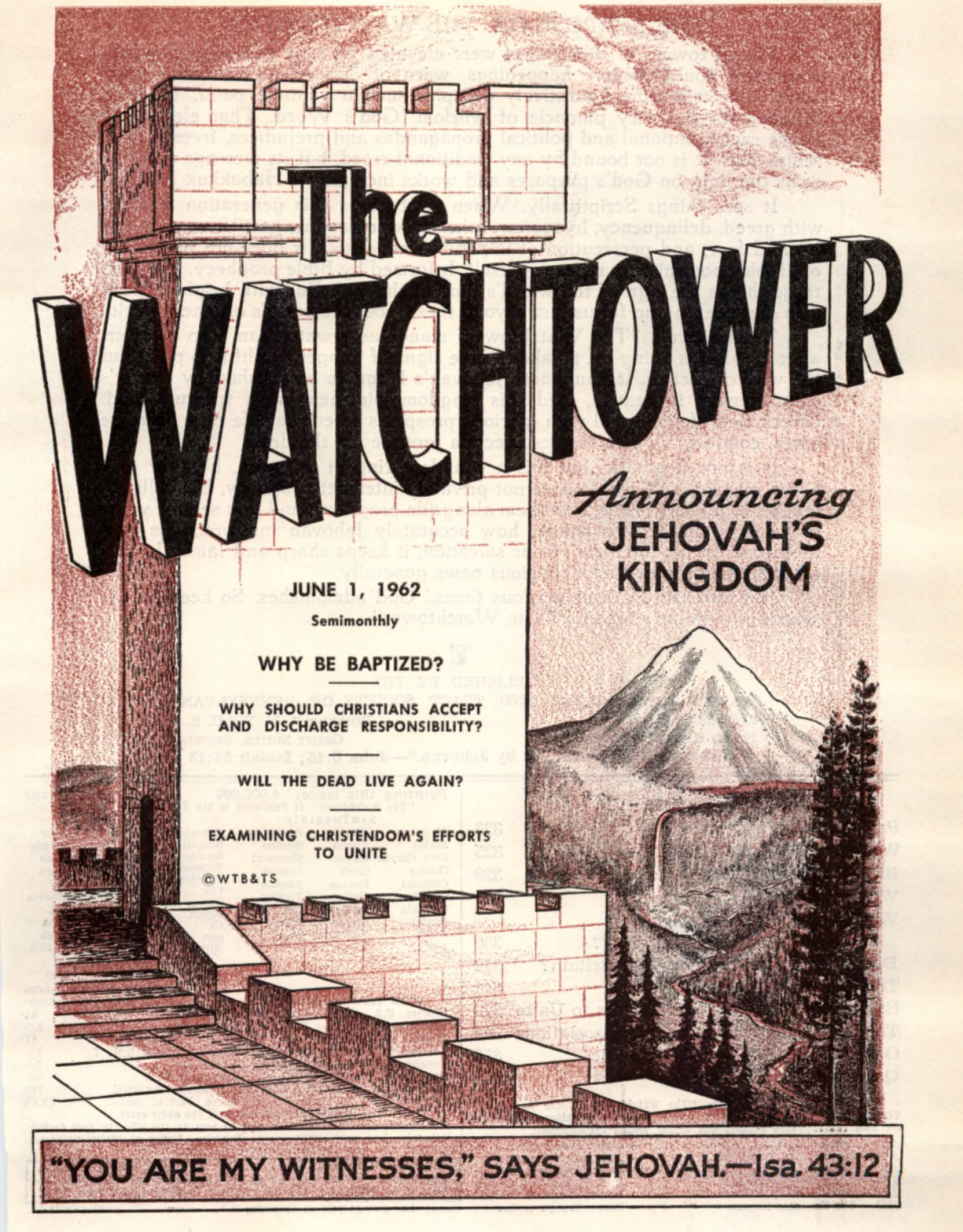




The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

JUNE 1, 1962

Semimonthly

WHY BE BAPTIZED?

WHY SHOULD CHRISTIANS ACCEPT
AND DISCHARGE RESPONSIBILITY?

WILL THE DEAD LIVE AGAIN?

EXAMINING CHRISTENDOM'S EFFORTS
TO UNITE

©WTB&TS

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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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



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

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**JEHOVAH'S
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TO FIND sound judgment and keen discernment about life, would you go to a child? Obviously not. Children are too immature to be a source of wise counsel. That is why the Bi-

bible proverb says: "Foolishness is tied up with the heart of a boy." (Prov. 22:15) Knowing that you might get foolishness rather than wisdom from the mouth of a child, you would more likely than not go to a mature man who has lived a long time and is noted for giving wise counsel. But since he is imperfect his counsel can at times be wrong. It may not be what is best for you. What you need to do is to turn to the only dependable source of wisdom.

The very fountainhead of wisdom is Jehovah God, man's Creator. His judgment is never wrong and his discernment is never faulty. The counsel he gives is the very best you can find. As a child can look to a good father for instruction, counsel and regulations that are in its best interests, so you can look to Jehovah God for the same things. "For Jehovah himself gives wisdom; out of his mouth there are knowledge and discernment." (Prov. 2:6) If you would be attentive to what a wise man has to say, you should with more

WISDOM **PAY ATTENTION TO** WISDOM

reason be attentive to what the all-wise Creator says.

The heavenly Father has caused his wise counsel and good regulations for man to be written in the Bible. There you can find his

thoughts, his discerning judgments, his wise instructions and loving commandments. His written Word contains, not only knowledge about himself and his will for man, but also wisdom that will help you in choosing a course of life that is best for you.

Wisdom is more than just knowledge. It involves discernment and good judgment, especially concerning facts that relate to life and conduct. What the Bible says about life manifests this good judgment. But most people neglect this dependable source of wisdom by seldom, or perhaps never, reading the Bible. If they would seek the counsel of God's Word and pay close attention to the wisdom it contains, they could avoid much confusion, unhappiness and many heartaches. They would not make the grave mistakes that ruin so many lives and destroy so many marriages. A person can never go wrong by paying close attention to the wisdom of God's Word and following it.

Listen to the fatherly admonition Jeho-

vah gives: "My son, if you will receive my sayings and treasure up my own commandments with yourself, so as to pay attention to wisdom with your ear, that you may incline your heart to discernment; if, moreover, you call out for understanding itself and you give forth your voice for discernment itself, if you keep seeking for it as for silver, and as for hid treasures you keep searching for it, in that case you will understand the fear of Jehovah, and you will find the very knowledge of God." (Prov. 2:1-5) The "very knowledge of God" is the life-sustaining knowledge that he has caused to be written in the Bible. But diligent effort must be made to draw upon that knowledge.

A hidden treasure is seldom found by a cursory search; a meticulous examination of the place where it is supposed to be is necessary. So too the knowledge and wisdom contained in the Bible must be sought with great diligence and careful attention to details. A mere superficial reading of the Scriptures is insufficient. Zealous effort must be made to tap that treasure by regular and thoughtful Bible study. "This book of the law should not depart from your mouth, and you must in an undertone read in it day and night, in order that you may take care to do according to all that is written in it; for then you will make your way successful and then you will act wisely." (Josh. 1:8) It is by remembering what you read in God's Word that you prevent its wisdom from departing from you. When you keep it in mind you are inclining your heart to wisdom and will reap the many benefits wisdom brings.

By following the lead of divine wisdom you can gain an understanding of what is righteous. It gives you the best standard for determining what is good and what is bad. With it you can discreetly judge what course is best to take when confronted with unrighteous reasoning and actions.

At such times the wisdom of the Scriptures can help you walk in the way that is upright and good, the way that brings you happiness, contentment, peace of mind and life. If you pay attention to divine wisdom, you "will understand righteousness and judgment and uprightness, the entire course of what is good." (Prov. 2:9) The many men of ancient times who received the approval of the Most High found this to be so. You can too.

As the immature minds of children find it extremely difficult to judge what is righteous and must seek the counsel of persons who have lived longer, so you need to seek the guidance of Jehovah, who knows more about life than any man who has ever lived. Be attentive to what he has to say. When famous men express opinions that conflict with Jehovah's Word, it is best to follow what Jehovah says. Men make mistakes and must change their opinions, but Almighty God is never wrong. So vitally important is the wisdom of his Word that your very life depends upon it.

If you pay attention to divine wisdom, it will lead you through the coming battle of Armageddon, when God will destroy the present wicked system of things. Into the new order that will follow that great day it will guide you. By continuing to permit divine wisdom to direct your ways the gift of eternal life will eventually be yours. This incomparable gift comes from Jehovah God as a reward for continued faithfulness. "Happy is the man that has found wisdom, and the man that gets discernment. It is a tree of life to those taking hold of it."—Prov. 3:13, 18.

Turn to God's written Word and let its wisdom guide your judgment and discernment of life. Do not be like an immature child and think the wisdom of the heavenly Father is unreasonable or impractical. Instead, pay close attention to it and reap the bountiful blessings it can bring you.

WILL THE



RECENTLY, under the caption "In Memoriam," these words appeared in a prominent newspaper: "Brody—Iris (Mother Daughter) 1st anniversary. In loving everlasting memory. Dad, Mom and Michael." Below it a similar notice read: "Donnelly—Adeline Moclair. In loving and cherished memory of a wonderful wife and mother whose presence we miss more each day."

Such heartfelt expressions demonstrate a common experience of the living—we miss our dead. Their absence is a real loss. As is true of any great loss, we wonder if there is any possibility of recovering it. Sometimes we believe the loss could have been prevented had a loved one received timely or better treatment. That was the belief of the woman Martha, who poured out her grief to Jesus: "Lord, if you had been here my brother would not have died." When Jehovah God's Son replied: "Your brother will rise," Martha responded: "I know he will rise in the resurrection on the last day."—John 11:21, 23, 24.

How did this woman know this? Was she the victim of a delusion or a pet superstition? Was the wish perhaps father to the belief? Not at all. Martha had faith in Jehovah, the miracle-working God, the true Creator of life. Undoubtedly ever since her childhood Martha had known the inspired Bible report of the first man and woman's creation. Martha knew that her God had formed Adam from dust. By blowing into Adam's nostrils the breath of life the man came to be a living soul. (Gen. 2:7) It was not hard for Martha to be-

lieve that such a God could raise the dead, even after they had again become dust.

In fact, in the sacred history of her ancestors Martha could have learned a number of faith-inspiring things about the resurrection. There was the ancient Bible account of the patri-

arch Abraham, for example. In proof of his faith that Jehovah could raise the dead, Abraham was willing to obey God's command to sacrifice Isaac, his son. (Heb. 11: 17-19) From the ancient book of Job Martha probably remembered that integrity keeper's statement: "If an able-bodied man dies can he live again? All the days of my compulsory service I shall wait, until my relief comes. You will call, and I myself shall answer you. For the work of your hands you will have a yearning." —Job 14:14, 15.

Martha's conviction that the dead would live again very likely drew support from the sacred historical report about a resurrection in the city of Zarephath. There a widow's son had died during a visit of Elijah the prophet. When Elijah earnestly petitioned Jehovah to let life return into the dead boy, God listened and acted—the dead child lived again. (1 Ki. 17:17-23) Also recorded in the sacred writings of Martha's people was God's promise to the beloved prophet Daniel: "You will rest, but you will stand up for your lot at the end of the days."—Dan. 12:13.

