty years with no one responding to your preaching, and yet not let go of that treasure? Could you go to an assignment, knowing in advance that not a single person will heed your warning message, and yet stay on that assignment for years without quitting? It takes courage to do that. It takes determination. It takes appreciation of Jehovah's service. It takes real love for Him. Jehovah's servants of ancient times had these qualities; do you?

[20] We must not give up in doing what is right, for "in due season we shall reap by not giving out." (Gal. 6:9, *NW*) In order not to give out a person has to study God's Word constantly and meditate upon it. Not only must he meditate upon the marvelous blessings that Jehovah has promised for those who endure in faithful service, but he must reflect upon the splendid examples of steadfastness that can be found in the Bible. If persons of past ages could hold up under trials and discouraging circumstances, then you can too. They were human just as you are. At 1 Corinthians 15:58 (*NW*) the apostle Paul gives this sound advice: "Consequently, my beloved brothers, become steadfast, unmovable, always having plenty to do in the work of the Lord, knowing that your labor is not in vain in connection with the Lord." Therefore, even if your preaching may seem to be fruitless, your labor is never in vain. Your daily service is a sacrifice of praise to Jehovah, and that alone is reason enough to be steadfast in full-time service.

[21] God's servants are bound to have many obstacles and temptations come upon them. But did Christ and other faithful men allow such things to take the treasure of full-time service away from them? Their minds and hearts were fixed upon one thing—

19, 20. What does it take to stick in full-time service?

21. What have some persons allowed to happen, and what question does this raise?

faithfully serving Jehovah. They allowed nothing to interfere with that. There are persons today, however, who once possessed the treasure of full-time service as pioneers but failed to have this mental attitude. They allowed their part-time secular work to entice them into laying aside pioneering in order to take up full-time secular work. Now, where is their heart? Is it in doing God's will or in doing their own will? Is their treasure in material riches or in full-time service? Since we know that Satan accuses us of loving ourselves more than God, we never want to give him grounds for that accusation.

[22] If you happen to be one who is a dedicated servant of God and you are free of obligations, or could be free of them, why have you not made the treasure of full-time service yours? Do you serve Jehovah God out of love or for selfish reasons, as Satan charges? If you serve him out of love, then why do you hold back from giving him full-time service since it is possible for you to do so? Is this treasure not for you? Is it only for others? Is the thought of serving the great Life-Giver full time unattractive to you? Do you hold back because you find no delight in doing God's will all the time?

[23] On the other hand, if you decide that this treasure is for you and you reach out to embrace it to make it yours, then make up your mind that you are going to hang on to it with all your strength. Never let it go. Do not quit the full-time service when persecution comes upon you. Do not quit when your spirit becomes low because of discouragement. Do not quit when lured by financial gain. Do not quit because of weariness from long years of service. Instead of quitting, hold on to that treasure of full-time service. Hold on more firmly than you would the crown jewels if they were yours. Never allow your eyes to become dull to its resplendent beauty. Never lose appreciation for it. Rejoice over it as the angels have rejoiced over it, as the patriarchs, the prophets and the apostles rejoiced over it and cherished it. Never forget that its rewards are eternal, its blessings beyond compare.

22. What searching questions can a person ask himself?

23. When a person gains the treasure of full-time service, what should he be determined to do?

Why an Agnostic

¶ In giving his Credo of an agnostic in *Look* magazine, November 3, 1953, Bertrand Russell listed among his reasons for being an agnostic the Bible's contradictions, claiming that in one place the Bible forbids a childless widow to marry her husband's brother and in another place commanded it. In this article he did not give any Scriptural citations. However, in his book *Human Society in Ethics and Politics*, he does cite the two texts, Leviticus 20:21 and Deuteronomy 25:5. And how do they read? "Where a man takes his brother's wife, it is something abhorrent. It is the nakedness of his brother that he has laid bare. They should become childless." "In case brothers should dwell together and one of them has died without his having a son, the wife of the dead one should not become a strange man's outside. Her brother-in-law should go to her and he must take her as his wife and perform brother-in-law marriage with her." (*New World Trans.*) It does not take much learning to appreciate that these two texts refer to entirely different situations, the one to adultery and the other to the law of levirate marriage, which applied only in the event of a married man's dying before he had any offspring. It is all very simple, but apparently not to a learned university professor, scientist and philosopher of more than eighty years, especially when such a one happens also to be an agnostic!

"Triumphant Kingdom" ASSEMBLIES of 1955

STOCKHOLM, SWEDEN, AUGUST 17-21, 1955

For the many foreign delegates it was now a choice of the Scandinavian assembly at Stockholm or the Dutch assembly at The Hague, Netherlands, or parts of both. Those assembling at Stockholm represented twenty-three distinct lands, including such places as Lapland and the Philippine Islands. Five thousand of the Danish brothers came over from Denmark, and two thousand four hundred brothers from Norway came also, and nearly one thousand from Finland. About 2,000 were from overseas.

