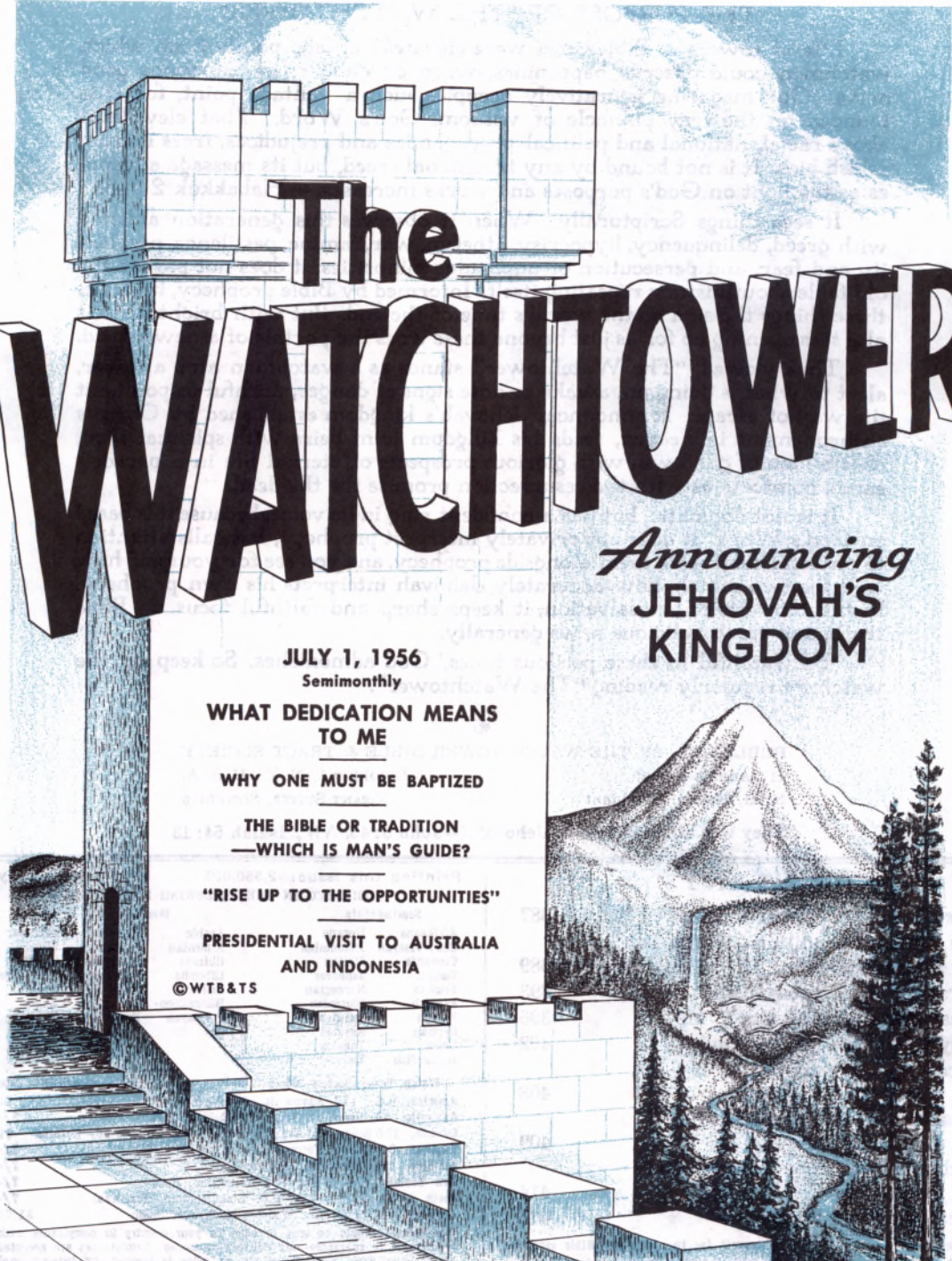




The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

JULY 1, 1956

Semimonthly

**WHAT DEDICATION MEANS
TO ME**

WHY ONE MUST BE BAPTIZED

**THE BIBLE OR TRADITION
—WHICH IS MAN'S GUIDE?**

"RISE UP TO THE OPPORTUNITIES"

**PRESIDENTIAL VISIT TO AUSTRALIA
AND INDONESIA**

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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".



PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street
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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
Dg - J. N. Darby's version	NW - New World Translation
Do - 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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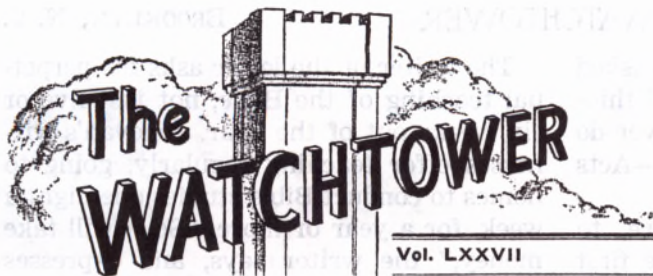
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Announcing
JEHOVAH'S
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"RISE UP TO THE OPPORTUNITIES"

 HIS letter to the Youngstown, Ohio, *Vindicator* was published December 11, 1955:

"There seems to be a continual beseeching from the pulpits of the Protestant clergy to their flocks, to exert themselves more towards Bible reading. How nice! But it is evident that is as far as it goes. The evidence is that very few Christians read their Bible, because they really don't understand them.

"I am well aware of the facts and figures proving that more Bibles are sold annually than any other book. However, are they honestly being read? If not, why not? Because to the very large majority, Bible reading becomes boring and weary due to many passages which require explanation that the average Christian can seldom find unless he seeks out his pastor. This of course he would hardly do because his pastor is usually attending to other businesses and just wouldn't have the necessary time. Besides, what is Sunday school for? The usual average twenty-five minutes allotted for such study could hardly be called ample towards giving to understand this book.

"I write this in defense of those so-called quasi Christians who would become better

ones if Bible instruction time were made available to them.

"Being a layman I'm sure that I know the feelings of these so called flocks much better than do their pastors. Putting it mildly, our Protestant ministers would be amazed at how most of their people yearn for more such understanding. The answer could be in organizing a competent body that would teach the Bible perpetually and not just five or six weeks out of one year.

"So it will take money. Should people be offered such an opportunity of study, the monetary support they may offer in return could be surprising. It or anything similar should at least be tried.

"I, for one, am tired of listening to a lot of negatives as regards the laxity of the layman towards his Bible and other things. Most all Protestant clergymen have had wonderful training and because of it more is expected of them than of the laity. Why then don't they themselves rise up to the opportunities that may even be their responsibilities? [Signed] A CHRISTIAN."

This letter mixed with appeal and complaint merits careful thought. He says the average person needs help to understand what he reads in the Bible. That is true, for when Philip the evangelist saw the

Ethiopian official reading Isaiah and asked if he understood what he read the Ethiopian replied: "Really how could I ever do so, unless someone guided me?"—Acts 8:31, NW.

Philip took time, then and there, to guide him in his study. That is the first business of a minister; other business is secondary. Did not Jesus emphasize this work of spiritual feeding when he asked Peter three times if he loved him? And when Peter answered yes three times Jesus' response was "Feed my young lambs," "Shepherd my little sheep," "Feed my little sheep."—John 21:15-17, NW.

As the letter of "A Christian" says, so-called quasi Christians would be better ones if instruction time were made available to them. It is made available, but from another source. From Jehovah's witnesses, who, like Philip, will take the time to study with any who desire to learn more about what they read in the Bible. It is not a chore for the witnesses, but a pleasure, for they agree with Jesus' view: "There is more happiness in giving than there is in receiving." Much happiness comes when receiving the truth, but more results from giving it to others.—Acts 20:35, NW.

"I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of Jehovah." Jehovah himself sends this famine among his professed worshipers because they have been so negligent of their godly duties that even what little truth they had is taken from them. So no wonder people in these negligent religious systems yearn for spiritual food and drink. To seek for sustenance in those systems is to seek in vain. If those who realize their spiritual need seek its fulfillment elsewhere they will become happy: "Happy are those who are conscious of their spiritual need."—Amos 8:11, AS; Matt. 5:3, NW.

The writer of the letter asks for perpetual teaching of the Bible, not just five or six weeks out of the year. Jehovah's witnesses offer teaching regularly, going to homes to conduct Bible studies one night a week, for a year or more. "So it will take money," the writer says, and expresses willingness to pay. Oddly enough, it takes money to get false teaching, but none to get true spiritual food: "Ho! everyone that is thirsty, come to the waters, and he that has no money, come, buy, and eat! Come, buy grain without money, and wine and milk without price! Why should you spend money for what is not bread, and your earnings for what does not satisfy? If you but listen to me, you shall eat what is good, and shall delight yourselves with rich nourishment. Incline your ear, and come to me; listen, that you may live!" There is no charge for the teaching services of Jehovah's witnesses. They obey the words of Jesus: "You received free, give free."—Isa. 55:1-3, AT; Matt. 10:8, NW.

The clergy are asked to rise up to their opportunities and responsibilities. Through Isaiah Jehovah said they would not: "My watchmen are all of them blind, without any sense; they are all of them dumb dogs, that cannot bark, but lie down dreaming, loving to slumber. And the dogs are greedy, they cannot be satisfied—such are shepherds who have no intelligence—they have turned all of them to their own way, each without exception to his own gain." Jesus said that because of their teaching tradition instead of truth they did not enter the kingdom themselves and kept others out. The traditional creeds are contrary to the Bible, and the clergy oppose the people's studying the Bible with Jehovah's witnesses. After telling these religious leaders, "You have made the word of God invalid because of your tradition," Jesus counseled his followers: "Let them

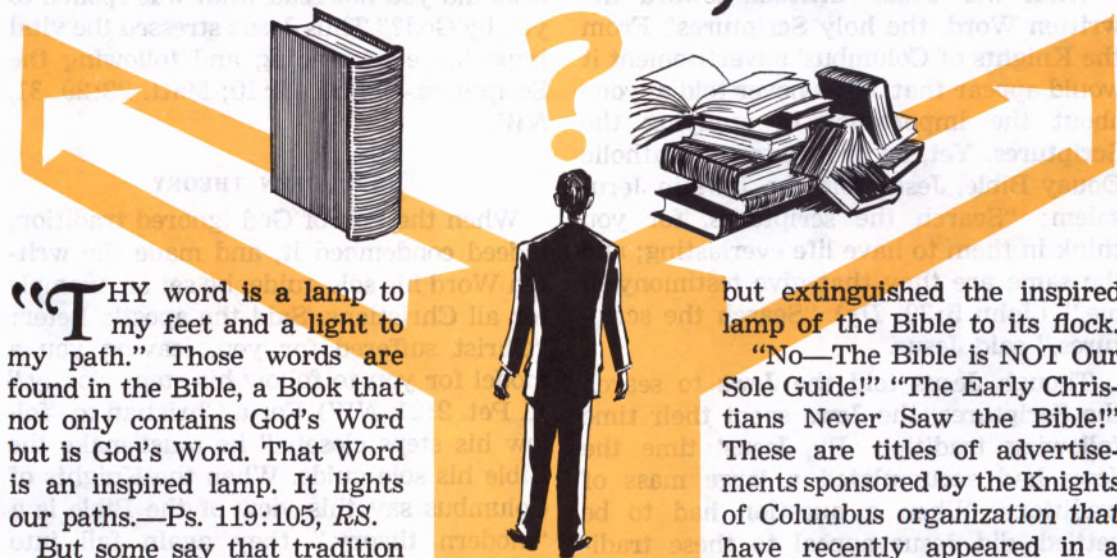
be. Blind guides is what they are. If, then, a blind man guides a blind man, both will fall into a pit."—Isa. 56:10, 11, AT; Matt. 15:6, 14, NW.