FURTHER ASSURANCE

The coming of Jesus, the long-awaited Messiah, brought further assurance that the dead will live again. One day, before Martha's brother Lazarus took sick and died, Jesus provided new information on the resurrection hope, saying: "For just as

Live Again?

Millions have asked this question. Here is the Bible's authoritative answer.

the Father raises the dead up and makes them alive, so the Son also makes those alive whom he wants to. Most truly I say to you, The hour is coming, and it is now, when the dead will hear the voice of the Son of God and those who have given heed will live. Do not marvel at this, because the hour is coming in which all those in the memorial tombs will hear his voice and come out, those who did good things to a resurrection of life, those who practiced vile things to a resurrection of judgment." (John 5:21, 25, 28, 29) Later on, Jesus again brought up the subject, saying: "This is the will of him that sent me, that I should lose nothing out of all that he has given me but that I should resurrect it at the last day. For this is the will of my Father, that everyone that beholds the Son and exercises faith in him should have everlasting life, and I will resurrect him at the last day."—John 6:39, 40.

In view of Jesus' clear teaching, it should not surprise us that Martha said her brother would "rise in the resurrection on the last day." Her strong faith was based on accurate knowledge of God's purpose. However, she did not know that Jesus intended to raise Lazarus then and there! Going to the tomb where Lazarus was buried four days previously, Jesus prayed to Jehovah and then cried out in a loud voice: "Lazarus, come on out!" Immediately Lazarus came out, still swathed in his funeral wrappings. "Loose him," said Jesus, "and let him go." (John 11:41-44) The news spread rapidly. Sometime later, when Jesus visited Lazarus and his sisters, "a great crowd of the Jews got to know he was there, and they came, not on account of Jesus only, but also to see Lazarus, whom he raised up from the dead. The chief priests now took counsel to kill Lazarus also, because on account of him many of the Jews were going there and putting faith in Jesus." (John 12:1, 2, 9-11) From

Jesus' time onward, faith in him became an essential part of the resurrection hope. It was his own sacrificial death and his resurrection by Jehovah that opened up the way for all in the memorial tombs to come out in God's due time.

Of course, this good news was not something to be hid from people of other nations. Jesus instructed his followers to take the comforting message of God's kingdom "to the most distant part of the earth." (Acts 1:8; Matt. 24:14) Into the pagan city of Athens came the apostle Paul some years later, telling people, including Epicurean and Stoic philosophers, "the good news of Jesus and the resurrection." When haled before the Athenian court of the Areopagus on a "heresy" charge, Paul boldly declared that God "has set a day in which he purposes to judge the inhabited earth in righteousness by a man [Jesus] whom he has appointed, and he has furnished a guarantee to all men in that he has resurrected him from the dead."—Acts 17:18, 31.

That coming "day" when Christ Jesus judges the inhabited earth in righteousness is during the thousand-year Kingdom rule for which he taught all Christians to pray: "Our Father in the heavens, let your name be sanctified. Let your kingdom come. Let your will take place, as in heaven, also upon earth." (Matt. 6:9, 10) This is the rule of the heavenly government that God has promised will spread paradise earth-wide. The apostle John was commanded to write a vivid description of that happy time, and he did so in these words: "I saw also the holy city, New Jerusalem, coming down out of heaven from God and prepared as a bride adorned for her husband. With that I heard a loud voice from the throne say: 'Look! The tent of God is with mankind, and he will reside with them, and they will be his peoples. And God himself will be with them. And he will wipe out

every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more. The former things have passed away.' And the one seated on the throne said: 'Look! I am making all things new.' Also, he says: 'Write, because these words are faithful and true.'"—Rev. 21:2-5.

IN HEAVEN AND ON EARTH

In any country there is a capital or ruling organization in which a minority hold office. The decisions and actions of the ruling officials affect the lives of the majority living under such government. So with God's Kingdom rule over this earth. Christ is God's anointed King, and a minority whom Jesus called his "little flock" are taken by resurrection to the heavenly capital organization, where "they will be priests of God and of the Christ, and will rule as kings with him for the thousand years." (Luke 12:32; Rev. 20:6) The Lord Jesus, in the Revelation to his apostle John, disclosed that there would be just 144,000 of such ones who would be taken from the earth to be associated with him, the Lamb of God, on heavenly Mount Zion, in the Kingdom organization. (Rev. 14:1-3) The faithful apostles were the first ones called to that heavenly "little flock," and concerning them and their fellow heirs of the heavenly prize John wrote: "Happy and holy is anyone having part in the first resurrection." (Rev. 20:6; 1 Pet. 1:4) But it is evident that this small number does not include all who have exercised faith in Jesus and the resurrection hope. What of the others, the vast majority of believers?

The majority of resurrected mankind will come back as subjects, not rulers, of the kingdom of heaven. They will be blessed with life on a paradise earth freed from suffering and sorrow. It was to such earthly subjects of his kingdom that Jesus referred when he said: "And I have other

sheep, which are not of this [heavenly] fold; those also I must bring, and they will listen to my voice, and they will become one flock, one shepherd."—John 10:16.

As Jesus stated, there will be included among the ones resurrected "those who did good things" and some "who practiced vile things." (John 5:29) "Those who did good things" were faithful servants of God, persons who molded their life pattern in harmony with the will of God. Theirs will be a "resurrection of life," and, as we have seen, by far the majority of these will be raised to life on earth. John the Baptist will be included in this group. Since he died before Jesus' sacrifice opened the way to heavenly life, his could not be a heavenly resurrection, and for that reason Jesus said: "Among those born of women there has not been raised up a greater than John the Baptist; but a person that is a lesser one in the kingdom of the heavens is greater than he is." (Matt. 11:11) Many men and women from Abel to John maintained integrity to God "in order that they might attain a better resurrection." (Heb. 11:35) Of these Paul wrote: "And yet all these, although they had witness borne to them through their faith, did not get the fulfillment of the promise, as God foresaw something better for us, in order that they might not be made perfect apart from us." (Heb. 11:39, 40) So it would be only after the establishment of the heavenly ruling organization that the earthly subjects of the Kingdom would get their reward.

That Jehovah God will surely remember those pre-Christian servants of his we have assurance from Jesus: "But that the dead are raised up even Moses disclosed, in the account about the thornbush, when he calls Jehovah 'the God of Abraham and God of Isaac and God of Jacob.' He is a God, not of the dead, but of the living, for they are all living to him."—Luke 20:37, 38.

Mercifully, even some "who practiced

vile things" will be raised from the dead, to be judged according to the things they do thereafter. The evildoer who was put to death alongside Jesus will be included among such. (Luke 23:43) Not the incorrigibly wicked, but persons who, while they did bad things in ignorance, would readily respond to righteousness will be included among those resurrected and be given the opportunity to learn and conform to the divine will.

RIGHTEOUSNESS AND HAPPINESS

On the basis of this Scriptural information, we today can look forward joyfully to a "new heavens and a new earth that we are awaiting according to his promise, and in these righteousness is to dwell." (2 Pet. 3:13) That righteous rule with its miraculous resurrection of all those in the memorial tombs will bring gladness to the heart of many who now mourn their dead.

Do you recall the happiness of the mother and father of the little girl that Jesus resurrected? "They were beside themselves with great ecstasy." (Mark 5:42) That will be the thrill you may share at seeing the resurrection of men, women and children known to you personally or through the Bible. Just as you maintain your identity from youth to adulthood, although your appearance varies, so the personalities of resurrected ones will be recognized in whatever body God is pleased to give them.

Parents receiving a dead child back to life will be so happy that they will not re-

gret that the resurrected child must grow up and lead its own life. Couples like Aquila and Prisca who gain the heavenly resurrection with its eternal joy as Christ's "bride" will feel no regret that they are no longer man and wife. (Rom. 16:3) The joy at the raising up of Abraham and Sarah, Isaac and Rebekah, Jacob, Leah and Rachel will not be diminished because, like the angels, they "neither marry nor are given in marriage." Their supreme delight will be to live in God's family circle "by being children of the resurrection." (Luke 20:34-36) So anyone of us who sees a former child, wife, husband, father or mother come back from the dead will be beside himself with great ecstasy. That happiness will not be diminished because the heavenly Father does not reunite in marriage resurrected persons who were once man and wife. Their joy will overflow to be able to enjoy each other's fellowship as heirs of life. Prayers of gratitude will go up to Jehovah God that a loved one has come back into God's family circle to share the blessings of endless life in the righteous new world. Grateful children of God would ask no more.

Realization of that righteous world soon now will do full justice to Jehovah's reputation as a God of love, wisdom, justice and power. To the question, "Will the dead live again?" we now have the authoritative answer: "The hour is coming in which all those in the memorial tombs will hear his voice and come out."—John 5:28, 29.

Bible Destruction

✓ Modern-day Bible destruction by the Roman Catholic Church, such as took place in Colombia in May, 1960, had its counterpart in the Roman world under the Caesars. Regarding a police report written in the fourth century, *Time* of May 19, 1961, stated: "In A.D. 346, on a police blotter in Cirta, a suburb of Carthage, a Roman police captain entered his report: 'Raided five homes. Discovered, confiscated and destroyed 38 Christian scrolls.'"

SLAVERY is repugnant to the reasoning mind. One who has been freed from superstition, error and tradition fights so that the mind does not become enslaved again. Man loves freedom to think and to act. Nevertheless, the enlightened mind is not repulsed at the thought of becoming a slave to Jehovah. Why? It is because a careful study of God's Word has proved to the mind that giving oneself com-

pletely to God's service is the only normal, proper and reasonable thing to do. We are impressed first with God's appeal that we come and reason together, rather than forcing us to follow a certain course. We get to know who he is and for what he stands. We learn that he is the Creator, not only of the material universe, but also of us. We learn that he is the source of love and wisdom, that he is just and has the power to back up his judicial decisions and holy will. He is perfect and he does not tolerate wrongdoing on the part of his servants, yet he is merciful with imperfect human creatures as they exist today. All these things make us want to live a life in his presence and to have his favor. We feel at one with him and our heart tells us that there is no real loss of freedom in putting our-

1. Why is it not repugnant to the reasoning mind to become a slave to Jehovah?

Why be

BAPTIZED?

selves completely in his hands to do his will and to live as he wants us to, for that is the way he made us.

² When we receive a proper understanding of our relationship to Jehovah, we willingly dedicate our lives to his service and we have no hesitation about following the proper procedure to dem-

onstrate this to him, to ourselves and to our fellow human creatures. Jehovah has outlined

what this is in the Scriptures, and very fittingly he has ordained that we should undergo water baptism as a public expression in symbol of our dedication to do his will. One is lowered into the water by a dedicated servant of God and is completely submerged. Then he is raised again from the water to stand aright and henceforth to live a dedicated life to God's service. By this we show that we unhesitatingly wish to be devoted servants, yes, slaves, in the service of our loving God, Jehovah.

