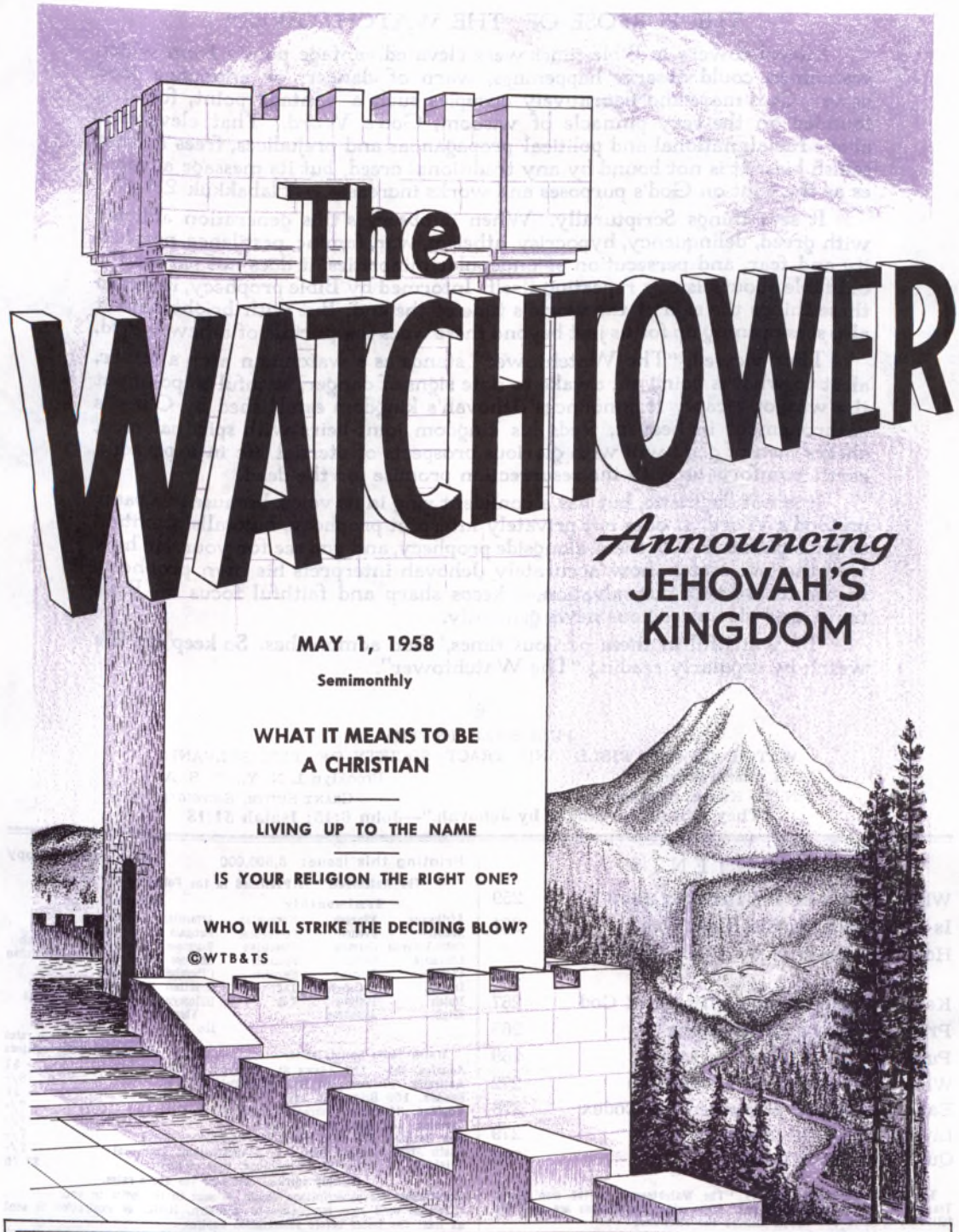

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

MAY 1, 1958

Semimonthly

WHAT IT MEANS TO BE A CHRISTIAN

LIVING UP TO THE NAME

IS YOUR RELIGION THE RIGHT ONE?