The writer called for the clergy to rise up to their opportunities. We call for spiritually hungry persons like the writer to rise up to theirs. Jesus said: "Look! I am standing at the door and knocking. If anyone hears my voice and opens the door, I will come into his house and take the eve-

ning meal with him and he with me." When Jehovah's witnesses stand at your door and knock remember Jesus' words to his witnesses: "He that receives you receives me also." And, "Where there are two or three met together in my name, there I am in their midst." That is now the way to have a spiritual meal with Christ. That is your opportunity. And your responsibility.—Rev. 3:20; Matt. 10:40; 18:20, NW.

The BIBLE OR TRADITION

—Which is man's guide



"THY word is a lamp to my feet and a light to my path." Those words are found in the Bible, a Book that not only contains God's Word but is God's Word. That Word is an inspired lamp. It lights our paths.—Ps. 119:105, RS.

But some say that tradition is a lamp that provides equal light, if not greater light than God's written Word. Especially true is this of the Roman Catholic Church. The traditions of the Roman Catholic Church are placed alongside and, in actual practice, above God's written Word, for the church's mountain of tradition has all

Long ago a man of understanding said that when there is no vision the people perish. To avoid the dire results of lacking spiritual vision man needs a sure guide. This article will help you choose the right guide—the guide your life depends on.

but extinguished the inspired lamp of the Bible to its flock.

"No—The Bible is NOT Our Sole Guide!" "The Early Christians Never Saw the Bible!" These are titles of advertisements sponsored by the Knights of Columbus organization that have recently appeared in a number of magazines and newspapers. Designed to persuade people to accept tradition, these advertisements say:

"The Savior did not command us to read anything, but he did command us to hear his church." "We do not agree with the modern theory that the Bible is the one and only source

of religious truth." "The Bible is not—and was not intended to be—the sole source of Christian teaching and belief." "Early century Christians never saw the complete Bible. It was 400 years after Christ died before the books of the Bible were assembled into their present form. And it was 1400 years before printing was invented and the mass distribution of the Scriptures became possible. If Christ had intended the Bible to be the sole guide to His teaching, would He have allowed this delay?"

Do these Knights of Columbus' statements prove that the Bible is not man's sole guide and that tradition is a necessary lamp?

"SEARCH THE SCRIPTURES"

What was Jesus' attitude toward the written Word, the holy Scriptures? From the Knights of Columbus' advertisement it would appear that Jesus never told anyone about the importance of studying the Scriptures. Yet, according to the Catholic Douay Bible, Jesus told the Jews in Jerusalem: "Search the scriptures, for you think in them to have life everlasting; and the same are they that give testimony of me." (John 5:39, *Dy*) "Search the scriptures," said Jesus.

Though Jesus told the Jews to search the Scriptures, the Jews spent their time following tradition. By Jesus' time the Jews had accumulated a large mass of traditions. When a question had to be settled, did Jesus appeal to these traditions? Never! Always Jesus appealed to God's written Word as being final and authoritative. In Jesus' day the complete Bible was the inspired Hebrew Scriptures, from the first book of Moses to the prophecy of Malachi. Jesus made these a light to his path. When the question came up: "Is it lawful for a man to divorce his wife on every kind of grounds?" Jesus appealed to Genesis chapter two as the final answer

on the subject. When the Devil tried to break Jesus' integrity with tempting offers, Jesus turned the tempter back by appeal to the written Word, saying three times, "It is written."—Matt. 19:3-8; 4:1-10, NW.

How do errors, mistakes and misunderstandings come about? By not doing as Jesus did, by not searching the Scriptures. To a group of tradition-following religious leaders the Son of God said: "Did you never read this scripture?" One group of religious leaders were all mixed up about the doctrine of the resurrection. Why were they completely in error and teaching error to their followers? Said Jesus to the clerics: "You are mistaken, because you know neither the Scriptures nor the power of God. As regards the resurrection of the dead did you not read what was spoken to you by God?" Thus Jesus stressed the vital importance of reading and following the Scriptures.—Mark 12:10; Matt. 22:29, 31, NW.

NO MODERN THEORY

When the Son of God ignored tradition, indeed condemned it, and made the written Word his sole guide, he set an example for all Christians. Said the apostle Peter: "Christ suffered for you, leaving you a model for you to follow his steps closely." (1 Pet. 2:21, NW) For a Christian to "follow his steps closely," he must make the Bible his sole guide. When the Knights of Columbus say this view of the Bible is a "modern theory," they again fall into error. It is neither "modern," in the sense of being a recent view, nor a "theory." It is Christ's teaching.

After his resurrection Jesus continued to show his opposition to tradition. Of one of Jesus' post-resurrection appearances, the Bible says: "And commencing at Moses and all the Prophets he interpreted to them things pertaining to himself in all the Scriptures." Yes, Jesus went to "all the

Scriptures," never tradition. To a group of his disciples the resurrected Jesus said: "These are my words which I spoke to you while I was yet with you, that all the things written in the law of Moses and in the Prophets and Psalms about me must be fulfilled.' Then he opened up their minds fully to grasp the meaning of the Scriptures."—Luke 24:27, 44, 45, NW.

That it is to the Scriptures that Christians must look for guidance and not to tradition, Jesus also showed after he ascended into heaven. At the proper time God gave Jesus the Revelation. Christ, through his angel, gave the Revelation to his apostle John. Warning against any addition to the written Word of God, Jesus said: "I am bearing witness to everyone that hears the words of the prophecy of this scroll: If anyone makes an addition to these things, God will add to him the plagues that are written in this scroll." Following tradition, tradition that often conflicts with the Scriptures, is adding to the written Word.—Rev. 22:18, NW.

The apostles of Christ never followed tradition; they went by the written Word. Take, for example, Peter. At the temple in Jerusalem Peter quoted the writings of Moses and referred to the prophets "from Samuel on and those in succession." (Acts 3:22-25, NW) Never did Peter say that tradition was the lamp to guide our paths. It was of the written Word Peter said: "We have the prophetic word made more firm, and you are doing well in paying attention to it as to a lamp shining in a dark place." (2 Pet. 1:19, NW) The Bible is this lamp, not tradition.

EARLY CHRISTIANS HAD COMPLETE BIBLE

According to the Knights of Columbus' advertisements the early Christians did not have the complete Bible. They use this as an argument to support the Catholic Church's use of tradition. Yet what the

early Christians had of God's written Word was complete—in the sense that they had all that was necessary for salvation. Timothy had read the Bible, the Hebrew Scriptures, from his youth. Though he did not have all the Bible books that we have today, he had all that was necessary for God's approval. Wrote the apostle Paul to Timothy: "From infancy you have known the holy writings which are able to make you wise for salvation through the faith in connection with Christ Jesus."—2 Tim. 3:15, NW.

When the Knights of Columbus say that the early Christians "never saw the complete Bible," they are using specious reasoning. It sounds good. But, really, what is complete? To the early Christians all the writings that had been written up to any specific time constituted the complete Bible. Though the Bible canon kept growing until the apostle John finished his writing about A.D. 98, yet whatever had been written under God's spirit up to any particular time was all that was necessary.

What of the Knights of Columbus' statement that it was 400 years after Christ died before the books of the Bible were assembled in their present form? Again they are wrong. By A.D. 98 the writing of the so-called "New Testament" or Greek Scriptures was complete. These books were brought together in the second century—long before the development of the Roman Catholic Church, which dates from the time of the launching of fusion religion by the Roman emperor Constantine in the fourth century. Says *The Encyclopædia Britannica*: "It is certain that by the end of the 2nd century a collection of apostolic documents is generally recognized as authoritative Scripture."

Say the Knights of Columbus: "It was 1400 years before printing was invented and the mass distribution of the Scriptures became possible." Again their attempt to

belittle the lamplike importance of the Scriptures is deceptive. For what difference does it make whether the early Christians had printed Bibles or manuscript copies? Both are the written Word of God. The early Christians were Bible publishers. On this Bible scholar Goodspeed writes:

"In the Middle Ages publication as a business practically disappeared. The copying of manuscripts was still carried on to some extent in the Scriptoriums of some convents and palaces, but for the most part it was single copies that were made, and there seems to have been none of the old wholesale production; copies were not from dictation, as they had been in the ancient book factories."—*Christianity Goes to Press*.

WRITTEN WORD COMPLETELY EQUIPS US

The more we search the Scriptures the clearer it becomes that God's written Word completely equips the Christian. True, the Knights of Columbus, in their advertising, quote with great frequency the conclusion of the gospel of John. But does that support the view that nonscriptural tradition is necessary? Let us see.

John said in his conclusion: "There are, in fact, many other things also which Jesus did, which, if ever they were written in full detail, I suppose, the world itself could not contain the scrolls written."—John 21:25, NW.

The apostle's words certainly do not mean that Jesus authorized a body of unrecorded Christian traditions. No, what John meant is this: that there were many other things that Jesus did and many other words that he uttered that would not be put down in writing. There are at least two obvious reasons for this: (1) It would not be practical because of quantity to write down every word Jesus spoke and (2) it would not be necessary. As John ex-

plained: "To be sure, Jesus performed many other signs also before the disciples which are not written down in this scroll. But these have been written down that you may believe that Jesus is the Christ the Son of God, and that, because of believing, you may have life by means of his name."—John 20:30, 31, NW.

How clear it is, then! The things that are vital for us to know are written down. The things that we need to know, *all* the things we need to know in order to "believe that Jesus is the Christ" and to gain everlasting life by means of his name—"these have been written down."

In fact, we are warned to be on guard against nonscriptural traditions. Said the apostle Paul: "Look out: perhaps there may be some man that will carry you off as his prey through the philosophy and empty deception according to the tradition of men."—Col. 2:8, NW.

Christ Jesus was so thoroughly opposed to nonscriptural tradition that he would never allow his teachings to be carried down unrecorded. Jesus asked the religious leaders of his day: "Why is it you also overstep the commandment of God because of your tradition?" Then Jesus explained the effect of this tradition: "You have made the word of God invalid because of your tradition." (Matt. 15:1-6, NW) Since Jesus warned against nonscriptural tradition, certainly he would not use such a method for handing down vital truths.

Let God's written Word be a lamp to your feet and a light to your path. It will do the job completely, with no need for nonscriptural tradition: "All Scripture is inspired of God and beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness, that the man of God may be fully competent, completely equipped for every good work."—2 Tim. 3:16, 17, NW.

Pursuing my Purpose in Life

As told by Rosa May Dreyer

LITTLE did I realize what the future held for me when I told my freshman high-school teacher that I wanted to be a Baptist missionary to China. On finishing school I had learned enough of the truth to get that idea out of my head. In my perplexed state I became a teacher, but found it harder every year to do and teach all that the public school system required.

In the spring of 1936, after reading the article in *The Golden Age*, "Serving God or Mammon," which set forth the many lies taught by the school textbooks, I made up my mind to pursue my purpose in life to be a pioneer. My problem: Was I justified in cutting off my financial income from my widowed mother and six younger brothers and sisters? I decided that since some of them could take on the financial load, why not let them?

I began my pioneer career September 1, 1936, with another girl from my home congregation of St. Joseph, Missouri. Within two weeks she got married; so in Muskogee, Oklahoma, my first official assignment, I found another partner and we worked along with a married couple who had a car.