³ It is thought by some that baptism is a ceremony that brings certain direct spiritual dispensations from God. A careful study of the instructions given by Jesus and his disciples on baptism proves otherwise. Being a symbol of some-

2. After one makes a dedication, how is this publicly demonstrated?

3. (a) Although baptism is Scripturally required, why is what precedes baptism more important? (b) Why cannot very young children make a valid dedication?



thing else, it obviously is not as important as what it symbolizes, namely dedication. The step of dedication must be taken only after one has sufficient knowledge to decide unequivocally that he wishes to do Jehovah's will and not his own; otherwise the act of baptism is meaningless. It follows, therefore, that it would be improper for infants to be baptized. One must know *why* he is baptized. Very young children would be lacking in understanding. It is true that Christ Jesus said: "Let the young children come to me." But there is no record that he baptized any young children or commanded that they be baptized. Rather, they should be instructed by their parents in the "discipline and authoritative advice of Jehovah," so as to be prepared for dedication and baptism when they have grown in understanding to the point where they can make an intelligent dedication.—Mark 10:14; Eph. 6:4.

* If one understands why he should be baptized, there really should be no hesitation to follow through on this divine requirement. We cannot love someone we do not know, but accurate knowledge of God will lead us to proper faith in him. Faith and devotion to God lead to our understanding his love and his worthiness to receive honor and worship. The pure in heart will be drawn to him, for love naturally seeks the object of its affection. Jehovah could force our obedience, but he has given man freedom of choice. This fact, however, escapes many, that God cannot forever tolerate those who oppose him and themselves. He has set a limit on how long this old world will continue. Meanwhile, he has given opportunity to all who are of goodwill to learn of him and to give him exclusive devotion so as to have everlasting life and its attending blessings.

4. Why should there be no hesitation in taking the step of baptism?

⁵ The Scriptures tell us that "God is love." It was love that prompted him to send his Son for man's redemption. Since God expressed so much love for us, we should respond with gratitude and appreciation. We must love him with our whole heart, mind, soul and strength. True love is that all-embracing. We actually do not belong to ourselves, whether we willingly choose to serve him or not. However, in extending an invitation to us, he allows us to use our own free moral agency to choose to devote our lives and energy to what is right, to godly devotion. "Godly devotion is beneficial for all things, as it holds promise of the life now and that which is to come."—1 John 4:8; 1 Tim. 4:8.

WHY SOME HESITATE TO BE BAPTIZED

⁶ It is said prophetically of Jehovah's people that during the "last days" and just prior to the battle of Armageddon, they would 'offer themselves willingly on the day of his military force.' Jehovah is especially pleased when they willingly and obediently discern his will and follow through diligently to do it. Yet some, for various reasons, hesitate to be baptized. They have partial knowledge, they have some doubts, and, in some instances, it amounts to shirking responsibility. What should be done? First, there are those who feel that their knowledge is incomplete or that they are inadequate for Jehovah's service. They would like to wait longer before taking the step of dedication and baptism. It is, of course, proper that each one entering into a covenant relationship with Jehovah have a basic knowledge of the truth and, through faith and the eye of understanding, have a proper conception of Jehovah and his righteous principles; but we

5. What invitation has Jehovah extended, that men may respond to his love?

6. (a) How is it said prophetically that Jehovah's people would respond in the last days? (b) What should be done if one feels his knowledge is incomplete or he feels inadequate?

have many examples in the Scriptures of those who immediately dedicated themselves and were baptized with just the basic knowledge of the truth. It is not always how much you know, but how much you love what you know.—Ps. 110:3.

⁷ His Word also tells us that Jehovah is sending out the invitation to people in all circumstances, regardless of who they are or their background. Hence, there is no reason to feel inadequate. One may not have natural ability and may feel somewhat timid, or perhaps his moral background has not been the best. What Jehovah is asking is that you believe him when he says that “everyone who calls on the name of Jehovah will be saved.” He will train you, he will instruct you in righteousness. He will bring you on to maturity; but you must be willing to keep transforming your mind according to his will. Everlasting life is the reward for doing so.—Rom. 10:13.

⁸ Some hesitate to be baptized because they see responsibility ahead. Everlasting life is desired by them, and they enjoy the pleasant association of those in the New World society, but taking on the responsibility of preaching the good news and aiding others seems to be too much to ask of them. There are the friends and neighbors to think about, and there is the time it takes to call on the homes of the people and follow up the interest with back-calls and Bible studies. Also, there seem to be too many meetings to attend. But why should there be a delay because one shies away from responsibility or growing to Christian maturity? The apostle Paul states: “Let a man so appraise us as being subordinates of Christ and stewards of sacred secrets of God. Besides, in this case, what is looked for in stewards is for a man

to be found faithful.” Lazy people shy away from work. Also, trying to protect one’s reputation with others by refusing to declare himself with God’s people is prideful and dangerous.—1 Cor. 4:1, 2.

⁹ Then there are some who delay in taking the step of baptism because they feel Armageddon is not really so close and there is time yet to enjoy some of this world’s pleasures. This is specious reasoning and misusing Jehovah’s patience. Listen to the timely words of Peter under divine inspiration: “Since all these things are thus to be dissolved, what sort of persons ought you to be in holy acts of conduct and deeds of godly devotion, awaiting and keeping close in mind the presence of the day of Jehovah.” No, do not be misled by wrong thinking, but bestir yourself and begin to carry out your responsibilities before Jehovah. It is very easy to get engulfed in the allures and materialism of this world. “As obedient children, quit being fashioned according to the desires you formerly had in your ignorance.”—2 Pet. 3:11, 12; 1 Pet. 1:13-15.

¹⁰ Strangely there is another reason somewhat different in nature from the three mentioned above as to why some do not take the step of baptism. There is a certain spirit of independence that is present in their mind. They do not wish to be restricted in their freedom, not realizing that actually they are putting themselves into bondage to their own reasoning and to this world. And sometimes, to justify delay on their part, little points of objection are raised which in themselves are insignificant, but are magnified out of proportion so that the overall issue and God’s true worship are placed in the background. Pride, a strong ego, the spirit of this world and a growing tendency today

7. Should one hesitate to make a dedication and be baptized if his moral background has not been good?

8. How do some react when seeing responsibility ahead? What should they do?

9. Why is it foolish to conclude that there is time to enjoy worldly pleasures before symbolizing our dedication?

10. How is an independent spirit a hindrance to making a dedication?

to figure everything out for oneself and to believe only what one can see cause the spirit of independence to take root and resist the natural desire of man to get to know Jehovah and to render sacred service to him in a dedicated relationship. Do not let an independent spirit of this world hold you back. On the other hand, "if the Son sets you free, you will be actually free." Further, "for such freedom Christ set us free. Therefore stand fast, and do not let yourselves be confined again in a yoke of slavery." Let your love for Jehovah cause you to give yourself to him in obedient service.—John 8:36; Gal. 5:1; 2 Pet. 2:19-21.

REBAPTISM NECESSARY?

¹¹ Due to certain circumstances at the time when they got baptized or due to subsequent developments, some have doubts about the validity of their past dedication and baptism, and they wonder if they should be rebaptized. They may have been baptized at an early age or while they were very immature in the truth, or after baptism they became inactive in the ministry for a time. At the baptism ceremony a talk on baptism is given to make clear what is involved in the matter of dedication and baptism. If one later has some doubts about the validity of his dedication, he should ask himself whether he understood that water baptism symbolized a dedication to do Jehovah's will and whether he had actually made a dedication to do Jehovah's will prior to baptism, even though his knowledge of the truth was limited at that time and he may have been gaining accurate knowledge by a Bible study for *only a short time*. Were the questions at

the end of the ceremony answered in the affirmative and with a basic understanding of the significance thereof?

¹² Naturally all should have grown in appreciation of their dedication since symbolizing it by water immersion. Certainly we did not appreciate it fully when we made it, or as fully as we do now. But this does not necessarily mean that we should be rebaptized, even though our immaturity might have later caused a temporary lapse in fulfilling our ministerial responsibilities. But if one submitted to baptism mainly because of emotional factors and without proper understanding, or in order to please one's parents or others, and if this baptism did not symbolize a prior dedication to do Jehovah's will, it would be proper to be baptized again. Dedication must come before baptism and not afterward.

¹³ Certain personal circumstances existing at the time of baptism would necessitate rebaptism. The psalmist David, in a song of praise to Jehovah, stated: "Who may ascend into the mountain of Jehovah, and who may rise up in his holy place? Anyone innocent in his hands and clean in heart, who has not carried My soul to sheer worthlessness, nor taken an oath deceitfully. He will carry away blessing from Jehovah and righteousness from his God of salvation." (Ps. 24:3-5) Dedication is a bilateral arrangement. Jehovah is the superior and we are the inferiors. Jehovah makes the terms of dedication; we *comply* with them. He requires that we first repent, turn from our former unclean practices and present ourselves as clean before him.

¹⁴ We could not imagine Jehovah ac-

11, 12. (a) What should be done if one has doubts about the validity of his dedication and baptism? (b) Why would limited knowledge or inactivity for a while not necessarily require rebaptism?

13. Before coming to Jehovah in dedication what must first take place so that we will be acceptable to him? 14, 15. (a) What circumstances would render a professed dedication and baptism invalid? (b) If the baptizer finds it necessary to be rebaptized, does this render the dedication and baptism of those he baptized invalid?

cepting the dedication of anyone living in an immoral situation or doing at the time of baptism things that would result in his being cut off from Jehovah's favor by disfellowshipping, if he were already in the Christian congregation. In ordinary business a contract is not valid unless it is signed and sealed properly by all parties concerned. On this principle it would be necessary for a formerly unfit person to be baptized again even though after his former baptism he discontinued these wrongs and made advancement in the truth and service of Jehovah. The first baptism could not symbolize a dedication made under proper circumstances that Jehovah could accept. He should now make a firm resolve to do Jehovah's will and thus dedicate his life to Jehovah's service and then submit to baptism at the earliest opportunity. If an unclean situation developed sometime after dedication and baptism, this would not make the dedication invalid. The individual, however, would be subject to appropriate discipline by the organization.

¹⁵ While the one performing the baptism should be a dedicated brother, the baptizer is not the important thing to consider in determining the validity of the baptism. The main question is, Have we heard the dedication discourse arranged by Jehovah's theocratic organization and have we submitted ourselves to be baptized by one assigned by the organization? It would not be of concern to us later if it was found that the one who did the baptizing or the one who gave the baptism discourse found it necessary for himself to be baptized again. The important thing is the validity of the organization that he represented at the time and by the authorization and appointment of which he performed the water baptism.

DIVINE HELP TO FULFILL DEDICATION

¹⁶ But let none of us think we could fulfill our dedication in our own strength. Jehovah's help is needed; it is indispensable. We are made cognizant of the need for divine help in Jesus' command to his followers: "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." (Matt. 28:19, 20) Our understanding of baptism is enhanced when we understand why we are baptized in the name of these three. Being baptized in the name of the Father means that we recognize Jehovah as the spiritual Father, the Life-Giver. We recognize that Jehovah is the Sovereign of the universe and that he requires our exclusive devotion. Moreover, on dedicating our lives, we show that we understand and want to take our stand on the proper side of the issue of universal sovereignty.

¹⁷ Being baptized in the name of the Son means that we appreciate the position of the only-begotten Son of God, that he is Jehovah's King of the new world. We must recognize that it is through the sacrifice of Jesus that the effects of sin and death will be removed from believing mankind. He is the "Eternal Father" to the "great crowd" of "other sheep."—Isa. 9:6; John 10:16.