WHO WILL STRIKE THE DECIDING BLOW?

©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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AT – An American Translation
AV – Authorized Version (1611)
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
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RS – Revised Standard Version
Yg – Robert Young's version

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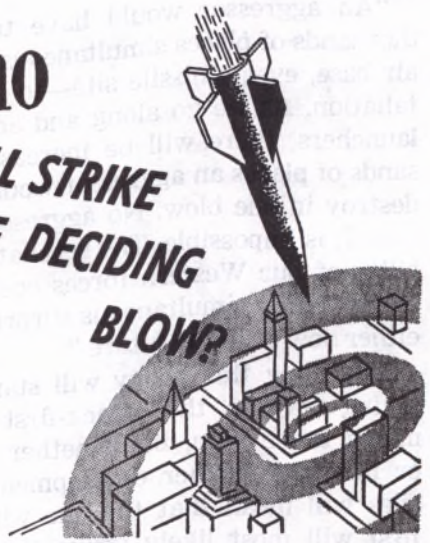
Who WILL STRIKE THE DECIDING BLOW?



THE perfecting of an intercontinental ballistic missile could mean that the press of a few buttons would launch a surprise attack that would, in thirty-five minutes, lay waste much of the United States. This first blow could be the deciding blow. This fact is causing a number of persons to argue that America should strike first. Here is what the magazine *U.S. News & World Report* said about it:

"In the missile age, just ahead, must U. S. accept the first blow, which could wipe out its major cities, much of its population and most of its industry, before striking back in event of war? In other words: Can U. S. afford a nuclear 'Pearl Harbor'? . . . We in America and our allies abroad are faced with the danger of being destroyed because we are unwilling to strike the first blow. For us to strike the first blow is called 'preventive war,' and the idea is promptly waved aside as unthinkable. But where is the guarantee against surprise attack? . . . Under all the circumstances, it is desirable to reappraise the real meaning of the 'first blow' and to demand an ironclad agreement limiting or abandoning the use of atomic bombs and missiles. Unless such an international agreement is achieved, the free world will be compelled to be ready not merely to intercept the first blow but to deliver our own first blow the moment it is clear that the enemy mobilization has reached the danger point for us."

These words clearly reveal the heart-chilling fear that rode in with the missile age. It is a fear that can cause complete disregard for moral principles and for cool-headed thinking.

If America were to adopt this policy of attacking first, would that not increase world tensions and fears? Would it not create less trust between the East and the West? Would it not cause either side to jump to their rocket launchers at the slightest sign of suspicion, whether real or fancied? Would it not quickly precipitate World War III with its awful consequences?

At present the United States holds to the declared policy of not intending to attack first. For protection against Communist aggression it keeps its forces on constant alert with planes in the air carrying hydrogen bombs. It depends upon this readiness to deliver a massive retaliatory blow to discourage the Communists from making the first blow. Regarding this General Norstad said:

"An aggressor would have to destroy thousands of places simultaneously—every air base, every missile site—to escape retaliation. As we go along and add missile launchers, there will be increasing thousands of places an aggressor would have to destroy in one blow. No aggressor can do this. It is impossible. The retaliatory capability of our Western forces could not be destroyed by simultaneous surprise attack either now or in the future."

How long this policy will stand before giving way to the attack-first idea remains to be seen, but whether it stands or falls the further development of missiles will mean that the one who strikes first will most likely strike the deciding blow. Even so, retaliation could not be prevented. The end results not only would be bad for the attacker but could create aftereffects that would endanger the entire world.

The wicked influence that urges the nations along their insane path is Satan, the invisible ruler of the world. Regarding this the Bible says: "Woe for the earth and for the sea, because the Devil has come down to you, having great anger, knowing he has a short period of time." (Rev. 12:12) The year 1914 marked the beginning of the last days of his long and wicked rule.