In October we took in the Newark, New Jersey, convention. The trip and all events were one big thrill for me. Those were days of trouble in Newark. We worked in

'hot' Spanish territory, but had fun dodging the police as we witnessed and placed quantities of books and booklets. After the convention we went to the factory in Brooklyn and had sound equipment mounted on our car and were invited to dinner at Bethel. With a new pioneer every little thing is a big thing, so I can say we were thrilled to talk with Brother Rutherford, who encouraged us to continue on in our work. After some sight-seeing around New York we journeyed south to Fort Smith, Arkansas, singing all the way.

For the next seven months we worked only business territory in southern cities, including Hot Springs, Arkansas; Natchez and Vicksburg, Mississippi; and Lafayette and Lake Charles, Louisiana. Oh, I could write pages and pages about the things that happened during those seven short months—how we got into all the factories and witnessed to all the employees and how, of course, sometimes we were thrown out; how the French police in Lafayette trailed us every day and pulled the sound car in on a wrecker; how we enjoyed supper with friends in their houseboat on the Mississippi River; how we enjoyed witnessing to occupants of old mansions, such as General Lee's and General Grant's, around Natchez; and how we used the sound car evenings for inviting people to take sides with Jehovah (by means of beautiful quartet numbers and hour lectures.) Those

daily pioneer experiences were so much in contrast with school experiences that I went around singing like 'a bird out of a cage.'

You may wonder whether I had any financial difficulties in the beginning. No, I did not; nor have I had any during my



Rosa May Dreyer

eighteen years of pioneer service. A very precious letter from the Society came to me with my first pioneer assignment. It sounded like dear Brother Sullivan talking to new pioneers. It cited Matthew 6:25-34 and in substance said: 'Your heavenly Father feeds the fowls of the air and clothes the grass of the field. Will he not do that much and more for you? He has said he will, and invites you to prove him.' I have proved Jehovah; and he has proved true to his word.

Now let me go back to the end of my first nine months of pioneering. My partner and the married couple stopped pioneering and went to their respective homes. Without a partner again, I too went home for three months, at my brother's invitation, to work part of the local congregation's rural territory. He provided me with a car and gasoline.

In September of 1937 I went to the convention in Columbus, Ohio, with all my possessions in two suitcases, hoping to find another partner, and I did. She was Shirley Hendrickson, a kind, honest, jolly person that has proved for seventeen years to be a valuable asset in my pioneer life.

Shirley and I started out together in the Cincinnati, Ohio, pioneer camp. I had been one of the 200 chosen at the Columbus convention for special pioneer work, so by the early part of November we were at our new assignment in Waterbury, Connecticut.

In Waterbury I met a young sailor preparing to become a Navy chaplain. For over an hour he detained me with many questions and finally took only a booklet, as he had only a nickel besides enough for a pack of cigarettes, as he later told me. However, because of his apparent interest in the organization, I returned to see him the next morning with a gift of the *Year-book* and left him the address of the Kingdom Hall. On that week end I was out of the city, but learned that he had attended the

Watchtower study. The following Thursday he was at the service meeting, where an *Informant* article on smoking was considered. That was the end of his wasting money on cigarettes. For the next two weeks he accompanied me in the service and decided that he wanted to be a pioneer. Realizing that he did not have much knowledge, he took two weeks off to study. Two months from the day I met him he became a pioneer. Yes, he stuck. I saw him with his family at Yankee Stadium.

Happily we trudged along over New England's snow and ice, with a book bag and spare package of books and lunch in one hand and a phonograph in the other, which sometimes served to ward off a vicious dog or to save one from a fall on the ice. From Waterbury we went to Torrington, Connecticut. It is a pleasant memory that there we had the privilege of helping a young brother and sister to get started in the service. Now they are missionaries in Italy.

From Connecticut we went to Massachusetts: first to Pittsfield, then to Leominster, where we worked in a group of five special pioneers. Placements were few there in French Catholic territory, but a brother and sister opened both their home and icebox to all five of us without any charges.

Our next assignment was Fitchburg, followed by Boston. On my contacting the congregation servant there, he put a letter into my hands from the Society's legal department advising me to teach at the Kingdom School in Sudbury, a town twenty miles out of Boston. This brought tears to my eyes and to Shirley's too; but, continuing to pursue my purpose in life, I accepted it as an assignment from Jehovah through his organization. Though all was not rosy during those two school terms, I did not get rusty as far as the service was concerned. I had the use of a big, old Pack-

ard in which I took a dozen children in the service on Saturday and Sunday besides two afternoons each week.

In May of 1940 I left Sudbury to resume my pioneer work, but it was not until the following December that Shirley and I got together again, this time in San Antonio, Texas. Because of the circumstances under which we lived, the hardest year of our pioneer life was spent there. But since we went there under the authorization of Brother Rutherford, we stuck it out. In due time Jehovah always has some way of taking his servants out of a difficult situation. He delivered us by giving us a special pioneer assignment, first in Alice, Texas, then in Aransas Pass, where we were when our questionnaires for Gilead came.

Gilead! Something entirely new before us! In a few weeks we found ourselves transported from sunny Texas to the snow-covered grounds of Gilead. It was now the first Sunday in February of 1943. The next day we 'guinea pigs' of the first class took our places for work—I mean it was work for me; but I was so happy to be there. My joyful experiences at Gilead were to me like a night's pleasant dream of things in the New World.

The five short months quickly passed and Shirley and I and two others then spent two years pioneering in Texas border towns, waiting for entrance into our foreign assignment, Mexico. There in Eagle Pass one day I met a real sheep rubbing away on a washboard. After a bit of reading and a little study help she accepted the truth and became a wonderful publisher. Her whole family too soon became part of the New World society.

On May 21, 1945, we entered Mexico as instructors. Twenty-one were originally

assigned here; eleven have stuck. These eleven I am sure will say with me: "I would not by choice be anywhere else." Pioneering for nine years in this one city (Mexico City) has given me a joy I had not experienced before: that of seeing 175 publishers increase to over 1,300 and one unit subdivide into 20. There has also been a special satisfaction and joy derived from taking the Kingdom message to people who have never had a Bible in their hands and then see them, in my presence, take down their images and saints and destroy them.

Placements have been very good all along and I've found it very easy to start studies; but new studies are always being started and others dropping off. Generally, women here are slaves to their husbands, so even though they accept the truth many of them are unable to attend the meetings and go in the service.

When we have an assembly in the city I feel as a happy mother of many children feels at a family reunion. I get hugs and kisses from all sides from different ones that I have studied with during the past nine years and who now are publishers in the various twenty units. And to see there publishers to whom I had taken the truth, with their companions of good will, makes me feel like a proud grandmother.

I have certainly experienced the fulfillment of Jesus' words: "No one has left house or brothers or sisters or mother or father or children or fields for my sake and for the sake of the good news who will not get a hundredfold now in this period of time." (Mark 10:29, 30, NW) Though I do not know what tomorrow holds for me, I hope I can continue pursuing my purpose in life in my foreign assignment until 'the houses are without inhabitants.'

He that has endured to the finish is the one that will be saved.

—Matt. 24:13, NW.

What Dedication Means to Me

"I AM COME TO DO YOUR WILL."
—Heb. 10:9, NW



DEDICATION to Jehovah God is a divine requirement that none who will live in God's new world can overlook or escape. And yet today there are many thousands of persons associated with the growing New World society who have not up to this time made a dedication. Millions of readers of *The Watchtower* have not as yet taken this very important step. Have you ever given serious thought to this subject? Generally speaking, those who have not yet taken this step see themselves under one of three headings.

² First, there are those who are babes in the truth and who as yet are not strong enough and do not have sufficient knowledge to take this serious step. Such should be very diligent to study and learn what Jehovah requires of them in this regard.

³ Second, there are a few individuals who know that dedication is a divine requirement, and who desire to take this step, but, being comparatively new in the truth, they have not had sufficient time to strip off their unclean habits or straighten out their mixed-up married-life affairs. Without de-

lay and with great haste such individuals should straighten themselves out and line up with Jehovah's clean requirements in order that they may enjoy the blessed privileges that come only with dedication to Jehovah.

⁴ In the third class of undedicated persons are found those who have sufficient knowledge and

see the responsibility dedication brings, but who for one reason or another attempt to side-step, escape or postpone their dedication. These individuals also like the truth. They enjoy the message about the new world and its promised blessings. They like Jehovah's witnesses. They even attend our meetings. Still they take the attitude of waiting until a more favorable time to dedicate themselves. Some of these persons like to think that it is safer not to make a dedication and thus to avoid the danger of being unfaithful to such an obligation. Others, perhaps for business reasons or because of their associates, try to avoid the stigma the old world attaches to Jehovah's witnesses. Still others love the pleasures and easy ways of the old world. Some even may be too proud to go preaching from house to house, and so they think they can evade this responsibility by not making a dedication and yet somehow enter the Ark of preservation before the flood waters of Armageddon break loose. How foolish all these excuses! What dangerous and false reasonings! Make no mistake about it, one's stand toward dedication to Jehovah,

1. Why is it important to study the subject of dedication?

2. Why have certain individuals not made a dedication, and what should they do about it?

3. What prevents some from making a dedication?

4. Describe the dangerous position a third class of undedicated persons find themselves in.

the God of the "triumphant kingdom," is now a life-or-death choice that no one can side-step, escape or indefinitely postpone! And just as important as making a dedication is being faithful in keeping it. Therefore let all persons, both dedicated and undedicated ones, ask themselves: What does dedication mean to me?

⁵ Jehovah demands and exacts exclusive devotion. In the very first words written by the finger of God this great truth was emphatically set forth. "I am Jehovah your God, . . . You must never have any other gods against my face [or, any other gods in defiance of me]. You must not make for yourself a carved image or a form like anything . . . You must not bow down to them nor be induced to serve them, because I Jehovah your God am a God exacting exclusive devotion." (Ex. 20:2-5, NW, margin; Deut. 9:10) Again this exclusive God tells us: "You must not bow down to another god, because Jehovah is exclusively devoted to his name. He is a God exacting exclusive devotion." (Ex. 34:14, NW; *F. Fenton*) On one occasion in the early history of the nation of Israel, if it had not been for the quick action on the part of Phinehas, grandson of High Priest Aaron, in "tolerating no rivalry" toward Jehovah, the Israelites would have been exterminated because of Jehovah's "insistence on exclusive devotion." (Num. 25:11, NW) Consequently, if you do not want the anger of Jehovah to "blaze against you" so that he "must annihilate you from off the surface of the ground," then, as Deuteronomy 6:14, 15 (NW) says, "you must not walk after other gods, any gods of the peoples who are all around you, (for Jehovah your God in your midst is a God exacting exclusive devotion)."

⁶ Just look at the gods the peoples all

around us in the old world are serving. Some idolize themselves. They are proud, high-minded, and put their personal honor, reputation and dignity above all else. Others make their belly their god, think only of themselves, and seek at all times the pleasures and gratifications of the flesh. Still others give their devotion and praise to other creatures or things. Money, power and influence are the "almighty" things to many people and they will make great sacrifices to gain these goals. And so it is in the old world today: people are so devoted and dedicated to their personal interests, their businesses, their professions, their careers, or they are so taken up with their hobbies, their pets or their fancies, that they have no time to devote attention to the pure worship and service of the only living and true God, "whose name alone is JEHOVAH."—Ps. 83:18.