¹⁸ Being baptized in the name of the holy spirit means that we appreciate the part played by the active force of Jehovah. Having no personality, but being equal to any job required by Jehovah, his spirit can be dispatched to any part of the universe to accomplish Jehovah's irresistible will. It is the force that supplies willing human

16. (a) In the name of what three are we baptized? (b) Being baptized in the name of the Father means that we recognize what?

17, 18. (a) Why are we baptized in the name of the Son? (b) Why are we also baptized in the name of the holy spirit?

creatures with an understanding of Jehovah's will and purposes. It is the force that is directing his organization today, in upholding true worship and in withstanding opposition from the enemy. The Bible as God's Word is the product of the holy spirit, which Word we must study.

¹⁹ What are the privileges and sure hope of those taking the step of baptism? First of all, a very special relationship comes into being with Jehovah through his Son, Christ Jesus. If one comes to Jehovah without reservation and dedicates his life under clean circumstances, then the individual can feel confident that such relationship exists. Proof of this comes with Jehovah's blessing on his service and his increase in knowledge and understanding and in the fruitage of the spirit. He has strong faith and a sure hope in Jehovah's promises, which give him an inheritance with the righteous ones in the earth. A special relationship also comes about with his fellow New World society members. He gains thousands of brothers and sisters who have the same faith and who are doing the same work in the true worship of God. His growth and appreciation of the issue of universal sovereignty and his devotion to Jehovah and his principles qualify him to be an able representative of Jehovah. He is fully commissioned to go forth and declare the good news of the *established* kingdom. He is truly a minister of God; and as he continues to grow in maturity, additional privileges open up to him, such as being a ministerial servant in a congregation to handle certain organizational duties, or being a full-time preacher enrolled by the central organization used by Jehovah for directing the preaching work. In time his maturity and understanding of Jehovah's Word may

qualify him to be an overseer in a congregation.—Gal. 5:22, 23; 1 Tim. 3:1-13.

CHOOSE WHOM YOU WILL SERVE

²⁰ In these last days a great world system has been built up. It is fierce, it is selfish, and it is so constructed as to make you its slave. Commercially, religiously and politically, all of its parts are designed to reach out and get you, to take your time, your energy, your talents and, yes, your devotion. It is very subtle too, for it is attractive. Whether you are an average person living in this world, struggling to exist, enjoying some of its physical comforts, along with many of its heartaches, or whether you have acquired some of its worldly knowledge and are devoting your time ambitiously to making something of yourself, it makes no difference to the Devil and those whom he is using to deceive the whole world. He is sly in leading away by various means those who hesitate to respond to God's love and the power of the truth. There are great humanitarians, there are great leaders in various fields of endeavor, but their dedication is to a work or, chauvinistically, to a prominent man. How different in the case of a servant of Jehovah God! Why? Because he dedicates himself to his God and not just to a work, although his dedication does involve constructive works to Jehovah's praise.

²¹ The decision, therefore, facing all mankind individually is, Whom will I serve, Jehovah or Satan? This world's system, or the interests of the Kingdom? Will your decision be like Joshua's: "As for me and my household, we shall serve Jehovah"? And Jesus': "Look! I am come to do your will"? Involved in this decision is the command of Christ that we be baptized. It is

19. (a) Dedication and baptism under proper circumstances brings what special relationship into existence? (b) What is the sure hope of those faithful, and what privileges of service open up after baptism?

20. Why do we have a battle with this world in making a decision to dedicate ourselves to Jehovah's service? 21. How can we choose wisely and live? So what should be done by those who have not yet made a dedication and symbolized this by water baptism?

an essential step if we wish to be in the special relationship with Jehovah and his Son. We cannot willingly refuse to be baptized and also have his favor. Study God's Word diligently, which will enhance your understanding of dedication responsibilities and give you a fuller meaning of dedication and baptism. Then, unhesitatingly and obediently, take this step, if you have not already done so, and thus put yourself in line for Jehovah's favor and life in his new world.—Josh. 24:15; Heb. 10:9.

²² As for those who have already en-

22. In fulfilling our responsibilities resulting from our dedication, in what work must we obediently share in these last days?

tered into a covenant with Jehovah, let them continually remember their vow and remain faithful to it. Let them keep their love for him strong and also never forget their love for their neighbor. In giving the command to go forth and make disciples and baptize them in symbol of their dedication to Jehovah, Jesus said: "All authority has been given me in heaven and on the earth." We cannot wisely delay in becoming a disciple of Jesus and following his command given after he was given all authority, to be baptized and to share in the proclamation of the good news.—Matt. 28:18.

Why

SHOULD CHRISTIANS ACCEPT AND DISCHARGE RESPONSIBILITY?

IF A king decided to build a palace and it pleased him, not only to employ you in putting up the structure, but, in addition, to promise you a place to reside in it, how would you feel about that? What would you do? Why, you say, I would gladly and gratefully get down to work and do my best and talk to everyone with whom I came in contact about the goodness and generosity of that king.

² Such a royal palace is prophetically

1. What would one do if invited to work in building the palace for a king in which he too would have a place to live?

2. When did the construction of this palace begin, and who are the builders as well as the Master Worker?

"Go on carrying the burdens of one another, and thus fulfill the law of the Christ. For each one will carry his own load."—Gal. 6:2, 5.

spoken of in Psalm 29:9. It has been in course of construction for over nineteen hundred years. It is a house or temple that God himself builds, not with inanimate stones, but with living material, with people, men and women alike, taken from this earth. What is more, he has put the oversight of the building in the hands of the best, most skillful Master Worker, one who has unnumbered years in the service of this great Sovereign. This one is God's own Son, Christ Jesus, who, in Proverbs 8:22-31, is referred to as God's wisdom personified, and who says: "Jehovah himself produced me as the beginning

of his way, the earliest of his achievements of long ago. . . . I came to be beside him as a master worker, and I came to be the one he was specially fond of day by day, I being glad before him all the time.”—Col. 1:15, 16; John 1:3.

³ It pleased God, the Universal King, to lay his Son as the foundation stone of the house upon whom all the other stones would be built up. Concerning him Peter writes: “Coming to him as to a living stone, rejected, it is true, by men, but chosen, precious, with God, you yourselves also as living stones are being built up a spiritual house for the purpose of a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.” (1 Pet. 2:4, 5) He did so because Jesus proved to be “a tried stone, the precious corner of a sure foundation.”—Isa. 28:16.

⁴ Although Jesus is the “master worker,” the palace or house belongs to God and it is built for him that he might reside there by his spirit. (Ps. 26:8) The apostle Paul also informs us about it, saying: “Christ was faithful as a Son over the house of that one. We are the house of that One, if we make fast our hold on our freeness of speech and our boasting over the hope firm to the end.” (Heb. 3:6) God, being the wise Architect, is also the One who gives “the architectural plan,” or the specifications, to his Master Worker for its construction. (1 Chron. 28:12, 19) Consequently all those who work at the building are spoken of as “God’s fellow workers.” So we read: “For we are God’s fellow workers. You people are God’s field under cultivation, God’s building.”—1 Cor. 3:9.

⁵ This “spiritual house” or royal palace is also associated in the Bible with the kingdom which the Grand Architect, the Most High God, offers to his faithful Son, who, in turn, extends the invitation to his associates to become “a chosen race, a royal priesthood, a holy nation, a people for special possession, that you should declare abroad the excellencies’ of the one that called you out of darkness into his wonderful light.” (1 Pet. 2:9) Their number is limited to only 144,000, as we are told in Revelation 7:4-8 and 14:1-3. On the night of his betrayal Jesus said to the first ones he had selected: “You are the ones that have stuck with me in my trials; and I make a covenant with you, just as my Father has made a covenant with me, for a kingdom, that you may eat and drink at my table in my kingdom, and sit on thrones to judge the twelve tribes of Israel.”—Luke 22:28-30; 10:20; Dan. 7:13-22.

⁶ Before leaving the earthly scene, speaking to his disciples, Jesus referred to himself as ‘a certain man of noble birth who traveled to a distant land to secure kingly power for himself and to return.’ (Luke 19:11, 12) He told them this illustration to impress upon their minds that his kingdom was not “going to display itself instantly,” that is, it would not be established in their days, but it would be set up after a long time. In fact, it was almost nineteen centuries later. The physical facts of today placed alongside the fulfilled prophecies prove beyond any doubt that this kingdom has been established in the heavens and that the Master Builder has come. In 1914, at the expiration of the times of the nations, Jesus took his great power and began his rule in the midst of his enemies. (Ps. 110:1, 2) For the proof

3. Whom did Jehovah put as a foundation stone, and why?

4. Whose house is it, who gives “the architectural plan” for its construction, and what is the relationship of the builders to the owner of the house?

5. (a) In the Bible, with what also is this “spiritual house” associated, and how many will make it up? (b) By reason of what are they invited to form a part of it?

6. Before leaving the earth, what did Jesus say to his disciples about his kingdom, and what do the physical facts show as to its establishment?

of this we ask the reader to study carefully and prayerfully Matthew 24, Luke 21 and Mark 13. Also, for detailed explanation, please see *The Watchtower* of October 15, 1958, under the heading "God's Kingdom Rules—Is the World's End Near?"

⁷ In the illustration of the "man of noble birth" Jesus is shown as having called ten slaves of his and given them ten "minas," telling them, "Do business till I come." (Luke 19:13) Matthew, relating a similar illustration, uses the word "talents" instead of "minas." Both words have reference to the work that the workers have undertaken to do in the preaching of the Kingdom, that is, in the gathering of the Kingdom class, then the gathering and edification of the Kingdom subjects. They had gratefully accepted this responsibility and now they must faithfully discharge it. But after the "man of noble birth," Christ the King, 'secured his kingly power' in 1914 (A.D.) and after he came to his slaves during his manifestation in 1918 (A.D.) to see whether they properly and zealously discharged their responsibility or not, what did he find out?

⁸ He found two classes of servants. One class, who had the vision of the victorious King in action, were faithfully engaged in the preaching of the good news of the Kingdom and helping the Kingdom heirs whom Jehovah was bringing in to come to maturity, that they too might be used in the operation of this glorious government. As the apostle Paul puts it, God's provisions were made "with a view to the training of the holy ones, for ministerial work." (Eph. 4:12) Those of the other class of servants, although they had received the same opportunities of service and accepted them, neglected their duty and responsi-

bility, turned their attention to beating their fellow slaves, became lazy and stopped the trading of their "talents." They laid away their "minas" in a cloth by becoming inactive in the Master's service, in the preaching of the Kingdom.—Luke 19:20; Matt. 24:48, 49.

⁹ In view of this, what did the Master do? He immediately took action. To the first servant he said: "Well done, good slave! Because in a very small matter you have proved yourself faithful, hold authority over ten cities." (Luke 19:17) Servants of this kind were given more Kingdom privileges in the gathering of the Kingdom heirs; their joy and happiness greatly increased and have kept increasing ever since.