The holding of a large-scale international assembly in Sweden's capital was good for the interests of the New World society in that land. The Swedes, who have a national state church, have fallen away from the churches, incline to ridicule the religious clergy, and lean to worldly intellectuality, becoming very materialistic. So the exalting of spiritual interests as displayed in the preparations for the Stockholm assembly and in the advertising of it by Jehovah's witnesses and, finally, in the assembly itself with all its features and activities, was an eye opener for the Swedes. The Stockholm newspapers broadened their attitude to give over 2,860 column inches of space to news about the assembly. Reporters interviewed officials of the Watch Tower Society shortly after their arrival. For the first time in Swedish history the radio news broadcasting came out with reports of the assembly: the first day's gathering, the baptism and the public meeting on the last day.

On the southern outskirts of Stockholm lies the big football and runners ground, the sports place known as the Johanneshovs Idrottsplats, owned by the city government. Here everything was made ready for the assembly. On the grounds to the south were located the cafeteria and other installations for supplying needed services and conducting the field witnessing. The cafeteria had twelve feeding lines, and there was an overhead bridge for delivering needed supplies of food to the lines, without any blockade. The food trays, for the manufacturing of which the tools had first to be made, were slotted, so that they could be shoved over a monorail past each attendant who put on an item of food, so that the tray was delivered with the full meal, a plenteous one, on it to the eater. Though the military authorities had not been allowed by the government to let Jehovah's witnesses hire some equipment for their cafeteria, the way the feeding was done so impressed the authorities that they had a committee of military officers, in civilian clothes, there to study the arrangements.

Near the southeast corner of the stadium stood a white tower flanked by portions of a wall, where the Guards' and Attendants' department was stationed. To provide shade for the seats on the east, north and west sides of the stadium, canopies made of a heavy grade of bed linen were run out on stout poles. Over the speakers' platform itself there was such a canopy that spread out overhead like a white sail. Designed by a brother who was a sailor, they were firmly tied with sailor knots that withstood the tugging winds. In front of the platform five rows of potted flowers ran out like a spray onto the green playing field. The grandstand to the south was uncovered.

The entrances to the stadium were marked with large letters of the alphabet. As stated in the instructions on the printed program, those speaking or understanding Swedish were to use entrances A to H and O and P, seating themselves in those sections; those speaking Danish, entrances J to M; and those speaking English, entrances I and N. This located all the Swedish-speaking to the east and south, and all the Danish-speaking to the west and north, and the English-speaking in between. There was a purpose in this, for this was a trilingual assembly. Accordingly on the platform stood three microphones. The center microphone the English speakers used; the one to the left the Swedish speakers, and the other to the right the Danish speakers. The left microphone served the loud-speakers that were directed to sections occupied by those understanding Swedish. The right microphone served the loud-

speakers directed to the Danish sections. When English speakers addressed the assembly, the center microphone was connected by direct wire with earphones on the heads of the Swedish and Danish interpreters to the English speaker's left and right, and the two interpreters gave the Swedish and Danish translations simultaneously, so reducing the time consumed in translation. Thus each section of the audience heard the speeches, each according to its own tongue. This system worked well, without an undistinguishable babel of sounds. A special interpreter served the deaf and dumb.

Harvest was going on in Sweden as well as in other parts of Europe, but it was spiritual harvesttime also. In April of this year Sweden gathered out a new maximum number of Kingdom publishers, 7,350, which denoted a 27 percent increase over the preceding year. There had been no rain for six weeks, and the Stockholm assembly opened Wednesday with a warm day under clear blue skies. The afternoon address of welcome on "Responsibility and Stewardship" was delivered in Swedish by the Society's Swedish branch servant and simultaneously in Danish by a Danish district servant. The afternoon sessions were capped by the address of the Society's president before an audience of 13,151. After this stirring address on "The Triumphant Message of 'The Kingdom'" he brought them further happiness by announcing that henceforth the Swedish edition of *The Watchtower* and *Awake!* would be printed with covers in two colors. The Swedish branch was now equipped with a press for doing this work. Tonight the sessions finished with a nice flourish when Brother A. H. Macmillan, over fifty years in the service of the Society, gave the answers to Bible questions. Brother Macmillan recalled how he had been in Stockholm back in 1920, when he spoke in a high school to an audience of some 175. It was now an overflowing pleasure to be back and behold how the organization in Scandinavia had grown since then.