⁷ When a person comes out of and abandons this old system of things it is only reasonable that he should stop loving and serving its many false gods. Jehovah is absolutely right when he insists that such a person give his exclusive devotion to Him. The apostle John appreciated the rightness of this divine requirement and so he wrote to Christians: "Do not be loving either the world or the things in the world. If anyone loves the world, the love of the Father is not in him; because everything in the world—the desire of the flesh and the desire of the eyes and the showy display of one's means of life—does not originate with the Father, but originates with the world. Furthermore, the world is passing away and so is its desire, but he that does the will of God remains forever." Such a person, who "does the will of God" instead of his own will, makes a dedication to God to do so, for that is what dedication entails.—1 John 2:15-17, NW.

7. What advice does 1 John 2:15-17 give us?

5. What do the Scriptures say Jehovah demands of all of us?

6. To what are people of the old-world system devoted, and with what results?

WHY MANY REFUSE TO DEDICATE

* Some individuals upon hearing the Kingdom message preached by Jehovah's witnesses are well pleased with the sample of spiritual food off Jehovah's bountiful table. It tastes good and they come to our meetings for more, but instead of eating exclusively off Jehovah's table they attempt to supplement their diet with crumbs off the Devil's table. Refusing to dedicate themselves wholly and completely to the living God, Jehovah, they attempt to follow a course of compromise. After nibbling and picking at Jehovah's good table they turn around and expend their strength and time serving the interests and pleasures of this old world, all of which is contrary to the sacred Scriptures. However, are we able to be friends of the old world and friends of God at the same time? No indeed, we are not, "for Jehovah your God is a consuming fire, a God exacting exclusive devotion." (Deut. 4:24, NW) Jesus emphatically declared: "No one can be a slave to two masters; for either he will hate the one and love the other, or he will stick to the one and despise the other. You cannot be slaves to God and to Riches." (Matt. 6:24, NW) Or as the Almighty himself puts it: "I Jehovah your God am a God not tolerating rivalry." (Deut. 5:9, NW, margin) Such divine edicts leave absolutely no room for a dedicated person to compromise.

⁹ Again, some may allow the cares and anxieties of this fast-moving, highly competitive, war-threatened world to weigh them down and prevent them from giving exclusive devotion to Jehovah. Jesus' parable foretold that some people would readily accept the word of truth as soil accepts the sower's seed, allowing it to take root and sprout, but at the same time they

would also permit weed seeds to grow up until "the anxiety of this system of things and the deceptive power of wealth choke the word," and such ones would become unfruitful. (Matt. 13:22, NW) How much better it would be for such burdened ones to heed Jesus' counsel! He said: "Stop being anxious about your souls as to what you will eat or what you will drink, or about your bodies as to what you will wear. So never be anxious and say: 'What are we to eat?' or, 'What are we to drink?' or, 'What are we to put on?' For all these are the things the nations are eagerly pursuing. For your heavenly Father knows you need all these things. Keep on, then, seeking first the kingdom and his righteousness, and all these other things will be added to you." Putting Kingdom interests first, not second or third, but ahead of all other considerations in our lives, means nothing less than full and complete dedication to Jehovah God.—Matt. 6:25, 31-33, NW.

¹⁰ To worship Jehovah, that is, to be exclusively devoted to him, means that one serves him as a willing slave serves his master. To serve means to obey, and those who obey Jehovah do so out of love for him. (John 14:23, 24) Love is, in fact, the sum and substance of the whole law and commandments of God, as Christ Jesus verified: "You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind and with your whole strength [or, vital force]." (Mark 12:30 and Deut. 6:5, NW) That certainly leaves nothing out; and to love and serve Jehovah to that extent means nothing less than complete dedication to him.

¹¹ The Founder of Christianity not only preached this fundamental commandment from God's law for others to follow but he

8. Why is compromising in devotion to Jehovah such a dangerous course?

9. Jesus gave what counsel to those so concerned with material things that they fail to make a dedication?

10. How far should one go in loving and serving Jehovah?
11. When it comes to dedication what example did Christ Jesus set for us?

himself also put it into practice in his own life by wholeheartedly and unequivocally dedicating himself to do Jehovah's will, as we read: "I [Jesus] said, 'Look! I am come (in the roll of the book it is written about me) to do your will, O God.'" (Heb. 10:7, NW; Ps. 40:7, 8) Once setting his mind and heart on this course of dedication at the age of thirty, Jesus never faltered or wavered, never attempted to substitute for God's will his own will. "I cannot do a single thing of my own initiative," Jesus said. "I seek not my own will but the will of him that sent me." "I have come down from heaven to do, not my will, but the will of him that sent me." In fact, doing God's will was just as important to Jesus as eating food to stay alive. To quote him: "My food is for me to do the will of him that sent me and to finish his work." —John 4:34; 5:30; 6:38, NW.

¹² Can you imagine Christ saying he was too busy with his carpenter duties to take on the responsibilities of dedication as Jehovah's minister? Or can you picture Jesus taking the attitude that the work of preaching from house to house was beneath his dignity or that it required too much of his energy and time? To the contrary, of Jesus it was prophetically written: "'I delight to do thy will, O my God; thy law is within my heart.' I have told the glad news of deliverance in the great congregation; lo, I have not restrained my lips." (Ps. 40:8, 9, *RS*) Certainly those of you who really want to be Christians would not want anyone to call you pagans or godless heathen, would you? But to be true Christians you must follow in the footsteps of Christ Jesus, for Christ left us the true pattern or example, even as to his very first step in making a dedication of himself to do the will of his Father, Jehovah. And in even that first important step of his we should follow him. (1 Pet.

2:21) You cannot imagine apostles like Paul and Peter making excuses and trying to dodge or postpone their following the dedicated footsteps of Jesus, can you? Not at all! Paul even recommended that we imitate him even as he imitated Christ Jesus.—1 Cor. 11:1; Phil. 3:17; 2 Thess. 3:7, 9, NW.

FOLLOWING THE GREATEST EXAMPLE

¹³ That true followers of Christ should in like manner dedicate themselves to the doing of Jehovah's will is shown by Jesus' words: "If anyone wants to come after me, let him disown himself." (Luke 9:23, NW) One who disowns himself disowns his personal possession of himself or his choice of a life career and seeks, instead, to learn what is Jehovah's will and purpose concerning his future, and then to deport himself accordingly. He ceases doing his own will and, instead, always diligently seeks to learn and do God's will. If then your disowning of your personal choice of a course or way of life in order that God's will may be done by you brings ridicule, reproach and all manner of hardships and persecutions, perhaps even cruel torture and imprisonment in a totalitarian work camp; still that, according to the Bible, is only one's reasonable service to God; and that is all Jehovah requires. "I entreat you," wrote the apostle Paul to his Christian brothers at Rome, "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, 2, NW.

¹⁴ It is true that dedication places a heavy load of responsibility upon one. And faithfulness in carrying that load is mandatory! For this reason some readers who have not yet dedicated themselves to the Great Person, Jehovah, may hesitate to

13. What does it mean to "disown" oneself?

14. Should one hesitate to make a dedication because some fail to keep dedication vows?

12. What, then, is required of all true Christians?

step forward and say, not to men, but to Jehovah, as Isaiah said: "Here I am! Send me." (Isa. 6:8, RS) And is it because you fear you might fail to meet the requirements? You may know some persons or may have heard of certain persons who made a dedication and then failed to live up to it. They, you say, are hypocrites and you do not want to be a hypocrite. Well, if you hate hypocrisy (and you should), are you playing the hypocrite by claiming to be a Christian and yet refusing to dedicate your whole life as the willing servant or slave of the living God, Jehovah, even as Christ did in setting the example for every one of his true followers? Or do you merely think of such examples of weaklings who failed in order to justify yourself for postponing the making of your own dedication? If so, then you can point to Judas Iscariot as another who broke faithfulness under the test. And do not forget to think soberly of Satan the Devil, who deliberately turned away from his devotion to Jehovah, abandoning his responsibilities. Satan and Judas and other unfaithful ones certainly are warning examples of a way of life to be avoided, shunned, not copied or followed.

¹⁵ You too by nature may be weak, always fearful of failing. By nature you may be a coward. But if you ever hope to live in Jehovah's everlasting new world you must strip off this spirit of fear and of cowardice. There is no doubt about this, for Jehovah himself revealed his true way, of which John wrote, saying: "I saw a new heaven and a new earth, for the former heaven and the former earth had passed away, . . . Anyone conquering will inherit these things, and I shall be his God and he will be my son. But as for the cowards and those without faith . . . and all the liars, their portion will be in the

lake that burns with fire and sulphur. This means the second death." (Rev. 21:1, 7, 8, NW) If you exercise faith and dedicate yourself entirely to Jehovah, then his spirit of courage he will put upon you, as Paul assuringly wrote: "God gave us not a spirit of cowardice, but that of power and of love and of soundness of mind. Therefore do not become ashamed of the witness about our Lord, neither of me a prisoner for his sake, but take your part in suffering evil for the good news according to the power of God." (2 Tim. 1:7, 8, NW) Instead, then, of looking at wrong examples set by the fainthearted and by cowards, is it not right, yes, much better to fix attention on the long line of faithful conquerors held before us in the Bible?

¹⁶ Christ Jesus was a conqueror, not a coward. From the beginning and throughout his years on earth he stood up and fought against the Devil and his demons like a lion; in fact, like the "Lion of the tribe of Judah." Early Christians, including Jesus' faithful apostles, likewise were anything but cowards. Also, men like Abraham, Isaac, Jacob and David; women like Sarah, Rahab, Deborah and Jael—and the many others in the long line of courageous, covenant-keeping witnesses of Jehovah that extends back to righteous Abel—were wholly dedicated to Jehovah and they firmly stood their ground even when facing death at enemy hands. But were their lives shipwrecked? No, not at all, for they had a strong anchor of hope in Jehovah's supreme power even to resurrect the dead. And so today Jehovah's faithful dedicated slaves, numbering upward of six hundred thousand, have God's spirit of power and of love upon them; and this makes them fear-free, undaunted, zealous, courageous fighters for truth and righteousness against terrific odds.—Heb. 11:4-39; 12:1, 2.

15. Why should we dispel the spirit of cowardice from our lives?

16. What outstanding examples, both past and present, are there of fear-free, dedicated servants of Jehovah?

A PERSONAL CHOICE

¹⁷ All humans, including all of us, are born sinners and from birth are under condemnation to death without a right to life, by reason of the first man Adam's transgression of God's command. Everlasting life is therefore an undeserved gift from the Life-giver, Jehovah; and he has chosen to make this gift available to any willing human, but only through Christ Jesus. (Acts 3:23; 4:12; Rom. 5:19; 6:23; 1 Cor. 15:22) The only way, then, to win everlasting life is to accept it on the terms upon which it is given by God; that is, by confidently coming through Christ to the Life-giver, Jehovah, and willingly dedicating oneself to serve him now and forevermore. This dedication to God must be made gladly and voluntarily. It is a personal choice and no one can make it for another. It is not a choice to be made under coercion either. One should not make such a dedication just to keep peace in the family or because one feels he is under pressure to do so. No one is compelled to choose the only way that leads to life. The choice is each individual's personal responsibility. As Moses said: "I have put life and death before you, the blessing and the malediction, and you must choose life in order that you may keep alive, you and your offspring." And how does one now choose life? The next verse explains: "By loving Jehovah your God, by listening to his voice and by sticking to him, for he is your life and the length of your days." In other words, you choose life by dedicating yourself entirely to Jehovah your God, to obey him forever.—Deut. 30:19, 20, NW.