¹⁰ Notice now the condition of the inactive slave, representing a class of people. He was not only lazy and unappreciative but, in addition, wicked and fault-finding. He accused his loving Master as being harsh, exacting and reaping where he did not sow and collecting where he did not winnow. (Luke 19:20, 21; Matt. 25:24, 25) But did the Master tolerate such an unjust and wicked accusation? He without delay pronounced adverse judgment against him. He addressed him as being a wicked and sluggish, good-for-nothing slave. He had his talents taken away from him and given to him that had the ten talents, and had the unfaithful slave thrown into the darkness outside. (Luke 19:22, 23; Matt. 25:28-30) Why? Because those of that class had been made stewards of the sacred secrets of God (1 Cor. 4:1); they had agreed to be employed in the feeding of Jehovah's "sheep" by gathering and building up the sheeplike followers of Christ, but they became neglectful, inactive. Note, they were thrown outside into darkness, not because of immorality

7. In the illustration of "the man of noble birth," what did Jesus give to the workers, to do what with them?

8. What condition did "the man of noble birth" find among his slaves when he returned?

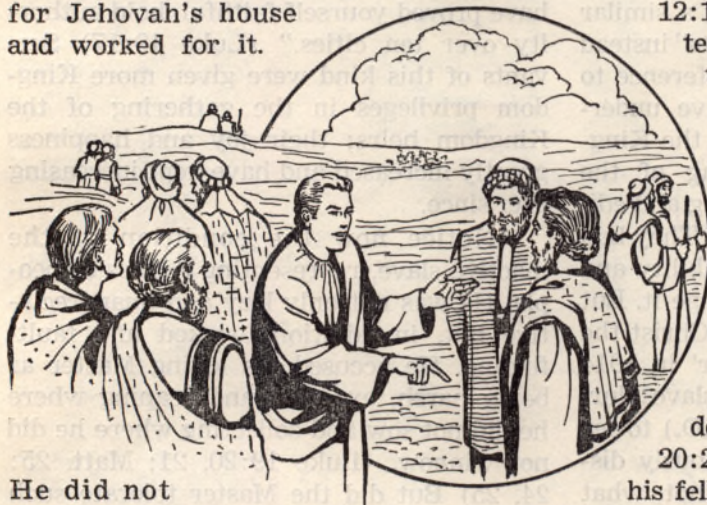
9. How, then, did he act toward the first class?

10. What did he say and do to the inactive ones, and why?

or some other kind of fleshly sin, but because they did not work to increase their talents in the Kingdom service; they did not attend to their responsibility.

FAITHFUL EXAMPLES

¹¹ The Scriptures are full of faithful examples of workers who gratefully shouldered their responsibility. The greatest example of all is that of Jesus Christ, who really had a consuming zeal for Jehovah's house and worked for it.



He did not hold back, saying to his Father: "The work you gave me is too much and requires many hours and much effort." No, but he went right ahead, with the words: "To do your will, O my God, I have delighted." (Ps. 40:8; Heb. 10:7-9) Notice the last words, "I have delighted." He did his Father's will in the building up of the "living stones" of God's spiritual temple out of love, and he rejoiced in this work. God had given him twelve apostles as secondary foundation stones of the building; he taught them and lovingly trained them to be preachers and teachers by being every day with them. He loved them so much that he laid down his own

life for them and for all his "sheep." He discharged his responsibility to the end. Do we, as Christians, show such a zeal for Jehovah's "sheep"?—John 10:11-17.

¹² Another faithful example of accepting and discharging responsibility toward God's "sheep" is that of the apostle Paul. This fellow worker of God took his responsibility so seriously in his heart that he was glad to 'spend and be completely spent for the souls' of his brothers. (2 Cor.

12:15) Although he knew, by the testimony of God's spirit from city to city, that 'bonds and tribulations were awaiting him at Jerusalem,' he went right ahead, as he says: "Nevertheless, I do not make my soul of any account as dear to me, if only I may finish my course and the ministry that I received of the Lord Jesus, to bear thorough witness to the good news of the undeserved kindness of God." (Acts

20:24) At another time, writing to his fellow builders at Thessalonica, he stated: "Having a tender affection for you, we were well pleased to impart to you, not only the good news of God, but also our own souls, because you became beloved to us." (1 Thess. 2:8) What was it that moved him to the point of imparting even his soul? The zeal and love for the "living stones" of Jehovah's house.

¹³ And he does not simply utter words but he proves it. Writing to the Corinthians, who failed to love him the way he loved them, and telling them of his sufferings for the building up of his brothers spiritually, he lists a number of ill-

11. In what way is Jesus' example as a zealous workman outstanding?

12. (a) How did another one who accepted and discharged responsibility feel toward his brothers? (b) What words of affection did he write to the Thessalonians?

13. In what way did Paul prove his responsibility toward the "living stones"?

treatments he received during his ministry—such that very few of us today will even so much as come close to him in sufferings. He goes on, saying: “Besides those things of an external kind [that is, his daily dangers and adversities], there is what rushes in on me from day to day, the anxiety for all the congregations. Who is weak, and I am not weak? Who is stumbled, and I am not incensed?” (2 Cor. 11: 23-29) Think of that! In the midst of all these dangers and adversities he had the anxiety of all the congregations. He was worrying about their spiritual welfare. He loved his brothers. He was thinking of them. He felt deeply his responsibility toward them.

¹⁴ Do all of Jehovah’s witnesses imitate Paul in this regard? Do we similarly care for our weak brothers? Do those of us who are servants and study conductors visit these spiritually sick “sheep” at their homes to help them? Have we this anxiety, peculiar to Paul, in watching for fear that any of our brothers might have become spiritually sick or might have stumbled for this or that reason? You probably noticed that certain ones of the weak Kingdom publishers stopped attending meetings and they did not report field service, say, for one or two weeks. Do you make it your business to call on them, prepared in advance to give spiritual counsel and instruction for the purpose of healing their spiritual sickness? Do you ‘speak consolingly to these depressed souls’? (1 Thess. 5:14) Did you go to their home, *tactfully* asking them to come along with you to make one or two revisits on people of goodwill in their neighborhood? Are you aware of the fact that you will render an account for the loss of even one “sheep”? (Heb. 13:17) Keep in mind that it is a command of Jehovah by Isaiah, who

says to the mature workers: “Strengthen the weak hands, you people, and make the knees that are wobbling firm.” (Isa. 35:3) To the same effect are the words of Paul in Romans 15:1, 2: “We, though, who are strong ought to bear the weaknesses of those not strong, and not to be pleasing ourselves. Let each of us please his neighbor in what is good for his upbuilding.” Do we, as Christians, apply this counsel to ourselves?

“THE DESIRABLE THINGS OF ALL THE NATIONS”

¹⁵ As it was previously proved in this magazine, Jehovah’s temple, house or palace is made up of 144,000 and One “living stones.” At this time of the end the major part of them have been laid in heaven by their being resurrected from the dead, and only a remnant of them are still on earth awaiting their change. (1 Thess. 4:15-17) Now the Author of this glorious house, in his infinite loving-kindness, wants to fill this house with people who appreciate his love and goodness. In other words, he pleases to extend to hundreds of thousands of the human race the privilege of associating themselves with the “living stones” of the temple, that they too might receive everlasting life in the new world by knowing Jehovah and his Son and by becoming fellow worshipers with the “living stones.” These associates are the ones whom Jesus had in mind when he said: “And I have other sheep, which are not of this fold; those also I must bring, and they will listen to my voice, and they will become one flock, one shepherd.”—John 10:16; 17:3.

¹⁶ When does the gathering of these “other sheep” take place? Isaiah under inspiration tells us: “In the final part of the

15. In this time of the end, what is it Jehovah’s purpose to do to his house, and how are Jesus’ words in harmony with it?

16. (a) When and after what event did these “desirable things of all the nations” start to come in? (b) Where do they come from, and for what purpose?

14. How should Jehovah’s witnesses discharge their responsibility toward the weak ones?

days," when 'the mountain of the house of Jehovah becomes firmly established above the top of the mountains.' (Isa. 2:2) And how does Jehovah gather them? He says: "'Yet once—it is a little while—and I am rocking the heavens and the earth and the sea and the dry ground. And I will rock all the nations, and the desirable things of all the nations must come in; and I will fill this house with glory,' Jehovah of armies has said." (Hag. 2:6, 7) The royal house began to be filled with those "desirable things of all the nations" after the birth of God's kingdom in the heavens in 1914 (A.D.) and after the great tribulation began upon Satan and his wicked crowd in heaven. As one of the elderly persons informed John concerning the "great crowd" of "other sheep": "These are the ones that come out of the great tribulation, and they have washed their robes and made them white in the blood of the Lamb." (Rev. 7:9-14) These meek, sheeplike people, who, according to John's vision, are an unnumbered great crowd, began to come to the royal house or temple after they heard God's kingdom preached to them from A.D. 1919 onward. They come from now some 185 lands and islands of the sea, that they may be instructed of Jehovah's ways and walk in his paths.—Isa. 2:3.

¹⁷ Who is going to instruct these? Jehovah assures us that in this time of the end he would "raise up over them shepherds who will actually shepherd them." (Jer. 23: 4) Are you one of these shepherds? Have you accepted this responsibility and are you discharging it? It is reported that in congregations of Jehovah's witnesses there are some competent, mature brothers who have the ability to render aid and train these sheeplike teachable people but who do not do it. Why not? Because they do not want to be tied down. They forget that

now, a short time before Armageddon, the invisible Inspector, Jesus Christ, tells such ones in the congregations who think they 'are alive, but they are dead': "Become watchful, and strengthen the things remaining that were ready to die." (Rev. 3: 1-3) Such spirit of self-complacency exists among some in a number of congregations of God's people and unless they repent and wake up to their responsibilities by aiding those "remaining that were ready to die," they will lose their spiritual vision and they will not know the time of Christ's coming to take account with them.

¹⁸ Jehovah now brings into his temple tens of thousands of meek and teachable people from all nations every year. Those who avoid their responsibilities in effect say to him, 'Father, stop, please, bringing them in,' and to his wifely organization, 'Stop bringing them forth; they are too many for us; we have no time to feed them.' Do you not realize that with your indifferent, idle course of action you are in effect dictating to God how he should run his own business? Who, then, is to feed these sheep, instruct and train them? Do you expect these babies to feed themselves? Did you feed yourself when you were a baby? Loyal workers must imitate Paul, who 'became gentle among the brothers, as when a nursing mother cherishes her own children.' (1 Thess. 2:7) That means that when Bible study conductors and mature Kingdom publishers see God's "sheep" have difficulty in answering the questions at their Bible study, they must make it their business to visit them and teach them how to study by breaking down the food for them until they grow to maturity.

17. (a) What, then, is the responsibility of the true shepherds? (b) What warning does the Chief Inspector give to the self-complacent ones?

18. (a) What, in effect, do the indifferent ones say to Jehovah and to his wifely organization? (b) How should mature brothers and study conductors act toward these spiritual babies?

¹⁹ It has been noticed that some in the congregations have become lax and have been reluctant to discharge their responsibility by putting their secular work above the Kingdom's interests and that they even work overtime to secure the conveniences and luxuries of this world. They miss meetings and often field service. They deprive themselves of the fellowship and association of their faithful brothers, which is so essential and encouraging at this time of the end. They argue: "We are married, we have children, we must work to provide for our families." Very true. According to Paul, one must 'provide for those who are his own, otherwise he has disowned the faith and he is worse than a person without faith.' (1 Tim. 5:8) But what about the prophets Isaiah, Ezekiel and Hosea and the apostle Peter? What about thousands of others today who are married and have many children and yet who are hard workers in Jehovah's service? How do they manage to carry on? Where is the faith of the lax brothers? Without doubt they treat lightly the words of Jesus, the Master Worker: "Keep on, then, seeking first the kingdom and his righteousness, and all these other things will be added to you." (Matt. 6:33; Ps. 37:25) These brothers put the proverbial cart before the horse, and that is why they do not have the joy of their Master.