Thursday morning hundreds of conventioners went out by bus, train and car to Jakobsberg, a suburb of Stockholm, to visit and inspect the Society's branch offices there. The building is quite new, it having been occupied only since April, 1954. Touring the building, the conventioners were highly pleased to see how modernly in all respects the place is equipped, with a neat, comfortable Bethel home, offices, a Kingdom Hall and a printery outfitted with presses from Switzerland, Germany and America, one of them being the two-color press.

In the afternoon the Society's president greatly encouraged the conventioners for their further Kingdom service by his invigorating talk on "Qualified to Be Ministers." For the Scandinavians he had a pleasant surprise, the booklet *Basis for Belief in a New World,* in Swedish, and also the second or revised edition of the book *"Let God Be True"* in Danish. The brothers were very glad to get these new publications for their further, expanded ministry. As the president was to depart that day for the assembly in Holland the 14,052 in attendance requested with applause that he take along with him their love and greetings for those assembled at The Hague. The assembly attendance rose to 15,169 tonight, when the president's secretary addressed them on "Be Filled with Accurate Knowledge."

Friday morning's event captured a prominent place in the Stockholm papers. Never had such a mass baptism been witnessed in Scandinavia. The candidates numbered 854 and included an eleven-year-old girl of African extraction from New York city. The baptismal talk was given in Swedish and Danish simultaneously, and after the two questions the affirmative answers *"Ja!"* rang out across the field, not quite simultaneously from both groups of candidates. The baptism itself took place five and a half miles away from the stadium, at Skrubbasand. Adjacent to this lake and its beach or *Sand* is a large woods and here there was a tent city where about 4,000 delegates slept in their own tents. As no transmission line served this woodland camp, it was necessary for the brothers encamped here to attend the sessions at the stadium or *idrottsplats;* they had fine cars and motorcycles for doing so.

There were six roped lines of entry into the waters at the small beach where the baptism was carried on, and so about "thirty every minute" were baptized, each one by one immerser, except in extraordinary cases. Some candidates had to be carried out into the waters. How satisfied their faces looked as they came out of the waters! Hundreds witnessed the baptism, and overhead a helicopter circled, taking a picture that was published in the evening edition of *Expressen.* But all the papers had numerous pictures of that event. Said one daily: "It was in every respect the most remarkable baptism that has ever been performed in Stock-

holm." Said another: "The solemn act took place without either hymn singing or prayer. What was said at the preceding meeting at Johanneshov was considered sufficient. The whole procedure, however, was impressive and dignified." For the first time the temperature climbed to 90 degrees Fahrenheit today.

During the night it had rained, but the rain stopped before the Saturday sessions began and then the sun came out. People had been saying that Jehovah's witnesses would bring rain, and about 1 p.m. down came a soaking rain. But the conventioners found ample shelter under the saillike canopies around the stadium, and the rain stopped before the afternoon sessions began. Throughout the day there was quite an array of speakers, and Brother Knorr got back from Holland in time to finish off the day with his speech to 16,034, on "Jehovah Is in His Holy Temple." An international trio of releases followed: the book *"This Means Everlasting Life"* in Swedish; *"Make Sure of All Things"* in Danish; and *What Has Religion Done for Mankind?* in Norwegian. What rejoicing there was over these provisions from Jehovah's table! Brother Knorr rejoiced to behold their joy of appreciation. Sunday morning he served them again with his talk on "Triumphing over Wicked Spirit Forces."

The public meeting was indeed a grand climax to a very enthusiastic convention. The stadium was so packed that a few hundred listeners were sitting on the green playing field. This great audience there comprised mainly those who listened in Swedish, besides those who listened in English. What about those speaking Danish? They were obliged to meet separately in the tents of the cafeteria to hear the talk. The combined audience totaled up to 21,708. May the appreciation with which they listened to the talk signify that "world conquest soon—by God's kingdom" will mean everlasting life to them in God's new world. They received the booklet on the public lecture in Swedish with much joy.

Of this public audience 15,804 remained to hear the president's "closing remarks" and were further refreshed thereby. They were given greater incentive to press on in the service of God's established kingdom after this assembly.

THE HAGUE, THE NETHERLANDS, AUGUST 17-21, 1955

The five-day Hague assembly ran concurrently with the assembly in Stockholm. This famous city in the Netherlands is the seat of the permanent court of arbitration for the peaceful settlement of international disputes, the jurists of which court nominate a list of persons from which the members of the United Nations International Court of Justice are elected. In view of what this international body serves and of what Jehovah's witnesses serve, it seems quite striking that one of the series of "Triumphant Kingdom" assemblies should be held at The Hague. This city, too, is at present the location of eight congregations of Jehovah's witnesses. These and other congregations surrounding were privileged to engage in the rooming work from April 28 onward. This resulted in obtaining 6,931 accommodations, of which 5,250 were in private homes and 1,681 in hotels; and 20,000 pieces of literature were placed during this canvass for rooms.