¹⁸ Joshua also emphasized the fact that dedicated service to Jehovah is a personal choice for each one to make. "Now if it is bad in your eyes to serve Jehovah, choose

for yourselves today whom you will serve, whether the gods that your forefathers who were on the other side of the River served or the gods of the Amorites in whose land you are dwelling. But as for me and my household, we shall serve Jehovah." (Josh. 24:15, NW) So each one of you undedicated persons has today the same freedom to choose, a choice of life or death. If you deliberately refuse to dedicate yourself to Jehovah God in this judgment day of his in which we now are living, your life will end at Armageddon, if not before, as a condemned sinner without right to life and even without hope of a resurrection. On the other hand, in choosing Jehovah's way that leads to life you will willingly and with great delight wholly dedicate your heart and your mind, your strength and your substance, to Jehovah God and his triumphant kingdom.

¹⁹ Count the cost, yes, by all means! Study over what it is going to require of you in this world. (Luke 14:26-33) However, measure what you give alongside what you are promised by Jehovah. Have you anything that you did not receive from Jehovah in the first place, except your power of devotion and praise and willing service? So all you have you gladly dedicate to God. What you already have received from him you give him for the unspeakable privileges and blessings continually bestowed upon God's dedicated servants! He puts his spirit and power upon them and gives them authority to be called by his name and to speak in his name as his witnesses. Amid this doomed and dying old world these dedicated servants of God are the happiest people living. Their hope to survive Armageddon, in vindication of God's word and name, removes fear of that oncoming tempest and they confidently expect to live forever in a new world with new heavens and an earth-wide

17. From what source comes life, to whom is it offered, and how is it obtained?

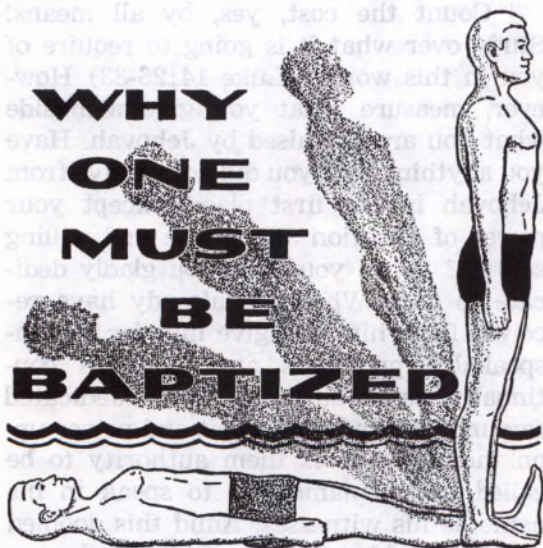
18. What choice does every informed person have to make?

19. Is dedication to Jehovah worth what it costs?

paradise of perfection. Certainly much depends now upon making a dedication; everything depends upon faithfulness to that dedication.—Luke 9:59-62.

²⁰ For the past several years great multitudes, numbering more than 50,000 a year, have been coming forward and dedicating themselves to the living God, Jehovah. Ask yourself, "What does dedication mean to me?" With Armageddon coming on apace, the favorable time for salvation is now, not later. Now, not later, God's patience is waiting for all who want to live to seek him while he can yet be found. Now, not later, is the time to flee to the theocratic mountains for safety. Now, therefore, is

20. What reasons make it most urgent for good-will persons to dedicate themselves to Jehovah now?



THE desire to worship their Maker and God is one of the many qualities of the mind that places human creatures on a plane far above the lower animals. This desire is instinctive and

1. What instinctive desire do human creatures have, and how can it be really satisfied?

no time to postpone dedicating one's life to Jehovah God. So do not put off to tomorrow what should be done now when you appreciate what dedication means and what blessings it brings. If you have real faith and hope and are a person of good will toward God, and you have sufficient knowledge and understanding and appreciation of dedication, and if you are morally and Scripturally clean, then this day, in the secret of your prayer, you should solemnly vow to Jehovah God that you will henceforth and forever worship and serve him exclusively, and that you will do his will as set forth in his written Word, the Bible, come what may. If that is what you do, why not afterward be baptized? Then Jehovah will bless you richly!

hereditary and all mankind possess it. The most primitive races as well as the most highly advanced peoples of earth—even the so-called "godless" ones of human society—all possess some measure of this in-born desire to worship a superior or some object that the worshiper secretly considers to be higher and more honorable than himself. It was Jehovah God that implanted this desire to worship in the first human pair, and he did so that they might worship their Creator and Benefactor, which was for their good and for their proper guidance. It was not long, however, before the rebel Satan succeeded in turning the worship of the first pair away from their Creator, and since then the majority of humankind have indulged themselves in many false religions in an effort to satisfy their desires to worship. So when an honest person learns the truth he gladly abandons his false religion and turns to the pure, clean worship of the Most High God, "whose name alone is JEHOVAH."
—Ps. 83:18.

² As a result of the great prison-breaking work now being directed by Christ Jesus, tens of thousands of men and women each year, more than a thousand a week on the average, are gaining their freedom from the prison houses of false religions. How can one break away from false religion? With each of you there must be first a "turning to Jehovah," for "where the spirit of Jehovah is, there is freedom." You must then put faith in God and his precious promises, for "without faith it is impossible to win his good pleasure." At the same time each of you, newly turned to learn of Jehovah and his ways, must keep studying the Bible, for you must realize that in it are contained the revealed purposes of Jehovah concerning man and what Jehovah requires of him for life.—Gal. 5:1; 2 Cor. 3:16, 17; Heb. 3:12; 11:6, NW.

³ In your progressive study of the Bible not only do you learn the basic doctrines of Jehovah's righteous system of things, but you also grow in understanding of the deeper things of God's Word. You begin to appreciate the great issue that was long ago raised by Jehovah's chief enemy, Satan the Devil, and the need for Jehovah to vindicate his Word and name completely in his battle at Armageddon, now near. By study you learn where we are on the stream of time; that we are in the "last days" of this dying old satanic system of things, but that before its full end comes this good news of Jehovah's triumphant kingdom first is being preached as a witness to all the nations. All this takes time, for only after a period of diligent systematic study of Bible doctrines and laws, and Bible history and prophecy, can you come to understand and appreciate these great truths. Actually, a student of God's Word is in training, becoming equipped to

minister to others by this course of study. In due time you find in your heart a burning desire to share in this preaching work. But this work is not done by hired worldly men and women. No, only God-ordained ministers share in it—only persons upon whom the spirit of Jehovah rests. You learn that Jehovah gives his spirit only to those who wholly and unreservedly dedicate themselves to him, through Christ Jesus. You have therefore recently made or will make in time a solemn dedication of yourself to Jehovah, because dedication to Jehovah God is a divine requirement.

⁴ In making this dedication you must determine in your heart and mind that henceforth you will serve Jehovah God with everything you have, with all your heart and soul and vital force. You realize that only by making this dedication can you get life from Jehovah through Christ Jesus. The seriousness of this you begin to realize. Jehovah has no pleasure in those who make vows and then break them. The importance and seriousness of all this you must come to understand and fully appreciate. But why, after secretly making such a solemn dedication to the living God in one's own mind and heart, must one be baptized in water? Is water baptism necessary, is it a divine requirement, and must it be a public baptism by total immersion?

⁵ Our English word "baptism" is drawn from the Greek word *báptisma*, from the verb meaning "to dip, submerge, immerse." It contains not the slightest thought of sprinkling. So to be baptized in water one must be plunged into it and be totally submerged from head to foot. Instead of this being an initiating secret rite, performed in hiding or in seclusion, baptism accord-

2. What are the first three steps taken by those being set free by the truth?

3. What further progress does one make in knowledge and understanding that eventually leads to dedication?

4. What questions concerning baptism and dedication are sometimes raised?

5. (a) What is the basic meaning of "baptism"? (b) Why is it necessary that baptism be performed before witnesses?

ing to the Scriptures is an open, formal ceremony, like a marriage ceremony, that is carried out publicly as an announcement or testimony before witnesses to establish legally that which an individual has already determined in his heart and mind. (2 Cor. 13:1; Matt. 18:16; Deut. 19:15) When one makes an unconditional dedication to Jehovah he becomes an alien to this old devilish world. Therefore dedication is like taking out citizenship in the new world, and the formal ceremony of baptism is in effect an oath before witnesses confirming this fact.—Heb. 11:13; 1 Pet. 2:11, NW.

⁶ Baptism is of divine origin. Nineteen centuries ago “John the baptizer [the forerunner of Christ] turned up in the wilderness [in the spring of A.D. 29], preaching baptism of those repenting for forgiveness of sins.” (Mark 1:4; Acts 13:24, NW) The nation of Israel was under the law covenant established at Mount Sinai, but they had sinned against that covenant that was given for the purpose of leading them to the Messiah. (Gal. 3:24) Now the Messiah was about to appear, hence the need for repentance and a return to Jehovah on the part of the covenant-breaking Jews. This was John’s message, one calling for repentance, a ‘turning back to Jehovah’; and as an open public testimony of this before witnesses John baptized those thus repenting before Jehovah. (Luke 1:16, 17, NW) Hence John’s baptism was for a particular people at a particular time and for a particular purpose.

⁷ In due time Jesus came down to those same Jordan waters and requested John to baptize him. But Jesus was no sinner against the law covenant. Indeed, he was “guileless, undefiled, separated from the

sinner,” a fulfiller of the law, not a breaker of it. (Heb. 7:26; Matt. 5:17, NW) John recognized this fact and tried to prevent such baptizing of this holy one, but Jesus answered him, saying: “Let it be, this time, for in that way it is suitable for us to carry out all that is righteous.” Jesus, having reached the age of thirty, now was dedicating himself without reservation to do Jehovah’s will henceforth and forever; and as a symbol of this Jesus found it very “suitable” and “righteous” that he be baptized.—Matt. 3:13-15, NW.

AN APPROVED SYMBOL

⁸ And how was water baptism a suitable symbol of Jesus’ dedication? Completely giving himself up to the hands of the one baptizing him, willingly and without resistance, showed Jesus was giving himself over without reservation. Being lowered by John into the water backward and completely submerged in the water well illustrated how Jesus had become dead and buried to his former course in earthly life. Had he not been raised out of the water it might well have been his death. So being raised up showed he was being made alive to the doing henceforth of Jehovah’s will. In all respects and details, therefore, water baptism is a “suitable” and “righteous” symbol of personal dedication.

⁹ Jesus showed his approval of water baptism, not only by his own act in submitting himself to be baptized, but also by the specific commandment he gave shortly before ascending on high. To his faithful footstep followers Jesus said: “All authority has been given me in heaven and on the earth. Go therefore and make disciples of people of all the nations, baptizing them in the name of the Father and of the Son and of the holy spirit, teaching them to observe all the things I have commanded you.

6. John the baptizer came to what people, at what time, and for what purpose?

7. 8. (a) Why did John protest against baptizing Jesus? (b) How was water baptism a suitable symbol of Jesus’ dedication?

9. Concerning baptism what commandment did Jesus give and to what extent has it been carried out?

And, look! I am with you all the days until the consummation of the system of things." (Matt. 28:18-20, NW) Some days later, at Pentecost, upon hearing Peter's stirring talk on dedication which 'stabbed them to the heart,' about three thousand Jews, we are told, 'embraced his word heartily and were baptized.' Some three and a half years later, the first of the uncircumcised non-Jewish (or "Gentile") nations, the Italian army officer Cornelius, with "his relatives and intimate friends," all together "many people," was baptized in water in symbol of complete dedication to God. Now we are down here at "the consummation of the system of things" and Christ Jesus is, as he said he would be, directing this work of discipling and baptizing people of all the nations in great numbers.—Acts 10:22, 24, 27, 47, 48, NW.