²⁰ It is a privilege for one to be a worker in Jehovah's service and especially now at the final ingathering of "the desirable things of all the nations." If we want to hear ringing in our ears the words, "Well done, good and faithful slave! . . . Enter into the joy of your master," we must accept and discharge our responsibility. If we envision the Messianic King

conquering in the midst of his enemies and if we are in harmony with the righteous war he is waging against Satan and his wicked forces, we must offer ourselves willingly in this day of his military force. Otherwise we will lose out. What will the victorious King think about the one who does not even come to the Bible study, where the weak "sheep" come for the study of God's Word, to render his aid to them, and who excuses himself, saying that his home is quite a few yards away? What will this brother say about the African witnesses in Nyasaland who, in order to attend the congregational meetings, have to 'walk seven to fifteen miles in the rain and swim a river or two infested with crocodiles'? The flimsy argument, 'I am tired,' will not help him. The Master Worker does not want lazy people in his army. He will vomit him out of his mouth as an unworthy soldier and worker.—Rev. 3:16.

²¹ There is a crying need for congregational servants and Bible study conductors to take care of the great ingathering of "other sheep." The apostle Paul encourages capable brothers to seek these positions eagerly by counseling Timothy: "If any man is reaching out for an office of overseer, he is desirous of a fine work." (1 Tim. 3:1) The glorious palace of the wise Sovereign very shortly will have been completed when the last members now on earth will have joined those "living stones" who are already in the heavens. The influx of "the desirable things of all the nations" is under way and is speeded up. What shall we do? As mature Christians, whether we are of the anointed ones, those who will make up Jehovah's palace in the heavens, or from the earthly "other sheep," we have accepted responsibility to work

19. (a) Why, today, have some become lax toward their responsibility? (b) What examples, ancient and modern, prove their argument is unfounded?

20. (a) What privilege is ours today, and what must we do in order for us to be in the joy of our Master? (b) Whose tireless modern example should those who say, 'I am tired,' imitate?

21. (a) Is it proper to seek the position of any kind of servant in the congregation? (b) For what two reasons should all of Jehovah's witnesses accept and discharge responsibility?

in the gathering of other meek people and making loyal worshipers of Jehovah and teachers out of them. This responsibility we must lovingly discharge. Why so? First, because to be fellow workers of the Most High God in this grand work is an inestimable privilege and honor; and, second, because there is life for the teacher

as well as for the ones who are taught. This the inspired apostle Paul makes very plain when he writes to Timothy: "Pay constant attention to yourself and to your teaching. Stay by these things." Why? "For by doing this you will save both yourself and those who listen to you." —1 Tim. 4:16.

DID Jesus or the Apostles VISIT BRITAIN?

WHEN William Blake wrote the words of this well-known song he repeated a question often asked and he added to many traditions that have rolled down through the years. Yes, did Jesus himself ever visit Britain, and what do we know of Christianity's first introduction to these islands?

Traditions seem to grow better when evidence is lacking, because there is more cause for speculation; and so here we have many stories but very little evidence. It is said, for instance, that Joseph of Arimathea, together with Lazarus, Mary, Martha and other disciples, drifted in a boat without either oars or sails across the Mediterranean Sea. Finally arriving at Marseilles, they crossed France, landed in Britain and made their way to Glastonbury



*And did those feet
in ancient time
Walk upon England's
mountains green?
And was the Holy
Lamb of God
On England's pleasant
pastures seen?*

because near here Joseph is supposed to have buried the cup used at the Lord's evening meal.

Another legend weaves itself around the unrecorded years of Jesus' life, from twelve to thirty. Why, just the time for him to visit England! So with his guardian, Joseph of Arimathea, it is said, he came on a business visit connected with the metal trade, which is why the story is found in the ancient tin-mining county of Cornwall. Later Jesus is said to have returned and stayed at Glastonbury to prepare for his ministry. This association gave Joseph a reason for returning there later.

But this is not all. Paul also came to Britain, so some say, preached in London

in the county of Somerset. On Wyrral or Wearyall Hill Joseph planted his staff from which sprang a miraculous thorn tree, the first of the species still known to this day as the Glastonbury thorn. He and his followers were said to have built a little wattle church and lived beside an ancient Druid's well, now called Chalice Well

at Gospel Oak and at the site of St. Paul's Cathedral and founded Bangor Abbey in North Wales. For good measure, the list of visitors is rounded off with Simon Zelotes, Aristobulus and even Peter.

SIFTING THE EVIDENCE

Just how strong is the evidence for any of these legends and stories? To begin with, most of the authorities quoted in support are late ones or their statements are very general in character and have been expanded by theory. A comment by one writer will be embroidered and enlarged by later ones, and when this has been done half a dozen times the result is apparently six different "authorities." Prominent among the writings often referred to are those of William of Malmesbury, but as he lived in the twelfth century, far removed from the claimed events, his narratives often fail to reflect genuine facts. Add to this the contradiction found between one tradition and another and it is evident that "it is almost impossible to determine the means by which Christianity was first introduced into Britain . . . intriguing as are the various legends . . . it must be remarked that they command little if any historical support."¹

The historian Gildas, writing in the sixth century, affirms that Christianity came to Britain in the last year of the Roman emperor Tiberius Caesar and then weakens his argument when he complains about the entire lack of any records on the matter in the early centuries. He makes no allusion to an opposite theory, that it was through the conversion of a second-century king of the Britons, Lucius, that Christianity first became established. When we learn that twenty-three different dates are given for this conversion, it becomes doubtful too. A letter that Lucius is supposed to have sent to the pope has been shown to be a forgery.

Place-names are clutched at as slender straws of support for the visits of Jesus and Paul. Among these are the villages of Cross and Christon, near Priddy, Somerset; Jesus' Well near Padstow, Cornwall; Paradise near Burnham, Somerset; Paul's Grove, Portsmouth Harbour; and Arwystli (Aristobulus), Montgomeryshire, Wales. Yet, although the derivation of many of these names may be very old, no evidence is advanced to prove that they existed as far back as nineteen hundred years ago. Suggestive place-names sound very nice, until we find, for instance, that Crux or Cross Peak merely reflects the old British word "cruc" for hill.

Considering the barbaric nature of the native inhabitants of Britain at that time, the supposed readiness of the people for Christianity is puzzling. Nor were the people who were following the Druidic religion already prepared for its introduction because of believing in the immortality of the soul and a trinity (made up of Beli, Taran and Esu). These doctrines were no part of apostolic Christianity. They were pagan and used pagan symbols such as the mistletoe with its three white berries representing the trinity and growing out of a single oak, looked upon as the sacred tree or godhead.*

LACK OF BIBLE EVIDENCE

Because Paul expressed the desire to go to Spain (Rom. 15:24, 28), it has been conjectured that he continued on to visit the British Isles. This idea is partly based on the comment of Clement of Rome, an early writer, who said that Paul, "having taught righteousness to the whole world, and come to the extreme limit of the west . . . suffered martyrdom." Though very vague, Britain was said to be this extreme limit. But how strong is this claim when

* See A. Hislop's *The Two Babylons* and Sir J. G. Frazer's *The Golden Bough*. Index under "Mistletoe."

we do not know if Paul even succeeded in reaching Spain?

In concluding his second letter to Timothy, Paul sent the greetings of the brothers, naming, among others, Pudens and Claudia. (2 Tim. 4:21) An early British king had a daughter by the name of Claudia who was sent to Rome to receive education. Because her husband, a Roman, was named Pudens, this couple have been linked with this verse to show a connection with Christians in Britain despite the fact that the two names are separated in Timothy by that of Linus, an unusual procedure if they were husband and wife.* There is nothing beyond the names to support the identity and, as both names are of frequent occurrence in the classic writings of the time, the resemblance has no value.

The silence of the Bible record calls for our respect. Nowhere do the Scriptures hint that Joseph of Arimathea was guardian to Jesus. If it had been important for us to know whether Jesus left Palestine between the ages of twelve and thirty, the information would have been given in the Bible. Why waste time on theories about the "silent years" and miss the very purpose of Jesus' ministry on earth?

* Paul always named Aquila and Prisca together. —Rom. 16:3; 1 Cor. 16:19; 2 Tim. 4:19.

DISMISS LEGEND AND TRADITION

There is no real support for the many traditions that convince only the credulous. "Gracious and touching as some of these legends are, the truth of history compels us to admit that they have no foundation in fact. Christianity in Britain during the Roman occupation can boast neither apostolic origin nor vigorous life."²

So we will not read into our Bible more than is stated clearly there, or grasp at will-o'-the-wisp straws to try to bolster up a theory, the purpose of which is mainly to back up the independence of the English Church's claim to apostolic origin. Said one-time Dean of St. Paul's Cathedral, Henry H. Milman, "The visit of St. Paul to Britain, in my opinion, is a fiction of religious national vanity."³

The early Christians were anxious to spread the good news as far as possible and they did so without partiality, going where the spirit led them. Instead of singling out a small island and glorying in traditions of doubtful validity, true Christians today will also spend time in spreading God's Word, not only in Britain, but throughout the inhabited earth.

REFERENCES

- 1 *The Everlasting Gospel*, by E. Newgass, page 19.
- 2 *History of the Church of England*, by H. O. Wakeman, page 4, 7th edition.
- 3 *The History of Christianity*, by H. H. Milman, volume 1, page 458.

The Bible's Honesty

◆ Newspaper columnist Sydney J. Harris was so impressed by the utter honesty of the Bible that he wrote in his column: "Most books which propagate a single point of view, which propound a specific faith, do exactly this: They severely ignore all inconsistencies, all weaknesses, all adverse comments made by their enemies.

But the Old Testament is seething with evidence of such human flaws and frailties.

Consider the bitter books of the prophets, such as Isaiah, which attack the religious leaders, condemn the people for perverting their faith, and warn that the judgment of God will be hard against them. Can anyone imagine the U.S. Republican

National Committee including a scathing denunciation by Adlai Stevenson in its campaign literature? Or vice versa, of course. Yet this is exactly what the editors of the Old Testament permitted to become part of Holy Scripture."—*The Telegraph-Journal*, December 16, 1959.

EXAMINING CHRISTENDOM'S EFFORTS TO UNITE

IN THE days of the apostles there was not a variety of brands of Christianity. There was not a Lutheran Church, a Methodist Church or an Episcopal Church, all teaching and believing somewhat differently, and yet at the same time all claiming to be Christian. The message carried by early Christians was the same whether they lived in Jerusalem, Asia Minor or Rome. All believed and taught alike, for they were "fitly united in the same mind and in the same line of thought," in fulfillment of Jesus' prayer that they might all be one.—1 Cor. 1:10; John 17:21-23.