The site obtained for the assembly was the spacious Houtrusthallen, a low building, square, measuring about 325 feet each way. A great part of its roof is glass, so that the lighting of the "Woodland Rest Halls" is good. To the right low evergreen trees cover the grounds, but to the left is a large playing field. There a tent city of 3.7 acres offered nearly 65,000 square feet of space, and the cafeteria, first aid and others of the twenty-seven departments were put up. In all the tents good sound equipment was installed. Another tent city outside The Hague served as a camping site for 600 conventioners.

Inside the auditorium of the Houtrusthallen the platform was bedecked with flowers and above was hung the 1955 yeartext in Dutch. The floor was filled with movable chairs and to the far rear there was a tier of seats. Here for the five assembly days milled thousands of delegates from twenty-five different lands, Africans in native dress, Filipinos, West Indians and others.

Wednesday afternoon the address of welcome was received by a sizable audience of 5,433 and they were favored with the release of the booklet *After Armageddon—God's New World* in Dutch. The Society's legal counsel, Brother Covington, was here for the first part of the assembly and held an interview with fifteen news reporters. At the close of the day he gave a rousing speech on "Activity and Life versus Inactivity and Death." By then the audience had grown to 6,560. It was very much alive and alert to hear God's Word and to respond.

Thursday afternoon the convention was pleased to receive a new instrument for God's service, another booklet in Dutch entitled "This Good News of the Kingdom". This was released by one of the Society's directors after his speech on "Qualified to Be Ministers." By the close of the day the audience had grown more numerous, being now 7,399, and everybody was feeling the glow that the sense of growth imparts within the New World society of Jehovah's people. They had also been well fed spiritually throughout the day.

The talk "What Dedication Means to Me" given as the last thing Thursday night prepared many for the symbolizing of their dedication to God on Friday morning. There were 445 that presented themselves for baptism. Their immersion took place in the North Sea nearby, at Scheveningen beach. There the brothers witnessing this mass baptism formed a great V down to the sea and sang songs while the candidates marched in between to their baptism. Many of the public were on the boardwalk as observers, and till well along in the afternoon there were little circles of conventioners discussing the Bible in Dutch with questioners.

In the afternoon the Society's president, who had flown down from Stockholm, made his first appearance on the platform, and there was a fine audience of 7,996 to welcome him. To the blessing of hearing his speech "The Triumphant Message of 'The Kingdom'" there was added the joy of having released to them at his hand the new book in Dutch entitled "What Has Religion Done for Mankind?" The president favored the assembly that night with another address exposing spiritism and explaining to them how to triumph over the wicked spirit forces with which we have to carry on a theocratic warfare. This being his final speech to them before his return to Stockholm, Brother Knorr spoke words of farewell to them, but words inspiriting them. The 8,208 there especially rejoiced when he told them of the Society's plans for constructing a new and larger branch office and Bethel home for Holland. The work in the Netherlands has outgrown the present branch building in Amsterdam, the parliamentary capital. The assembly appreciated the president's visit, though brief, very much.

At the assembly hall a fifteen-minute recording was made for the radio. It contained an interview and the questions asked were about the theocratic organization and the mass baptism. This was later broadcast. For the third time since World War II Jehovah's witnesses were on the Netherlands radio.

Saturday evening the Society's vice-president arrived by air at Amsterdam and motored to The Hague, to follow up other members of the Brooklyn Bethel family and Gilead graduates and native Dutch speakers on the day's program. His speech on "Avoiding the Wine Press of God's Wrath" was translated into Dutch and was concluded with his releasing the new Dutch publication *Basis for Belief in a New World*. This was received with warm appreciation by the 9,604 in attendance. Throughout the day 2,272 of the conventioners engaged in the field service.

Sunshine and warmth bathed the final day of the assembly. There was a goodly Sunday morning audience of 8,844 out for the program of four talks, preceded by a half hour of the discussion of the day's Bible text, songs and experiences. Also messages from other lands, South Korea, etc., were read, thrilling the audience.

Excitement heightened, however, as the big public event drew near. The lecture "World Conquest Soon—by God's Kingdom" had been well advertised. Twelve daily newspapers carried advertisements Thursday and Saturday, besides ads in four weekly papers. There were thirty-two overhead car signs, thousands of window cards, large and small, 120 being very large (about 2 by 3 feet), a thousand small window signs for streetcars and buses, 750 placard walkers, 450,000 handbills, and 180 bicycles with placards that paraded through The Hague in groups of five to ten, 500 car-bumper signs, and eighteen street banners, four of which were suspended at strategic points in the outside cities of Amsterdam and Rotterdam. There were 60,000 of the first personal invitation letter and 95,000 of the second invitation letter, for mailing. Eight theaters in The Hague and nearby Leiden showed the advertisement of the public talk for one month, with an estimated total audience of 453,000. Another thing that was organized for the first time in the Netherlands was a press conference. Notification was given to thirty-eight different papers and representatives of about fifteen papers came. This press conference was no doubt the reason why several articles about the assembly appeared also in papers in other big cities of the Netherlands, something that had not happened before. Then, too, there were the

badges worn by the thousands of conventioners.