¹⁰ Today, then, in the case of true Christians, what is the meaning of baptism? The same as in Jesus' case. Christ left us a model to follow closely. (1 Pet. 2:21, NW) "If anyone wants to come after me, let him disown himself and pick up his torture stake day after day and follow me continually." In fact, "whoever is not . . . coming after me cannot be my disciple." (Luke 9:23; 14:27, NW) To disown oneself would be to give up the ownership of oneself and, instead, give oneself to God as his slave, taking up the doing of God's will. Down to the very end that is what Jesus did, as he expressed it again and again during that last night on the Mount of Olives: "Not as I will, but as you will." "Not what I want, but what you want." "Not my will, but yours take place." (Matt. 26:39, 42; Mark 14:36; Luke 22:42, NW) Baptism in Jesus' case was not to symbolize his repentance of sins against the law covenant and neither is it such in our case. Baptism of Jesus was not for remission of Adamic sins and neither is it such with us. With both Jesus

and his followers since Pentecost baptism in water is a symbol of dedication, a confirmatory sign visible to others that testifies to them that the one being baptized has given himself to Jehovah to do His will, cost what it may.

¹¹ But what did Christ mean when he said that one should be baptized "in the name of the Father and of the Son and of the holy spirit"? First, "the name" of the Father includes more than just his self-given name, the Hebrew tetragrammaton, translated "Jehovah." The "name of the Father" refers to the Parenthood, the rightful sovereignty and peerless authority that Jehovah holds. He is the Universal Sovereign, Creator of the heavens and the earth, the almighty, supreme Source of life. The great issue confronting the whole universe that must be settled at Armageddon centers around the office and authority of this Eternal Father of light and truth. Being baptized "in the name of the Father" shows that one appreciates and recognizes the unique position, power and authority of Jehovah the great Theocrat.

¹² Second, being baptized in the name of the Son likewise shows that one appreciates the high authority and office that Jehovah's beloved Son Christ Jesus now holds since his resurrection by Jehovah. Of that faithful Son we read: "His name will be called 'Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.'" (Isa. 9:6, RS) So for you who now believe Jehovah not only is this holy Son your Savior, Ransomer and Redeemer, but he is also God's Anointed King of the new world, the great High Priest after the order of Melchizedek, the worthy Vindicator of Jehovah's universal sovereignty and name.

¹³ Third, one rightly recognizes also the

11. To be baptized "in the name of the Father" shows what?

12. What does it mean to be baptized "in the name . . . of the Son"?

13. What function is filled by God's holy spirit? Hence to be baptized in its name shows what?

10. To true Christians what does water baptism mean?

office and function filled by God's holy spirit. Instead of being the third person of some pagan triune god, the holy spirit is the active force of Jehovah God that he supplies to willing humans for their unitedly accomplishing his will and purpose. The holy spirit was the force that inspired the prophets of old to write God's holy Word. It was the force that directed the early Christians after their resurrected, spirit-guided Head and Master ascended to heaven. (Luke 4:18-21; Acts 2:16-18; 2 Pet. 1:21, NW) The holy spirit is the same divine active force that is directing God's theocratic organization in the earth today, and that upholds and continually actuates all of God's dedicated ministers. Therefore, being baptized in the name of the holy spirit shows or testifies that such baptized one recognizes this invisible active force of God, willingly submits to its actuating him, and desires to be guided and controlled by it at all times according to the will of the living God.

BAPTIZED A SECOND TIME

¹⁴ Often the question is asked whether one baptized previously in a ceremony performed by some other religious group should again be baptized when coming to an accurate knowledge of the truth and making a dedication to Jehovah. Because of what has been already said, now there is compelling reason for also saying, Yes, one must be baptized again. Obviously, by any of such religious systems one was never in reality baptized "in the name of the Father and of the Son and of the holy spirit," because had he been so baptized he would have appreciated the authority and office of such true Higher Powers. And if previously dedicated to Jehovah, the individual would have separated himself from such God-dishonoring Babylonish

systems even before letting them baptize him. So the act of being baptized is not the important thing, but, rather, that which the act symbolizes is the element of importance.

¹⁵ There is an instance recorded in the Scriptures where this very situation arose. At Ephesus a certain Jew interested about twelve men in his message to the point of baptism, but he knew only about John's baptism and that is what he preached to them. Some time later the apostle Paul visited this city and found them, and after he inquired whether they had received the holy spirit they confessed to Paul they did not know what he was talking about. Then Paul asked them: "In what, then, were you baptized?" They said: "In John's baptism." Paul in straightening them out on this point evidently explained how John's baptism was for Jews who had sinned against the law covenant, and inasmuch as that covenant now had been fulfilled and nailed to Christ's torture stake by Jehovah it was no longer in effect. "On hearing this," the account goes on to say, "they got baptized [all over again, but this time] in the name of the Lord Jesus." It was then that they received a goodly measure of God's holy active spirit.—Acts 18:24, 25; 19:1-7; Matt. 5:17; Rom. 10:4; Col. 2:13, 14, NW.

¹⁶ From all we have been considering here it is manifest that water baptism of true Christians is not a simple, trivial ceremony of initiation into an organization of men. Rather, baptism is a very serious act linked with life, for it involves the making of a vow before Almighty God. Ecclesiastes 5:4-6 (AT) says: "When you make a vow to God do not delay in fulfilling it; for he has no pleasure in fools! What you vow, fulfil! . . . say not . . . 'It was a mistake.'"

14. Even though previously baptized, should one after making a dedication to Jehovah be baptized again?

15. Why was it necessary for those at Ephesus to be baptized the second time?

16. To true Christians why is baptism such a serious matter?

Persons who are not true to their word and their agreement, Paul tells us, "are deserving of death." (Rom. 1:31, 32; Num. 30:2-4, NW) It is therefore proper for the minister talking to candidates to ask those who desire to be baptized to stand up and answer certain questions. Before the minister proceeds, he should allow time for the candidates to rise and then he may make remarks to the following effect:

TO APPLICANTS FOR BAPTISM

¹⁷ When the resurrected Jesus Christ was yet on earth he stated: "All authority has been given me in heaven and on the earth." This was some time before his ascension to heaven. He was very specific then in speaking to his disciples, for he said: "Go therefore and make disciples of people of all the nations, baptizing them in the name of the Father and of the Son and of the holy spirit, teaching them to observe all the things I have commanded you. And, look! I am with you all the days until the consummation of the system of things." (Matt. 28:18-20, NW) Under this command Jehovah's witnesses are going forth throughout the world to make disciples of all sorts of people.

¹⁸ You baptismal applicants have become learners or disciples of Christ and therefore you have come to know the Father. You have taken to yourself the name of the Father in that each of you calls himself one of Jehovah's witnesses. Therefore you want to be baptized in the name of the Father. Jesus said his disciples should also be baptized in the name of the Son, and you have also taken his name, for you are Christians. You as such must follow the high principles that he stood for and be anxious to walk in his footsteps, for he

always did the will of his Father and witnessed for him. Your being baptized in the name of the holy spirit can take place only provided you recognize that it is Jehovah's active force and operates on those who love Jehovah and are willing to do his commandments. At John 14:15-17 (NW) Jesus said to his apostles: "If you love me, you will observe my commandments; and I will request the Father and he will give you another helper to be with you forever, the spirit of the truth." Jesus has also taught us that Jehovah's Word is truth, and by your constant study of his Word of truth you will understand Jehovah's will. (John 17:17) You will see the marvelous work that Christ Jesus did and is doing, and you will recognize the power of Jehovah's spirit.

¹⁹ Therefore now with your mouth make a public declaration of your faith by answering these two questions that I shall ask you, and let your answers be hearable, that all those about you may be witnesses to the declaration that you solemnly make:

²⁰ (1) Have you recognized yourself before Jehovah God as a sinner who needs salvation, and have you acknowledged to him that this salvation proceeds from him the Father through his Son Jesus Christ?

²¹ (2) On the basis of this faith in God and in his provision for salvation, have you dedicated yourself unreservedly to God to do his will henceforth as he reveals it to you through Jesus Christ and through the Bible under the enlightenment of the holy spirit?

²² All of you who answered "Yes" to these questions should be baptized without hesitation or delay. You have sufficient knowledge and understanding of what you are doing and God holds you responsible to carry out his will by being baptized in water.

17. By what authority are Jehovah's witnesses discipling and baptizing people of all nations?

18. Why are baptismal applicants anxious to be baptized "in the name of the Father and of the Son and of the holy spirit"?

19-22. (a) What two questions should be asked of persons desiring to be baptized? (b) If able to answer "yes" to these questions, should a person hesitate or delay to be baptized?

²³ Keep always in mind Jehovah's triumphant kingdom and its glorious King, Christ Jesus, who blazed the way as our Leader and Commander. Have the same mental attitude he had toward Jehovah, as described in Psalm 40:8 (AS): "I delight to do thy will, O my God; yea, thy law is within my heart." Ah, yes! remember Jehovah's law, his infallible written Word the Bible! Study it carefully, walk according to its guidance and direction, for it is a light to your path. Remember Jehovah's spirit! Allow it to govern your every activity, for it is far stronger than the spirit of the Devil. Remember Jehovah's organization! Stay close to it at all times, for it is like a mother to you, to nourish, feed, discipline and protect you.

²⁴ You will want to remember this day of your water baptism; so make a permanent record of it for future reference. This day, which has a relationship to your ordination and commissioning by God, is certainly a great day and a happy occasion in the life of each of you, for today you are announcing before many witnesses that you have abandoned your former ways of false religion and have chosen forever to worship Jehovah with his true

23. After being baptized, what should a person always remember?

24, 25. What course will bring dedicated and baptized Christians their greatest happiness, together with peace of mind and contentment?

witnesses. And in turning to the pure worship and service of your Creator you have received many wonderful things at His bountiful hands. All of this has made you very happy, but since there is still more happiness in giving than in receiving, you will not be content just to have and enjoy these good things by yourselves. You will therefore be very zealous in urging others in this world of many false religions likewise to take sides with Jehovah and join with you in singing his praises. Following such a godly course you are bound to have great gladness of heart with peace of mind and contentment even now before the battle of the great day of God Almighty at Armageddon and to have, in the ages to come, overflowing joy and happiness without measure, all to the honor, glory, praise and vindication of the Word and name of the living God, Jehovah! The minister then would say: "Let us all bow our heads in prayer to Jehovah."

²⁵ With these thoughts in mind and their hearts turned toward God now the candidates should go to the baptism place and be immersed in water. Forever thereafter each one so dedicated and baptized should preach Jehovah's kingdom and live according to the written Word of God, for he must continue to prove himself one of Jehovah's witnesses.

Necessary Arrangements for a Baptismal Service

AT ASSEMBLIES baptismal programs must be handled in an orderly manner because of the very serious nature of the occasion. Therefore the first day of an assembly the one in charge should check with the brother handling the music and arrange for a song, say number 57 of the book *Songs to Jehovah's Praise*, "Take

Sides with Jehovah!" to be used at the conclusion of the talk, a song that will nicely tie in with the closing remarks. Before the talk song number 74, "Dedication," may well be used.

Also, the one in charge should check ahead of time with the attendant department and those arranging for transporta-

tion to the immersion pool, so that proper announcements can be made for the guidance of all concerned.

Attendants assigned to assist the candidates should be fully informed the night before, so each understands which exits will be used and how the candidates will file out of the assembly place.

On the occasion of the baptismal talk, five minutes before the hour the speaker and the chairman should be on the platform and the chairman should invite all present to seat themselves. Candidates should sit in a reserved section directly in front of the platform. Then two minutes before the hour let the chairman call the assembly to order by announcing the singing of song number 74. If it is in the morning, the chairman or some other chosen brother can offer a short opening prayer asking for Jehovah's blessing on the day's program and activities, whereupon the chairman will introduce the speaker.