How different today! The "endless proliferation of sects is generally recognized as the scandal of Christendom," noted clergyman John A. O'Brien. "It is the direct opposite of that unity which Christ said was forever to characterize His Church: 'There shall be one fold and one shepherd.'" (John 10:16) In a speech last fall, Keith R. Bridston, former executive in the World Council of Churches, described the effect of such disunity: "If the church goes out to preach the gospel, particularly in the non-Christian areas, the church is so divided that the non-Christian has to decide not only whether he wants to be a Christian, but what kind. A Methodist Christian? A Lutheran Christian? An Episcopal Christian? He may get the idea he doesn't want to be any."

More and more now Christendom sees disunity as a threat to her very existence. Godless communism relentlessly presses into her territories and little by little wins the thinking of her confused people. In some areas in Africa the Islam religion wins more converts than all Christen-

dom's missions combined. Many fear that in her divided condition Christendom will fall; hence during the past several years there has been an intensified program to unite.

HISTORY OF UNIFICATION EFFORTS

The book *The Kingship of Christ* considers the history of present-day efforts to unite the many denominations of Christendom. In its introductory chapter it states: "Christians are neither united in one Church, nor are they in any sort of position to suppress the evils of nationalism, or to correct injustice in the society around them. No wonder that a movement which seeks to overcome the divisions within the Church, and to draw the various Christian communions together, should be a matter of highest importance to Christendom as a whole."

Christendom's supreme effort to attain unity is the World Council of Churches, which was established in 1948 at Amsterdam, the Netherlands. It is the product of years of evolution, planning and work that stems back in particular to the World Missionary Conference at Edinburgh, Scotland, in 1910. As a result of that conference religious movements such as the International Missionary Council came about. This council was formed in 1921 to facilitate the missionary cooperation of the churches. Faith and Order was another movement that developed as a result of the Edinburgh conference. Its purpose was

to consider how the various denominations could attain doctrinal unity. Still another force working toward religious unity at this time was called Life and Work. It was concerned with moral and social questions and sought to promote religious unity through a united attack by the religious organizations on the social, economic and political evils of the day.

After a time church leaders agreed that Faith and Order and Life and Work would best join together into a single movement to work for religious unity. So it was decided to unite them to form a World Council of Churches. Back in 1938 a constitution for the proposed World Council was agreed upon by a conference that met at Utrecht, the Netherlands. However, plans for an assembly to put this world organization into operation were interrupted by the second world war. It was not until ten years later that the first assembly of the World Council of Churches was held, at Amsterdam in the Netherlands. On the assembly's second day, August 23, 1948, the World Council of Churches was finally born when its constitution was accepted without a dissenting vote.

Last fall, for three weeks during the end of November and the first part of December, the World Council held its third assembly, in New Delhi, India. There another significant step was made in Christendom's effort to unite. The International Missionary Council, with its thirty-three national councils, became the Division of World Mission and Evangelism of the World Council of Churches. This event was considered the most outstanding of the entire assembly, for it finally brought together the three main streams of the ecumenical movement that found their origin in the World Missionary Conference at Edinburgh in 1910. This merger was hailed by leaders of Christendom as almost equal in importance to the Reformation of

the sixteenth century. Henry P. Van Dusen, former president of Union Theological Seminary, called it "one of the very early events in the second great reformation of Christendom."

OTHER CHURCH COUNCILS

Besides the World Council of Churches there are other efforts in Christendom toward unification. Many national Christian councils work in association with the World Council and enjoy what has been described as a "fraternal" relationship. Outstanding among such is The National Council of the Churches of Christ in the U.S.A., which includes thirty-three Protestant and Orthodox communions with a total membership of about 39,000,000. This council was established at a convention in Cleveland, Ohio, in 1950, by representatives of twenty-nine Protestant and Orthodox bodies, "for the purpose of expressing their common faith and witness and of cooperation with one another in various programs." Its formation brought together twelve interdenominational agencies, including the Federal Council of Churches of Christ in America.

However, not all church councils work in cooperation with the World Council of Churches. In fact, the International Council of Christian Churches, with headquarters in Collingswood, New Jersey, and many allied organizations throughout the world, is a rival movement. She considers the World Council apostate because some of its leaders are modernist clergymen who deny doctrines of the fundamentalist religions, and because it accepts into its membership Orthodox religions that retain practices and teachings that the reformers of the sixteenth century cast off as unscriptural, some such being celebration of the Mass, praying to Mary and to saints, belief in transubstantiation, and so forth. She also believes that the friendly

gestures between representatives of the World Council and the Roman Catholic Church may lead to a union that will sacrifice all that was gained by the Protestant Reformation.

Accusations are also raised against the World Council to the effect that it is influenced by communism. Why so? At the New Delhi assembly the Russian Orthodox Church, with some fifty million members from Communist-controlled Russia, along with twenty-two other churches, were added to its membership. Since the Russian church is so closely linked with the state, many observers consider with trepidation what this may lead to. Some fear that the Communists will be able to use this position to advance their move for world control.

BARRIERS TO UNITY

Although the World Council of Churches has opened wide its arms to receive close to 200 churches that represent some 300 million professed Christians throughout the world, nevertheless, it has failed to achieve unity between its member churches. This was particularly evident during the New Delhi assembly when the hundreds of representatives from the different churches met to celebrate the Lord's Supper. Yet because of differences of belief a unified celebration was impossible. Commented *The Christian Century*: "The celebration of separate rites by separate churches dramatized the division which remains at the heart of the churches. The churches are still nowhere more clearly divided than they are at the place where they should be most surely one."

Further indicating their disunity is the tremendous difficulty the World Council has had in establishing a Basis for membership that all churches could accept. Prior to the New Delhi assembly, the Basis read: "The World Council of Churches is

a fellowship of churches which accept our Lord Jesus Christ as God and Savior." But this statement was not satisfying to the Orthodox, as well as some of the Protestant churches. So at New Delhi a new Basis was submitted that included a trinitarian expression. It read: "The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Savior according to the Scriptures and therefore seek to fulfill together their common calling to the glory of the one God, Father, Son and Holy Spirit."

Was this finally a statement that all could readily accept? Far from it! There was long and heated contention by those who opposed it, but when a vote was taken there were 383 for the new Basis, thirty-six against it and seven abstentions, exceeding the necessary two-thirds majority for its adoption. However, many feel that this is still not a settled issue. *The Christian Century* predicted: "The expanded Basis will continue to be a bone of contention in the council and in future assemblies. . . . The debate will continue until a Basis is drawn up which commends itself to the conscience of all the member churches." Yet it is questionable, in fact, it is improbable that the churches will be able to draw up even a very simple expression of faith that all will be able to accept. How great the barriers that divide the churches!

Although the assembly's theme was "Jesus Christ the light of the world," not all look at Jesus in the same light. Council leaders hold conflicting opinions regarding him, some even denying his virgin birth. This disunity of belief was apparent when they could not agree on a statement regarding his position as a basis for their faith. No wonder the churches cannot preach a unified message to the

world when they are divided on such fundamental teachings!

When religions hold conflicting beliefs, not all can be right. And when one feels he has the truth it is only natural and right that he should speak it. Imagine the difficulty between the churches when this is done! The assembly had to face this problem. Bishop Theophilus of the Ethiopian Orthodox Church complained: "We are distressed by the misplaced enthusiasm evinced by some groups and bodies who call themselves Christian to draw away members of the Orthodox Church into their own folds. They seem to think

that this kind of sheep-stealing is part of their legitimate missionary work. We want to emphasize especially the importance of taking definite steps to counteract the un-Christian element in the proselytizing policies of those groups."

How did the assembly deal with this problem? It condemned as unchristian such proselytism. Yes, to endeavor to preserve unity between the churches it sought to suppress the preaching of the gospel, the idea being that what one believes is not so important just so long as one claims to be Christian. The World Council of Churches is more interested in unity than it is in finding the truth and preaching it. But even the unity that is obtained is only superficial; it is not the unity of thought and belief characteristic of true Christianity.

WHAT IT MEANS

It becomes evident that true unity has not been attained by Christendom. The World Council of Churches will readily admit that the most it has accomplished is a

unity of diversity, a combination of many churches that have agreed to work together and to overlook their differences. But this is not enough. It is not the unity that Christ said would mark his people.

As Jesus himself said: "By their fruits you will recognize them. Never do people gather grapes from thorns or figs from thistles, do they? Likewise every good tree produces fine fruit, but every rotten tree produces worthless fruit; a good tree cannot bear worthless fruit, neither can a rotten tree produce fine fruit." According to the admissions of her own clergy, Christendom has not produced the good

fruitage of Christian unity.—Matt. 7:16-18.

It is true that the religious systems of Christendom call on Christ as Lord, but he warns: "Not everyone saying to me, 'Lord, Lord,' will enter into the kingdom of the heavens, but the one doing the will of my Father who is in the heavens will." (Matt. 7:21) It is obvious that those who have failed to be at unity as one flock under the one Shepherd appointed by the Father have not been doing the will of God. So, too, individuals who indifferently continue to identify themselves with such religious systems are not in this way pursuing a course that God will bless. Now, therefore, is the time to discard the man-made traditions that have divided the religions of Christendom, not only from one another, but from God, and study what God has to say in his own Word the Bible. Then associate with those who believe and teach God's Word and who, like Jesus, are fearless witnesses of God and, like him, make known the name of his Father, Jehovah.—John 18:37; Rev. 1:5; Isa. 43:10; John 17:6.

COMING IN THE NEXT ISSUE

- Foretelling Him to Whom All People's Obedience Belongs.
- Why Fear the Truth?
- Do You Avoid Enemies of Happiness?
- Avoid Unprofitable Questions.

The Joy Found in New World Associations

UPON hearing a Witness give his doorstep sermon, a householder said: "I could tell right away that you were one of Jehovah's witnesses. You people are so happy!" The observation was by no means unique. Time and again the public press has commented upon the happiness of the Witnesses at their assemblies, that they seem to get so much joy out of their religion.

Their joyful state being noticed by men of goodwill toward God attracts these to the New World society. Like the psalmist, they long to 'see the goodness to God's chosen ones, that they may rejoice with the rejoicing of his nation.' As these progress they feel about New World associations as did David: "I rejoiced when they were saying to me: 'To the house of Jehovah let us go.'"—Ps. 106:5; 122:1.*

This is as it should be, for in ancient times Jehovah's people were specifically commanded to rejoice: "You must . . . rejoice in every undertaking of yours, you and your households, because Jehovah your God has blessed you." And the apostolic command to Jehovah's Christian witnesses is: "Always rejoice in the Lord. Once more I will say, Rejoice!"—Deut. 12:7; Phil. 4:4; 3:1.

No question about it, Jehovah God has blessed his people in modern times. He gives them many reasons for rejoicing. To mention but a few of them: The establishment of God's kingdom, the manifestation of Christ's presence, the return to their "land" of pure worship from bondage to modern Babylon, the holy spirit poured out upon God's people, the appearance of a "great crowd" of desirable ones from all nations, the ever-increasing light and the prosperity of the New World society.—Hag. 2:7; Rev. 7:9; 11:15.

Knowledge alone is not sufficient to have enduring joy. For joy to continue it must be cultivated. It must have the right soil. It is the result of a right course of conduct in the climate of peace and harmony with God's people. Among the things that will cause one to have joy is generosity. At the same time generosity is the result of joy. Israel's generosity in contributing material for the temple brought them joy; the joy of the brothers of

Macedonia caused them to manifest generosity.—1 Chron. 29:9, 14; 2 Cor. 8:1, 2.