It will only be by the destruction of Satan's world that peace and security can exist on earth. It is Jehovah God's declared purpose to destroy it at his appointed time. "The great day of Jehovah is near, . . . That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, . . . And I will bring distress upon men, . . . their blood shall be poured out as dust, and their flesh as dung. Neither their silver nor their gold shall be able to deliver them in the day of Jehovah's wrath; but the whole land shall be devoured by the fire of his jealousy: for he will make an end, yea, a terrible end, of all them that dwell in the land." And then in another place Jehovah states that he will "bring to ruin those ruining the earth." —Zeph. 1:14, 15, 17, 18, *AS;* Rev. 11:18.

The day of Jehovah will come with the battle of Armageddon when the things foretold in these prophecies will be fulfilled. That will bring Satan's rule to an end. Because his time is short Satan seeks to drive the nations into self-destruction. He wants no one to survive.

In spite of what Satan tries to do he will not succeed in making the earth a desolate waste. Multitudes of people who love and serve Jehovah God will live to see Satan's world brought to an end. They will witness the fulfillment of the divine promise that "justice shall dwell in the wilderness; and righteousness shall abide in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness, quietness and confidence for ever. And my people shall abide in a peaceable habitation, and in safe dwellings, and in quiet resting-places."—Isa. 32:16-18, *AS.*

No matter whether the East or the West strikes the first blow, it will be Jehovah God who shall strike the deciding blow. His blow at Armageddon will sweep both the East and the West out of existence. It will bring to a permanent end international differences and the heart-chilling fear of surprise attack. It is the only way for the meek to inherit the earth and find "their exquisite delight in the abundance of peace."—Ps. 37:11.

Is your RELIGION THE RIGHT ONE

HOW sure are you that yours is the only right religion? Almost every Catholic, Protestant and Jew believes that his religion is the right one. The heathen also believes that his religion is right. So it becomes obvious that believing alone is not enough. Being able to prove your religion is the right one is an all-essential factor. Peter tells Christians to be "always ready to make a defense before everyone that demands of you a reason for the hope in you." Paul counseled: "Make sure of all things; hold fast to what is right." This means knowing your religion, understanding what you believe and why.—1 Pet. 3:15; 1 Thess. 5:21.

Your religion should have solid basis, not on religious leaders, not on religious systems, but on God's Word, the Bible. You should make sure your religion speaks according to God's Word before you hold fast to it. If you learn that your religion is teaching what is not right, you should let go of that religion, even as Paul found it necessary to do when he was in Judaism. You must be willing to see and accept the truth. By so doing you will come to worship God in the right way and thereby win his approval.—Gal. 1:13-24.

How can you tell whether your religion is the right one or not? A simple way of telling is to expose it to a test of God's Word. If your religion is not in accord with what the Bible teaches, then it is not in harmony with truth. It is not right. "And if they speak not according to this word, they shall not have the morning light," said God. It is important, then, that you "keep testing whether you are in the faith," as Paul declared. Keep checking to see whether the things you believe are in keeping with God's Word. But the question is, Are you willing to put your religion through such a test? There is nothing to fear, because if you have the right religion you can only be reassured by the examination. And if what you believe is not in keeping with the Bible, then you should welcome the truth, because it leads to light and life.—Isa. 8:20, *Dy;* 2 Cor. 13:5.

Following are a few questions that should help you to see whether your religion adheres to the Bible. Answer the inquiries as you read them. Then ponder what the Bible has to say. If yours is the right religion it will be in harmony with the Bible. Now for our questions.

Does your religion teach that the soul is immortal, which means it cannot die? Now note what the Bible says: "Let my

soul die the death of the upright ones." "You must deliver our souls from death." "Our souls are to die instead of you people!" "Let my soul die with the Philistines." "And every living soul died." "The soul that sinneth, it shall die." The Bible answer is obvious. It teaches that souls are mortal, that they can and do die. Does your religion teach that? It should if it is the right religion.—Num. 23:10; Josh. 2: 13, 14; Judg. 16:30; Rev. 16:3; Ezek. 18: 4, 20, *AV*.