At the conclusion of the talk the speaker himself should offer an appropriate prayer particularly in behalf of the candidates. Following the concluding prayer, the chairman can say: "Let us sing song number 57, 'Take Sides with Jehovah!' and as we sing the candidates to be baptized, together with those accompanying them, can leave for the pool. The rest of us will remain for the next part of our program."

It may be necessary in large assemblies to point out clearly which exits candidates are to use, or to instruct whether those in the front or back rows are to leave first, etc., making all such instructions brief and clear.

Have in mind that when candidates are asked by the speaker to stand they will remain standing until he finishes his remarks to them and prayer is offered and they file out. This impressive conclusion of the talk will benefit the whole assembly, as the closing remarks are being specially directed to the candidates.

Presidential visit to **AUSTRALIA and INDONESIA**

AFTER the Triumphant Kingdom assembly in Auckland, New Zealand, the next stop for Don A. Adams and the Society's president, N. H. Knorr, was Sydney, Australia. But in order to get there they had to fly from Christchurch, N. Z., by way of Melbourne. They were to leave at five o'clock on the evening of Thursday, March 15, but after their large plane had taxied out to the end of the runway and stayed there while the crew tested the engines for about a half hour, the plane returned to the air station. It was not until 10:30 that the repair was made; so the travelers had to fly all night, arriving in Melbourne, Australia, at 3:15 in the morning. Here a

brother had waited up all night for them. After they were cleared through customs and immigration, it was a pleasure for the travelers to be with him as he drove them many miles to his home, arriving there about 4:30. The travelers got to bed at 5 a.m. and had to rise again at 6 a.m. in order to get to the airport to catch their plane to Sydney, which left at eight o'clock.

As soon as they arrived at Sydney the brothers meeting them rushed them off to a radio station, where Brother Knorr had an interview with a popular commentator, and this was broadcast two hours later on the noon news broadcast. Brother Knorr had not made his ap-

pearance at the convention grounds as yet, but this broadcast was put on over the loudspeakers, so all the conventioners learned that Brothers Adams and Knorr had arrived.

The Australian branch office had arranged for a big national convention, and brothers came from all parts of Australia. Special trains were arranged for the brothers from Perth, the most western point of the continent. The largest special train ever arranged for brought Jehovah's witnesses across the entire land to Sydney. It was reported that the Perth special was the biggest train-ticket sale ever made, and a check was given to the railroad company for £14,000. This train was twice the length of the regular West-East Express, as it carried 436 delegates. Other special trains were arranged to bring the brothers from Melbourne, Brisbane and other points. Thousands of others came by car, ship, chartered bus and by plane. It had been ten years since a national assembly embracing all the country had been held. It was good to see brothers coming from all parts of the land, some even coming from Perth by car, taking twelve days. They had to cross the famous Nullarbor Plain with its barren surface completely devoid of water for a thousand miles. This illustrates the earnest desire in the hearts of Jehovah's witnesses to meet together and have fellowship together and worship the Sovereign Ruler of the universe. All were enthusiastic. A real family spirit existed at the assembly, and the brothers at Sydney did everything they could to make the visitors welcome and comfortable.

At the Sports Grounds there had been prepared in advance in the center of the playing field a giant stage 150 feet long with a dais 30 feet by 15 feet and a canopy 15 feet by 8 feet. Built within the two hedged wings were huge letters spelling Triumphant Kingdom. When these were illuminated at night it was a very impressive sight. The whole platform was beautiful and restful to the eyes. In a field adjacent to the convention grounds were located several large tents that housed the cafeteria and other departments of the convention organization.

Australia had been going through a terrible rainy season; in fact, many parts of Australia were flooded. Thousands upon thousands of animals were drowned and people were made homeless. The rains still continued and it rained every day of the assembly, not continuously, but sufficiently to let everyone know that the rains were not over.

The convention was in session from March 14 to 18 and by Friday evening the attendance had grown to 3,646, at which time Brother Knorr spoke after an absence of five years. His kindly and mature talk was much appreciated by all. Every day of the convention was filled with helpful counsel, and the illustrative talks delivered by Brother Adams made a very firm impression on everybody's mind. Saturday's feature was most impressive because brothers who were working in the Pacific islands gave their experiences, which brought real thrills to those listening. Here was a vast new field, almost untouched, and it was the responsibility of the Watch Tower Society's Australian branch to get workers into this territory. The circuit servant, who had attended the convention in Fiji, was also in attendance at this assembly and he told of his many experiences at the different islands of the Pacific. The audience responded many times with applause.

After several hours of pioneer experiences on work in the Pacific a special meeting was held by Brother Knorr for all those interested in going to work on these islands in secular employment or as special pioneers. The meeting was held in one of the large tents and 300 brothers, including single brothers and sisters and married couples, some with children, came to get the information as to how they could get to one of these islands and obtain employment. All who were willing to go to these islands turned in their names and addresses so the Society could try to find employment for them as secular workers. The idea is to get people on these islands who are in the truth and, even though they can put in only congregation time as publishers, still the islanders will have the Bible explained to them and little congregations can be developed quickly. So congregation publishers can take on a load of responsibility that is usually given to pioneers, special pioneers and missionaries.

It was pointed out to them at this meeting that any who wanted to enter the special pioneer work could do so and the Society would see about getting them to the islands. But as a usual thing the way to get to these islands is not by the missionary or pioneer route but by being employed. There are many tradesmen needed, such as plumbers, mechanics, carpenters, engineers and others. At the conclusion of the meeting it was really thrilling to see the brothers turning in their names and addresses as an indication of their desire to take

up this new field, and then they talked to the brothers present who were already in the islands to find out how to make application for employment and what was required. It would be a big step for each one to take his wife and family with him and start life anew to preach the Kingdom message in places where it has not as yet been spoken.

The day before that Brother Knorr had a meeting with pioneers who were interested in the Watchtower Bible School of Gilead, and 129 attended that session. Many came to the Saturday meeting with the hope of getting into the missionary work more quickly. Of the 129 present there were sixty-five who filled out preliminary applications, expressing their desire to come to Gilead and someday be sent by the Society into foreign fields as missionaries.

Saturday was really a service day, because in the morning all the congregation servants and circuit servants, to the number of 315, assembled together and Brother Knorr gave them an hour's talk on field activity and then answered questions for an hour. It was felt that by this fourth day of the convention the brothers were truly enthusiastic about the great work yet to be done in the earth and many were seeing their way clear and taking steps, even adventurous ones, to advance the Kingdom interests in places large and small in the Pacific. Some of the islands have only two to three thousand people on them and some of the villages where missionaries and congregation publishers work have but two to three hundred inhabitants. Already there are on these islands twenty-five congregation publishers who moved out from Australia since Brother Knorr's last visit there five years ago, but it is hoped that we can have at least a hundred more within the next few years to get into these little places, which are reported to be bits of paradise scattered over the blue Pacific.

THE PUBLIC MEETING AND AFTER-ACTIVITIES

The convention was coming to a conclusion much too quickly, and Sunday was the big day that everyone was looking forward to. At the morning session there were 3,791 and, despite the pouring rain, many sat in the open space to enjoy the lectures. By noon it let up and became quite cool. Heavy clouds overhead threatened all the time, but the rains had ended for that day. A little before three the people moved in in big crowds. The stands were packed out and the seats set in the paddock before the

speaker's stand were soon all taken and hundreds were standing. When the count was taken there were 8,149 present. Announcement was made that shortly after the public talk the president of the Society would speak again, on conditions in Russia and their effect on Jehovah's witnesses, and 6,573 remained.

Australia is a growing country. Thousands are emigrating there from all parts of Europe. It was no surprise to find twenty-two different nationalities represented at this assembly. For the first time in Australia meetings were arranged in different languages and 95 attended the German session, 69 the Greek, 31 the Dutch, 63 the Italian, and 42 the Polish. Then, too, there were some from the Pacific islands, both natives and Australians, who worked out there but came to Sydney for the big assembly. Many of these people had felt the ravages of war and the persecutions of Hitler or Stalin or of other European countries, so it was most interesting to observe how the brothers listened with almost breathless silence to what Brother Knorr had to say about actual experiences of their faithful companions under the Communist regime. This last discourse will be long remembered and quoted and undoubtedly struck deep into the hearts of all present. The singing of song 16 brought to a conclusion another "Triumphant Kingdom" assembly, but for many of the visiting brothers it was not over yet. On Monday about a thousand came to the branch office at Sydney and inspected the Society's Bethel home and factory at Strathfield, which is a suburb of Sydney. Many others visited some of the new Kingdom Halls that were built in Sydney recently to see how the construction was accomplished. After seeing the fine Kingdom Halls the congregations have built in Sydney, when these visitors return to their own territory they will probably want to build one of their own.

Monday morning Brother Knorr had a meeting with all the circuit and district servants in one of these Kingdom Halls, outlining the work of the circuit servants, answering their questions and preparing for greater expansion in the country through their efforts.

By Thursday, right after the convention, a number of the brothers were going to the theaters in Sydney to see the newsreel of the baptism that took place in Sydney just a few days earlier. One of the large newsreel companies had its cameraman at the baptism and got some fine scenes, and it was reported that

the news commentary was wonderfully stated, telling of the 220 brothers who were baptized. This screening began on Thursday, and within just a few days the majority of the theaters throughout the nation would be showing these pictures. Undoubtedly millions of persons throughout Australia will learn of this wonderful convention and of the New World society through this publicity and it will give Jehovah's witnesses from one end of the country to the other the opportunity to tell why the brothers were baptized in water and what the Kingdom of heaven means.

The days after the convention were spent in checking the office records and seeing what could be done to advance the work in Australia and the islands of the Pacific. The time moved much too fast to handle all that was necessary even though the travelers were delayed one day because the airline discontinued a flight. They were put on the following day's flight to Jakarta. A good crowd was at the airport to say good-by, all hoping that it would not be five years again before somebody came to Australia from the American office. But all felt greatly refreshed because of the wonderful "Triumphant Kingdom" assembly and because of the constant, healthy growth of the New World society in Australia.

CONVENTION AND MEMORIAL IN INDONESIA

The next stop, a day late, was Jakarta, Indonesia. The flight was long and tedious, but there were some beautiful sights, like a towering 12,000-foot high volcano with a crater big enough to swallow a town. The hundreds of little islands below were emerald green with sparkling silver rims around them, making them look like jewels in the sea. The convention was already under way and in session when the visitors landed at Jakarta. On getting to the convention hall the president observed a great change since his first visit to Indonesia in March, 1951. Then there were only twenty

brothers in the city of Jakarta who were doing some preaching work. Now there were 223 in attendance, some of them coming from all the principal islands in this newly formed government of Indonesia. It was good to renew old acquaintances again and the visitors enjoyed meeting many new faces. Here was proof that good response to the preaching of the message of the Kingdom was had during the five-year period, for there was a new peak of publishers in Indonesia of 261. In addition to this many of the Dutch people who had learned the truth and also Eurasians had emigrated to Europe in the past five years. Many capable brothers had been developed and there were now several strong, healthy congregations on the three large islands with isolated groups on other islands round about the principal ones. In the city of Jakarta alone there were two Indonesian units and one Dutch-speaking unit.

In this fast-moving, overcrowded city of Jakarta it was difficult for the brothers to find accommodations for the visiting brothers, but it was finally accomplished. In order to hold the sessions it was necessary to engage three

different halls. A cafeteria setup was arranged in the back yard of the home of one of the brothers. For quite a few this was the first assembly and also the first time a number of the brothers had left their native island. This shows the power the truth has on the brothers to make them want to assemble together in these last days. All were very grateful for the provisions that Jehovah God made for them in their young theocratic lives. For some of them it meant eight days of traveling by boat over 1,400 sea miles, and

owing to the fact that many of them were poor they could not use comfortable cabins but set up camp on the decks of the ships they traveled on. Still others came by train from the thriving congregation of Surabaya.