The 4 p.m. public meeting had been well advertised; it was well attended. Attending were not merely the estimated 12,000 but a total of 15,360 crowded the great hall and filled even the cooler cafeteria tents. They followed the lecture with intelligence and keen delight. Applauses rang out periodically. These reached a climax of applause when the lecture itself in booklet form was announced and released as a gift. During the brief intermission that followed some thousands departed, but 11,642 eagerly waited for the "closing remarks" of the Society's vice-president. Throughout these the audience were very expressive of their stirred feelings and there was an extended applause at the close. It is always good to see such an overflow of appreciation and gratitude to Jehovah God at the very close of such an assembly. It denotes that those assembled have been satisfied with His goodness and are filled with strength-giving joy.

Never had there been so many comments in the Netherlands press as during this assembly year of 1955. There have been at least 128 articles published, and the total newspaper space reached at last 533 column inches, a figure that may need some revising as clippings continue to come in. A tremendous witness was given by the presence of so many of Jehovah's witnesses from abroad, and especially because they wore those badges. For some weeks after the assembly many newspapers were commenting on the strangers from abroad who were seen walking along the streets with their badges.

Indicative of how much good the European assemblies have done for the brothers alone comes this letter, dated September 11, from Haarlem, Netherlands:

"We, 1,055 witnesses of Jehovah, at our circuit assembly in Haarlem, just having gone over all the experiences we had this summer at one or more of the series of international conventions, feel we ought to assure you and through you the Society and all those of the New World society who thought good to use their means to visit the European conventions, how much we appreciated the lovable association and brotherly fellowship with all our brothers from abroad. We want to assure all those that we received much encouragement out of their mere presence in our midst, and more so when we were able to speak a few words with them. In addition to our gratefulness to Jehovah for the many new and wonderful releases and the spirit He gives His people, we want to express our thankfulness to all those who supported Jehovah's organization in Europe in this way."

HOMEWARD BOUND

The homeward trek now began for most of the foreign delegates. The good ship Arosa Kulm had already departed with its more than seven hundred joyful, convention-filled passengers on August 16, from the Columbus Pier at Bremerhaven, Germany. But the following week the Arosa Star pulled away from Gothenburg, Sweden, on August 22. Among the flights in chartered planes homeward were the thirty-five that left from Schiphol, the airport near Amsterdam. Many of the flights were postponed; in fact, most of them. One of the newspapers, *De Telegraaf*, of August 31, made the following comment under the heading "Without Complaint": "The witnesses of Jehovah who in large numbers have come from America to the Netherlands are without competition the most obliging air passengers in the world. Frequently it happens that they have to hang around for hours because the departure of their plane (belonging to a chartering company abroad) has been delayed for some plausible reasons or not, which cannot be held against the direction of the airport. No complaint is heard from their lips."

Two air passengers, members of the Brooklyn Bethel family, flying from Amsterdam Sunday, August 21, stopped off in Newfoundland to participate in a three-day assembly there. This was held the following week end, August 26-28, at Corner Brook, some 150 miles to the west of Gander airfield and near the Gulf of St. Lawrence. About sixty Newfoundlanders had attended the European assemblies, still they enjoyed this provincial assembly with its program borrowed from the series of international assemblies. The public talk, delivered by the brother from the office of the Society's president, was heard with enthusiasm by 475, the rain during the talk not dampening their high spirits at all. Also twenty-three were immersed.

HELSINKI, FINLAND, AUGUST 25-28, 1955

The final assembly of the entire series of thirteen was held in Helsinki, Finland, northeast across the Baltic Sea from Stockholm. This four-day assembly was held in a great hall that had been built for exhibitions. Outside the hall a kitchen was built on a field, and big

cooking utensils rented from the army were installed. B-Messuhalli was reserved for the assembly cafeteria and for refreshments. This, their biggest feeding arrangement yet, proved adequate for offering 2,500 meals three times a day. Among the cake specialties offered was one decorated with the 1955 yeartext, Psalm 112:7.