And so we find it today. Joyful Witnesses are eager to help; helping results in further joy. When they build a Kingdom Hall, work at an assembly or voluntarily give of their time and means on other occasions, joy results. Jesus said that there was more happiness in giving, and this is especially true of giving the truth about God's kingdom to men of goodwill from house to house and in their homes by means of Bible studies.—Acts 20:35.

Association is another great aid to joy. All of us need it, for it is not good for us to be alone. But let us exercise care that seeking association of others is not from any materialistic motives.

True, one may have preferences and there is nothing wrong with that since even Jesus had preferences. The twelve apostles were preferred by Jesus to the rest of his disciples; but even of these Jesus preferred three: Peter, James and John; and of these three one was Jesus' favorite: the beloved apostle John. But Jesus freely spent himself for all as he had opportunity and as they appreciated their need.—Mark 6:31-34.

So let us also be concerned with others in seeking association. Let us take note of the weak, the irregular ones, the shy, the backward and humble "lambs" and go out of our way to greet them with a smile, a cheery handshake and edifying, upbuilding conversation. And, best of all, let us try to draw them out, to get them to express themselves and so receive the greater joy of giving.—1 Thess. 5:14.

For our New World associations to be conducive to joy they must be kept wholesome. The human heart is deceitful, the flesh is weak, and unless we are careful we can easily be ensnared by our weaknesses, to our lasting regret. We also want to guard against becoming burdensome to others or letting our associations be limited to mere mundane things such as food and drink.

And finally, for our associations to be joyful let us make allowances for others, not rejecting any because of immaterial peculiarities, and being natural ourselves. All of this makes for true joy in New World associations.

* For details see *The Watchtower*, May 15, 1961.

Opportunities with the New Bible

OPPORTUNITIES OF THE DAY

One of Jehovah's witnesses in California, a mother of three small children, writes of her experiences during a month when the Watch Tower Society featured the *New World Translation of the Holy Scriptures*: "I have been trying to do incidental witnessing as opportunity affords. And this led to my experience. I had placed one Bible in an hour's door-to-door service, and after I got home my uncle came in. I placed a copy of the *New World Translation* with him. Then a man and his wife whom I had called on previously came by and I placed two Bibles with them. Just as they were leaving, the upholstery man came to deliver my set and I placed a Bible with him. And just as I was leaving for the service meeting he called and wanted me to bring him one for his mother-in-law. When I took it to him he wanted a third copy for his Sunday-school teacher. As a result of one day's work, mostly incidental, I placed seven Bibles."

USING THE TELEPHONE

In Tennessee one of Jehovah's witnesses, an invalid, placed thirty-four Bibles in one month. He did it by telephone. He says: "I spend quite a bit of time on the telephone. One person I talked to took two Bibles and gave me two orders. I am thankful that Jehovah makes it possible for me to have part in His service."

WHILE TRAVELING

A woman Witness relates this experience: "While riding the bus en route to work I usually read some Watch Tower publication. The *New World Translation* was my choice one morning. A girl sitting next to me inquired about it, as to what kind of book it was. This led to an explanation which lasted until we got off the bus for work. She examined it and wanted a copy, after knowing that the cost was only \$1. Another girl who had heard us discussing the Bible asked: 'May I get one also?' I later presented both of them with a Bible. The first girl was so pleased with hers that she began to show it to others at work. At a rest period she met me with a list of seven persons who wanted a copy. One of the persons on the list was a Sunday-school teacher. She said this was

just what she had been waiting for, something which she could understand. She asked for two more copies for her friends. It amounted to eleven Bibles at my place of employment."

USING LUNCH PERIODS

With his time in the ministry reduced because of Kingdom Hall construction, one Witness took advantage of his lunch period. "I asked various persons if they had read the *New World Translation*, since persons of their learning should have one; for 2 Timothy 3:16 says: 'All Scripture is inspired of God and beneficial for teaching, for reproving, for setting things straight.' One man took eight copies, some three and many persons two. By the twenty-third of the month, the result was sixty Bibles."

FOLLOWING SUGGESTIONS

One of Jehovah's witnesses in South Carolina writes: "I followed the suggestions given at the service meeting and kept alert to every opportunity that presented itself. So wherever I went I carried an extra copy of the Bible and always kept one handy by our front door at home. First I tried our oil man and placed the Bible, then I decided to call a different oil man each time. Then I placed a copy with a salesman and also with a saleslady who called on my wife. On Saturday after the magazine work we stop for a cup of coffee, and before the month was out I placed a Bible with three waitresses, a clerk and the cashier. My keeping the Bible out in the open made them curious. The cashier wanted to charge me for the Bible when I laid it down beside the things I was buying, so when I showed it to her she was so interested she took it right then. In the house-to-house ministry, I called at a home where no one was home, but the oil man was making a delivery; so I approached him and placed a Bible, and he wanted to get more later. At the end of the month I ran out of Bibles, but noticed next door at my mother-in-law's home that the oil man was making a delivery. I knew that she was sick, so I rushed over and asked if I could borrow a couple of her Bibles. I took them and placed them with her oil man and his helper. With Jehovah's help I was able to place 32 Bibles."

Questions from Readers

● Why does the *New World Translation* at John 1:18 read "only-begotten god" whereas many other translations read "only-begotten Son"?—D. S., United States.

John 1:18 reads: "No man has seen God at any time; the only-begotten god who is in the bosom position with the Father is the one that has explained him." The apostle John obviously is here referring to Jesus Christ, the Son of God. However, Jesus is not only the only-begotten Son of God but also a god, the only-begotten god. No doubt John used the Greek word for god, *theós*, here rather than the word *huiós*, "son," because he wanted to stress Jesus' godship rather than his sonship, in keeping with the opening verse of his Gospel in which he says of Jesus, "and the Word was a god."

That the apostle John himself did use the word *theós* instead of the word *huiós* is most likely, for that is the way the oldest and most authoritative Greek manuscripts read. That is also why the Westcott and Hort text, upon which the *New World Translation* is based, reads this way.

Interestingly, not a few modern Bible translations that read "only-begotten Son" have footnotes indicating that other manuscripts read "God" instead of "Son." This is true of the *American Standard Version*, the *Revised Standard Version* and *Weymouth*. *Moffatt* reads: "the divine One, the only Son," but a footnote acknowledges that "*theos* ('the divine one') is probably more original than the variant reading *huios*." *Rotherham* renders the expression: "an Only Begotten God," and *Msgr. Knox's* version states in a footnote: "Some of the best manuscripts here read 'God, the only-begotten,' instead of 'the only-begotten Son.'"

So it is seen that there is ample basis for the *New World Bible Translation* Committee to have rendered the passage as it did; and that Westcott and Hort had sound reasons for rendering the text the way they did is recognized by others. However, many translators stumbled at the expression "the only-begotten god" and therefore preferred the reading of lesser authorities to that of the best.

● Why do the witnesses of Jehovah address each other as "Brother" and "Sister"? I have never found any Scriptural authority for it. Jesus always addressed his disciples as "Peter," "John," and so forth, but never as "Brother Peter" and "Brother John."—E. J., United States.

There are valid reasons for dedicated Christian believers to refer to one another as "Brother" and "Sister." It is true that, with few exceptions, these terms when used in the Gospels and in the book of Acts refer to flesh-and-blood relatives. However, Jesus did use the expression "brother" in a general sense for fellow believers when he said: "Look! My mother and my brothers! For whoever does the will of my Father who is in heaven, the same is my brother." Also, "If your brother commits a sin, go lay bare his fault between you and him alone. If he listens to you, you have gained your brother."—Matt. 12:49, 50; 18:15.

The apostles and disciples of Jesus used the term "brother" in an even more direct sense. And so we repeatedly find such expressions as these occurring throughout their writings: "Quit mixing in company with anyone called a brother that is a fornicator," said Paul. Ananias, the faithful disciple, referred to the persecutor Saul, who had repented, as "Saul, brother." Later, Paul himself spoke of "Sosthenes our brother," "Apollos our brother," "Titus my brother," and "our brother Timothy." So also Peter referred to Paul as "our beloved brother Paul." And in Acts 21:20 we read: "They said to him: 'You behold, brother, how many thousands of believers there are among the Jews.'" Surely in view of all these examples there can be no valid objection to it when Christians refer to fellow believers as "Brother" and "Sister."—1 Cor. 5:11; Acts 9:17; 1 Cor. 1:1; 16:12; 2 Cor. 2:13; Heb. 13:23; 2 Pet. 3:15.

The use of a family name as well as a given name, which was not the practice in the first century, has also made it advantageous to use the expression "Brother" with the family name as is now done. It helps avoid both the extreme of undue familiarity and that of undue reserve. To address an adult by his given name today indicates a familiarity that may not always be fitting, especially not on the part of youth toward adults or on the part of strangers to one another. On the other hand, to use the formal term "Mister" would savor of a lack of friendliness, a reserve that does not prevail among the members of the dedicated Christian

community. Therefore "Brother" and "Sister" appear to be the logical as well as Scriptural designations to use, since dedicated Christians view one another as members of a spiritual or religious family.

● How are we to understand Ephesians 3:14, 15, which speaks of "the Father, to whom every family in heaven and on earth owes its name"? Are there many families in heaven, and how can it be said that every family on earth owes its name to God?—G. G., United States.

The expression here rendered "every family" is *pása patriá*, and may be rendered either "whole family" (AV) or "every family." Modern translations generally read "every family," as does the *New World Translation*.

Of course, there are not families in heaven such as there are on earth, with a father over each family group and a wife, and the other members thereof being children of the parents, because in heaven they neither marry nor are given in marriage. (Luke 20:34, 35) However, Jehovah God is married to his organization and has children by her. (Isa. 54:5) Jesus Christ is espoused to his congregational bride and is receiving members to himself in the

heavenly realm. (2 Cor. 11:2) The faithful members of the anointed remnant on earth are included among the members of the family of God, and the "other sheep" of today are prospective members of that family.—Rom. 8:14-17; John 10:16.

"Every family . . . on earth" appears to refer, not to every little family group living together, but to a family line that preserves a name. According to the law of Moses, Jehovah God believed in the preservation of the family line in that he always made provision for heirs to pass on the family name, as in the case of levirate marriage. (Deut. 25:5, 6; Ruth 4:3-10) If it were not for Jehovah's creative power, there would never have been such families, each one bearing and extending down through time a name. Every family therefore owes its name to him, not directly, not as though he had given each family line its individual name, but indirectly in that he has made it possible for there to be families on earth with a name. In this sense every family, the one family in the heavens and the many family lines on earth, owe to him their names. They owe to him their existence with the opportunity and privilege of bearing distinctive names.



ANNOUNCEMENTS

FIELD MINISTRY

What joy there is in helping other persons to gain knowledge of the Word of God! That is the work that Jehovah's witnesses will be doing during June as they offer to all persons the *New World Translation of the Holy Scriptures* on the small contribution of \$1 and then make return visits on obtainers to aid them in Bible study.

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"WATCHTOWER" STUDIES FOR THE WEEKS

July 8: Why Be Baptized? Page 329.

July 15: Why Should Christians Accept and Discharge Responsibility? Page 335.