All the brothers were happy and eager to



get out into the field service, and wonderful experiences were had. It was a pleasure for all to be sitting in the audience and listening to different brothers from various parts of the country deliver discourses and take part in the demonstrations. Here is a new organization, young and vigorous, with not many in it who are mature, but still they are trying and succeeding in being one. It was a most educational convention. One missionary remarked that the service meeting would have been a credit to a convention anywhere in the world.

Jehovah's spirit can accomplish much in a short time when the individual's heart is right toward him. The missionaries that are in this land have warm hearts. They can look back over the short period of years of hard work as they see these students they have helped taking part in the program and co-operating so well with such fine results. It makes them feel well rewarded for having left their homes and countries to travel over thousands of miles across land and sea to a new land with a new language and new people. Here they have found new brothers.

The congregation of God's people in assembly certainly appreciated the good words presented by Brothers Adams and Knorr and they were indeed grateful for the announcement that the *Watchtower* magazine would be increased from twelve pages to sixteen and glad to hear the complimentary remarks on what good work the Indonesian brothers were doing with the *Watchtower* magazine in their own language. They are now printing as high as 5,000 copies of *The Watchtower*, which is translated and printed right there in Jakarta. Back in 1952 the magazine's study article used to be translated from English and stenciled, but as the work grew and the demand for the magazine became greater the work of printing the magazine was turned over to a local printer. In 1952 the first issue was 250 copies. Now in 1956 the April 1 issue had grown to 5,000 copies. The audience was overjoyed to know the magazine would be of sixteen pages, and then they were surprised even more when they were told that when the regular edition of *The Watchtower* stayed at 5,000, because of their good efforts in distributing it, the Society would translate the *Awake!* into the Indonesian lan-



guage. This good news was received with typical New World society enthusiasm. Magazine distribution by the publishers in Indonesia is splendid, and it is easy to distribute the magazine in a number of languages. Placing twenty-five magazines in store-to-store or even house-to-house work in an hour is not difficult for a publisher, and distributing forty magazines in a morning's witnessing work is not unusual. One of the missionaries obtained nine new subscriptions in the store-to-store work in one morning.

People who live in Indonesia appreciate very much that the magazine is published in their own language. As the Society does not have many publications in Indonesian, the stressing of the *Watchtower* magazine in weekly distribution, it is felt, should cause the circulation of the magazine to grow very rapidly.

On Sunday morning, March 25, everyone was made especially happy as the branch servant delivered a very excellent discourse on dedication and water baptism. Although he has been there less than five years as a missionary, he speaks very fluently in the native tongue. Sixteen brothers from various parts of the far-flung territory answered in the affirmative to the baptismal questions put to them.

In the afternoon a meeting was held with pioneers, missionaries and those interested in pioneer work. Brother Knorr had the opportunity of answering questions and encouraging a number to take up the pioneer service. He pointed out that some who even had good records as congregation publishers might be able to get right into the special pioneer work and would not have to begin pioneering first, if they were willing to devote all their time to the preaching of the good news in some island section. It is believed the response will be good. There were about thirty in attendance at this meeting.

The talk "Making All Mankind One Under Their Creator" was delivered Sunday afternoon at five o'clock in the Gedung Kesenian and translated into Indonesian. This talk could not be publicly advertised, as at the moment no public meetings are allowed, but religious organizations may have their own meetings and persons interested in their work may attend. Two hundred and seventy-one persons came to the

assembly and 241 remained to hear the closing remarks relating to experiences that Jehovah's witnesses are having behind the iron curtain. Certainly, it was pointed out, "if under such conditions they can preach and maintain their integrity, then we here living under much more favorable conditions should be determined to preach and extend our ministry at every opportunity while conditions are still favorable." The convention was brought to a close on a high note, but for those in Indonesia it meant another day of blessing because the time was at hand for the yearly celebration of the memorial of the death of Jesus Christ.

Monday evening, March 26, was the 14th day of Nisan, and after six o'clock on this day Jehovah's witnesses around the world would be keeping the memory of the wonderful sacrifice that Christ Jesus laid down or offered on Jehovah's altar. Eating his flesh and drinking his blood in symbol, they were partaking of the communion sacrifice pictured in the Hebrew Scriptures. It is in this part of the world that the day begins, so probably those in Jakarta were among the first to celebrate the feast at Jehovah's table, to be followed by thousands in Asia and then Europe and finally North and South America, all celebrating the same evening meal. Here at Jakarta 268 were gathered together, along with hundreds of thousands of others elsewhere, but only one of this group partook of the emblems. Everyone else did not, indicating they are of the "other sheep" and looking forward to gaining perfect earthly life in the new world of righteousness under the kingdom of heaven, but at the same time recognizing the wonderful provision Christ Jesus

made and recognizing him as King with the government upon his shoulders.

There is still a great work to be done in Indonesia. This is just a new country that has acquired independence and liberty and self-government. There is a great reconstruction work that must go on. Along with this reconstruction work of Indonesia, Jehovah's witnesses have a very important announcement to make, namely, that God's kingdom is the hope of all mankind. Back in the year 1947 there were only thirteen publishers. Today there are 261 and these must serve over 80 million inhabitants who speak more than 200 dialects. So a great work lies ahead of the few publishers there. The missionaries were a great help to the few publishers in the land when they arrived in 1951, but today circuit work is organized as well as district work. The circuit and district brothers travel great distances to serve the congregations and the Society is pleased to be able to pay these expenses to bring the proper instruction and comfort to Jehovah's witnesses in all the islands. The response has been very good over a period of years until now they have reached a new peak of 261 publishers. Jehovah's witnesses everywhere rejoice that they are moving ahead so well and maturing so fast.

Many of the Indonesian brothers were at the airport to say good-by to Brothers Knorr and Adams as they prepared to fly away to Singapore. In two hours' time they flew over many islands of Indonesia, and, when they came down at the airport, here again there were about thirty brothers to give them a hearty welcome to the pleasant city of Singapore.

Declaring Our Hope Unwaveringly in Meetings

A PERSON of good will drinks in the truth that is handed to him at the door or on revisiting him. As he grows in knowledge and understanding he begins to feed himself at the home Bible study, but still only with milk. Advancing still more he attends the congregational meetings, where he feeds on more solid spiritual food. Then, as he reaches maturity, he prepares well for these meetings

so that he can take part in them and help feed others. Where do you fit in?

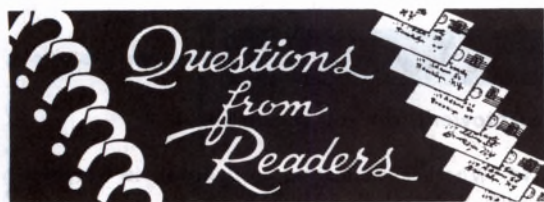
Paul counseled: "Let us hold fast the public declaration of our hope without wavering, for he is faithful that promised. And let us consider one another to incite to love and right works, not forsaking the gathering of ourselves together, as some have the custom, but encouraging one another, and all the more so as you behold

the day drawing near."—Heb. 10:23-25, NW.*

Yes, we must do more than just gather together; we must make "public declaration of our hope" in the congregation, incite one another to love and right works and give encouragement. Jesus 'declared God's name to his brothers and in the midst of the congregation praised him with song.' (Heb. 2:12, NW) By each one of us commenting there is an interchange of encouragement.

Then too, by commenting we are heeding the command: "Keep testing whether you are in the faith, keep proving what you yourselves are." (2 Cor. 13:5, NW) We may think we understand a matter, but we prove to ourselves that we really do when we explain it to others. Note also Paul's counsel to Timothy: "Ponder over

* For details see *The Watchtower*, January 1, 1956.



● Is not the *New World Translation of the Christian Greek Scriptures* verbose, for instance, in using "catches sight of" for "sees" at 1 John 5:16 and "undeserved kindness" for "grace"?—J. S., United States.

You do not state whether you have studied the *koiné* Greek of the Bible or not, but, if not, then, because of your unfamiliarity therewith, the way the *New World Translation Committee* renders some Greek verbs and terms and expressions in English may seem strained to you or verbose. But not so according to one acquainted with the Greek. The Greek verb rendered "catches sight of" in the *New World Translation* is in a peculiar tense of the Greek language, the aorist, and refers not to a repetition of acts or to a continuing action but to just one instance of the act. The use of the

these things, be absorbed in them, that your advancement may be manifest to all persons." How can our advancement be made manifest to all persons in the congregation if we fail to comment as opportunity affords?—1 Tim. 4:13-15, NW.

Of course, to declare our hope unwaveringly at meetings, to build up others, we must prepare our lessons in advance. Only then shall we have something helpful to say and be able to say it with confidence. Do not let fear of making a mistake keep you silent. Better speak up and be corrected than give expression to wrong thoughts when preaching from house to house. By practice you will become more proficient in commenting. How often have you commented at the congregational meetings in the past month? Are you unwaveringly declaring your hope in these meetings at every opportunity?

present tense of the verb "see," namely, "sees," as in the *King James Version*, does not bring out accurately the singular meaning of the verb here in the aorist tense, the catching of a person, as you say, red-handed, in the act.

Likewise with the expression "undeserved kindness." It is simply because people do not understand the meaning of this Scriptural Greek word in its several uses that the *New World Translation Committee* made the meaning unmistakable by the use of the above expression. In English the word "grace" has fourteen or more different meanings. Which one does it mean, as at John 1:14 (AV), "full of grace and truth"? Does it mean there "gracefulness"? Or "favor"? Or "the grant of temporary immunity"? Or what? The *New World Translation* leaves no doubt as to the meaning but renders it "undeserved kindness," in keeping with the context, as, for instance, the succeeding verse 17.

So we appreciate the *New World Translation* for its attention to detail and its sincere effort to bring out the exact shade of meaning of the original *koiné* Greek rather than bring out a slipshod translation with an equivocal meaning.

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"WATCHTOWER" STUDIES FOR THE WEEKS

August 5: What Dedication Means to Me.
Page 396.

August 12: Why One Must Be Baptized.
Page 402.

✓✓ CHECK YOUR MEMORY ✓✓

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

- ✓ Where permanent help in understanding the Bible can be found? P. 388, ¶4.
- ✓ Whether Jesus appealed to tradition or to the written Scriptures? P. 390, ¶3.
- ✓ Whether first-century Christians had a complete Bible? P. 391, ¶4.
- ✓ Whether John was recommending tradition when he said many things Jesus did were not included in the Scriptures? P. 392, ¶4.
- ✓ What prompted one of Jehovah's witnesses to accept the full-time ministry? P. 393, ¶2.
- ✓ What especially great joy comes after a number of years in full-time service? P. 395, ¶6.
- ✓ What false goals the world seeks? P. 397, ¶6.
- ✓ Whether dedication to Jehovah is worth what it costs? P. 401, ¶19.
- ✓ What baptism really means? P. 405, ¶10.
- ✓ Why baptism is so serious? P. 406, ¶16.
- ✓ What new method will expand the preaching work on the South Pacific islands? P. 410, ¶5.
- ✓ What growth Jehovah's witnesses have experienced in Indonesia during the last five years? P. 412, ¶2.
- ✓ Why you should never be afraid of making a mistake in commenting at a congregational meeting? P. 415, ¶3.
- ✓ Whether the "New World Translation" uses more words than are necessary? P. 415, ¶5.