This Finnish assembly witnessed a change in the attitude of the newspapers as far as Jehovah's witnesses were concerned. By using the sample copies of the newspapers from other European conventions brothers made personal calls on the newspaper editors. They were shown how these newspapers wrote good articles about the assemblies of Jehovah's witnesses. As a result, at the first day of the convention *Helsingin Sanomat, Uusi Suomi* and *Hufvudstadsbladet* sent their reporters to interview the president, Brother Knorr. Many questions were asked by them about the purpose of our work, how extensive it is, and about the beliefs of Jehovah's witnesses differing from other religions, our reaction to communism and to the state, etc. We judge from their writings that they received a satisfactory answer to the questions from Brother Knorr.

Every day there was delivered to the biggest newspapers an epitome of Brother Knorr's talks. This news material was delivered to the editors personally with an invitation to the next day's sessions. At the baptismal service reporters from *Hufvudstadsbladet* and *Nya Pressen* and also the editors and photographers from the weeklies *Kuva-Posti* and *Viikko-Sanomat* were present. In addition to taking pictures these reporters interviewed Jehovah's witnesses.

One witness was asked about taking part in the military service. He told the reporter that he has five brothers and that four of them have been in military service. Hence he had not spread any propaganda against military service, not even to his own brothers, and, of course, not to the ones who are in the age to be drafted. He especially stressed that this matter is a personal decision of each one and no one can or has the right to influence others in their personal opinion. The answer seemed to satisfy the questioner, for he was so much interested that he promised to come to Messuhalli himself to listen to the assembly program.

As a special feature the newspapers were very favorable to the assembly at this time. Even such papers as *Suomen Sosiaalidemokraatti,* which earlier had strictly refused to write anything, this time published very well all their news material, and they even searched out material about the baptism themselves. All the newspapers added pictures in their articles; especially *Nya Pressen* published big pictures about the baptism in the important places, both in the front and back pages. The amount of news material that the newspapers gave in covering the assembly amounted to 4,750 column millimeters.

As an example of the tone that the newspapers used in covering the assembly we quote the columnist Serp from *Helsingin Sanomat* Sunday, August 28:

"Jehovah's witnesses are here in a conference, and placard carriers are their messengers, who bear witness to their beliefs to the world, defying wondering looks, smiles and even ridicule. Brave people, indeed. I do not know for what ideal I would dare to make myself such a spectacle.

"But I hope that some personal critic would say who could worthily and orderly carry such a placard, that not every willing person could hang them on himself.

"There was an old woman, who from the upper part of her body was quite flat, but around the stomach she was rather round, with the result that the placard folded in half and rested on the stomach in a position of a seat of the chair.

"All honor to this old woman, for seeing and publishing about her could inspire hardly anything but uplifting thoughts."

At the assembly 645 brothers applied for voluntary service, wanting to serve brothers in this convention. The greater part of these served in the kitchen and cafeteria.

The high points of the program were the talks of Brother Knorr and his secretary, M. G. Henschel. During his talks Brother Knorr released two new books in Finnish: *"Make Sure of All Things"* and *"New Heavens and a New Earth"*. Surprised and delighted the brothers were to receive these publications, for they will improve their service. They obtained 3,500 copies of both books.

From the Arosa Star, at sea, the following radio message was sent to the Helsinki assembly: "Hearty greetings, 792 joyful fellows returning America Arosa Star. Schroeder Kurzen Eicher."

The rooming department had started their work three months earlier and they arranged rooming for 2,568 persons. Many more had come

to their relatives and friends, so that all together 4,000 persons were accommodated. In looking for rooms the publishers used 2,743 hours.

The first day 3,575 brothers were present. The number increased to 4,693 by Saturday evening. Also 186 symbolized their dedication by immersion. Forty-two cars were used by the transportation department, which served to bring the brothers to the immersion place and to bring good-will persons to the public lecture. At the public meeting there were 6,940. This was the first time for such a large attendance at a public meeting. Two halls were used, both being packed out. A hard shower right in the middle of the talk did not affect the meeting.

The assembly closed with the brothers very appreciative and hoping that Jehovah will in the future favor them with further assemblies like this to build them up spiritually to work like a New World society.

RÉSUMÉ

Thus the 1955 service year of Jehovah's witnesses was brought to glorious climax. Among outstanding features that marked this as an extraordinary year were (1) the presentation world-wide of the lecture "Christendom or Christianity—Which One Is 'the Light of the World'?" on April 3, which was immediately followed by the release of the 32-page booklet bearing that same title, and the record distribution of over ten million copies of that booklet in thirty distinct languages and in eighty-eight lands during April and May; (2) the Memorial celebration the following Thursday night, April 7, the attendance at which—863,973—surpassed any previous world-wide record; (3) the concluding of the four-month *Watchtower* subscription campaign with the securing of 562,228 new subscriptions for that magazine and its companion *Awake!* in forty languages; (4) the expansion of the number of publishers of the Kingdom message to a new maximum of 625,256 in 156 lands outside the iron curtain during the Memorial month of April; and (5) the incomparable summer series of thirteen "Triumphant Kingdom" assemblies in as many cities and in nine countries.

The public attendance at the public lecture "World Conquest Soon—by God's Kingdom" and the numbers baptized at the assembly cities are distributed as follows:

City	Public Attendance	Baptized
Chicago, Ill.	42,116	620
Vancouver, B.C.	21,877	500
Los Angeles, Calif.	36,290	1,014
Dallas, Tex.	16,409	468
New York, N. Y.	55,009	1,374
London, England	41,970	1,183
Paris, France	16,500	785
Rome, Italy	4,351	378
Nuremberg, West Germany	107,423	4,333
Berlin, Germany	17,729	870
Stockholm, Sweden	21,708	854
The Hague, Netherlands	15,360	451
Helsinki, Finland	6,940	186
Totals	403,682	13,016

The literature releases were as follows:

English
Volume II *New World Translation of the Hebrew Scriptures*
Qualified to Be Ministers
What Do the Scriptures Say About "Survival After Death"?
You May Survive Armageddon into God's New World
World Conquest Soon—by God's Kingdom

Spanish
"This Good News of the Kingdom"
World Conquest Soon—by God's Kingdom

French
What Has Religion Done for Mankind?
Basis for Belief in a New World
World Conquest Soon—by God's Kingdom

Italian
Awake! (semimonthly)
"New Heavens and a New Earth"
"This Good News of the Kingdom"
Basis for Belief in a New World
World Conquest Soon—by God's Kingdom

German
Basis for Belief in a New World
4 new tracts
"New Heavens and a New Earth"
World Conquest Soon—by God's Kingdom

Swedish
Basis for Belief in a New World
"This Means Everlasting Life"
World Conquest Soon—by God's Kingdom

Norwegian
What Has Religion Done for Mankind?

Danish
"Let God Be True" (2d edition)
"Make Sure of All Things"
"New Heavens and a New Earth"

Hollandish (Dutch)
After Armageddon—God's New World
"This Good News of the Kingdom"
What Has Religion Done for Mankind?
Basis for Belief in a New World
World Conquest Soon—by God's Kingdom

Finnish
"Make Sure of All Things"
"New Heavens and a New Earth"
World Conquest Soon—by God's Kingdom

The blessing that this series of assemblies was to all who put forth the effort to attend was immeasurable. Letters of appreciation have been received by the Society that are typical of the blessings that have been enjoyed by all.

For instance, from France comes a letter to Brother Knorr in which the writer says: "Regretting not to have been able to reach you through the huge crowd while in Paris, I wish to do so by these few lines. First let me tell you of the splendid hours I passed in Paris. What a genuine stimulus that was! I'm sure everyone looks forward to the joy of the 1956 assembly. May Jehovah bless you abundantly."

From England, from two who have been pioneers for thirty years, come these lines: "What a wonderful time we have all had at the conventions. Jehovah has indeed been good to us. So many blessings, and our hearts are full of gratitude for his love and care over us. We are now writing to thank you very much for all your many kindnesses. Each time the post brings the magazines we feel so grateful and we do want you to know how much we appreciate your love . . . also all the books at the convention. The talks 'Pursuing My Purpose in Life' were grand to listen to."

From New Jersey, U.S.A.: "I have just recently returned from the 'Triumphant Kingdom' assemblies that were held abroad. Within these few lines I wish to thank the brothers for the tremendous effort that made these assemblies such a great success. Without such well-laid plans many would have been unable to attend. It was a great witness to the glorious name of Jehovah. Again I thank you."

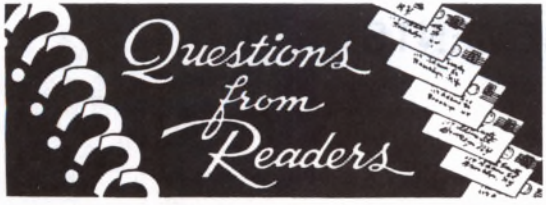
From Belgium: "The purpose of this letter is to express the appreciation of our publishers in Belgium and Luxembourg for the kind hospitality that was shown them during the assemblies by the English, French, German and Hollandish brothers and sisters and people of good will. It is indeed a very great privilege to be associated with other members of the New World society and to get acquainted with more and more friends in the different countries we visited during the assemblies. It is not only a great privilege to be a member of the New World society, but it is also a great privilege to visit the different theocratic assemblies, to see the glory of Jehovah and to witness the coming into Jehovah's temple of many thousands of good-will persons. The final session of the Nuremberg assembly is unforgettable, and I am sure that the brothers and sisters who saw it appreciate very much the wonderful working of Jehovah's spirit on His organization."

From South Africa: "Now that we are back at home after a wonderful trip, having enjoyed both spiritual and physical refreshment, we would like to express our appreciation first to our heavenly Father for the spiritual food provided, and also to the Society for the loving care that was exercised to ensure our comfort while traveling and also in our accommodations. We have never ceased to marvel at the mass of detail that was included in the plans made—surely there was nothing forgotten. We hope our experiences and enthusiasm will make other publishers plan to attend the next international assembly wherever it may be held. We look forward now to a repetition of many of the good things we had in Europe in our own assembly to be held in October. Surely the blessings are 'pressed down and running over.' "

Following the assembly in each place private letters were mailed to the religious clergy and editors, enclosing a copy of the booklet *Christendom or Christianity—Which One Is "the Light of the World"?* In many cases indignant, insulting letters have been received where acknowledgment of receipt of the booklet has been made. So the religious leaders of this world refuse the spiritual relief that is available for them amid the "famine for hearing the word of Jehovah" that rages throughout this world, even Christendom. Some of the letters were kind and wished Jehovah's witnesses well. May at least some of these few come out of darkness. But Jehovah's witnesses continue to show the due appreciation for all the rich, spiritual store that he has opened to them. Great masses of the afflicted people, too, are gradually coming to an appreciation of the plenteousness with which Jehovah has blessed his people. This has been manifested by the great percentage of the public that was present at the address "World Conquest Soon—by God's Kingdom." Again we say, God's kingdom has scored another resounding victory in the successful "Triumphant Kingdom" assemblies of 1955.

God or Chance?

"As we learn more about our world, the probability of its having resulted by chance processes becomes more and more remote."—Arthur H. Compton in *The Human Meaning of Science*, page 62.



● 1 Kings 15:33 states that in the third year of Asa the king of Judah Baasha became king over Israel and reigned twenty-four years. However, 2 Chronicles 16:1 says that Baasha came against Judah in the thirty-sixth year of the reign of Asa. How could this be, when Baasha's reign had ended ten years before? —W. M., England.

To harmonize the descrepancy between 1 Kings 15:33 and 2 Chronicles 16:1 the chronologist archbishop Usher dated the thirty-sixth year in Asa's reign from the split of the one nation into the kingdoms of Judah and Israel, at the end of Solomon's reign. So in the margin of our edition of the Authorized Version Bible you will find under marginal note 1 at 2 Chronicles this note concerning the thirty-sixth year: "That is, from the rending of the ten tribes from Judah, over which Asa was now king."

Likewise Jewish commentators quote the *Seder Olam*, which suggests that the thirty-sixth year was reckoned from the existence of the separate kingdom of Judah, which corresponded to the sixteenth year of Asa (Rehoboam 17 years, Abijah 3 years and Asa 16 years).

Some might think that at 2 Chronicles 16:1 the sixteenth year of Asa's reign might have been meant instead of the thirty-sixth, but the recent Interpreter's Bible announces the discovery of a stele that confirms the use of thirty-sixth. So it appears that the correct view is that the thirty-sixth year of 2 Chronicles 16:1 refers, as suggested, to the count from the division of Israel into two kingdoms.

ANNOUNCEMENTS

"WATCHTOWER" STUDIES FOR THE WEEKS

April 29: Full-Time Service—a Glorious Treasure. Page 169.

May 6: Is This Treasure for You? Page 176.

✓✓ CHECK YOUR MEMORY ✓✓

After reading this issue of "The Watchtower", do you remember—

✓ How, in these troubled times, to guard your mind, protecting it from crack-up? P. 163, ¶2.

✓ How perfect peace of mind is attainable, even now? P. 164, ¶5.

✓ What America's largest religious assembly was, and where it was held? P. 165, ¶3.

✓ What timely example shows that truly the 'blind lead the blind' religiously today? P. 168, ¶4.

✓ When a handful of grain is of more value than a handful of diamonds? P. 169, ¶1.

✓ Why God created living creatures? P. 169, ¶4.

✓ What outstanding examples the Bible gives of those who would not let discouragement take them out of full-time service? P. 172, ¶16.

✓ What new way of serving God full time was introduced by Christ? P. 174, ¶21.

✓ What treasure that you can have is of even more value than the famed British crown jewels? P. 176, ¶2.

✓ What to consider before deciding on full-time service, and what basic requirements you will face? P. 177, ¶6.

✓ How to stay strong in Jehovah's service, not giving out? P. 181, ¶20.

✓ How many people attended the thirteen "Triumphant Kingdom" assemblies throughout North America and Europe last year? P. 189, ¶4.