Try another question. Does your religion teach that only the wicked go to hell, that hell is a place of fire, that none are redeemed from hell? Of Jesus Christ the Bible says that he was in hell three days and was redeemed from there. Peter said of Christ: "That his soul was not left in hell, neither his flesh did see corruption." Jonah was another man that was in hell and got out alive unsinged. When swallowed by a big fish, Jonah said: "Out of the belly of hell cried I." Where was Jonah? In the fish's belly and there is no fire there. What, then, is hell? The Bible answers that hell is mankind's common grave. "What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave [the hand of hell, *Dy*]?" Does your religion teach that hell is the grave? The Bible does, and so will the right religion.—Acts 2:31, *AV;* Jonah 2:2, *AV;* Ps. 89:48, *AV;* Gal. 1:8, 9.

Now for another question. Does your religion teach that the dead are conscious? The inspired Scriptures say: "For the living are conscious that they will die; but as for the dead, they are conscious of nothing at all." "The dead themselves do not praise Jah, nor do any going down into silence." No, according to the Bible the dead are not conscious.—Eccl. 9:5; Ps. 115:17.

TEST YOUR RELIGION ON THESE POINTS

Most "Christian" religions teach that men should love one another. Does your religion teach that? Why, then, in recent wars have Catholics on one side been found killing Catholics on the other—the same being also true of Protestants and Jews? Is this the showing of love one for another? Hardly. Jesus said: "For all those who take the sword will perish by the sword." "No one has love greater than this, that someone should surrender his soul [life] in behalf of his friends." The giving up of one's life in behalf of his neighbor and not the taking of it is the way of love and true religion. Does your religion practice this?—Matt. 26:52; John 15:13; Matt. 22:39.

Test your faith a little further. Does your religion teach that ministers should preach from house to house? Instructing his followers, Jesus said: "When you are entering into the house, greet the household; and if the house is deserving, let the peace you wish it come upon it." "And every day in the temple and from house to house they continued without letup teaching and declaring the good news about the Christ, Jesus." "While I did not hold back . . . teaching you publicly and from house to house." Do your ministers preach and teach from house to house? Jesus did. His apostles did. And so do ministers of the right religion today.—Matt. 10:12-14; Acts 5:42; 20:20.

Is your religion an integral part of this world and its politics? Does it encourage you to be? Of his followers Jesus said: "They are no part of the world just as I am no part of the world." James, a disciple of Jesus, wrote: "Do you not know that the friendship with the world is enmity with God? Whoever, therefore, wants to be a friend of the world is constituting himself an enemy of God." "The form of worship that is clean and undefiled from

the standpoint of our God and Father is this: . . . to keep oneself without spot from the world." Is your religion without spot from the world? The right one is.—John 17:16; Jas. 4:4; 1:27.

Examine further your belief in the light of God's Word. Does your religion teach that the name of God is Jehovah? At Psalm 83:18 the name of God is given: "That people may know that you, whose name is Jehovah, you alone are the Most High over all the earth." "I am Jehovah, that is my name." Does your religion teach that? The right religion does.—Isa. 42:8, *AS*.

Does your religion teach that God is a trinity (three persons in one God), that Jesus is God the second person of the trinity? The Bible says: "For there is one God [not three], and one mediator between God and men, a man Christ Jesus." "One body there is, . . . one God and Father of all persons." "Listen, O Israel: Jehovah our God is one Jehovah." Not a trinity, then; he is one God. Of himself Jesus said: "I am God's Son," not God. The angel told Mary that Jesus would be called the "Son of the Most High." Does this compare favorably with what your religion teaches? It should if yours is the right religion.—1 Tim. 2: 5, 6; Eph. 4:4-6; Deut. 6:4; John 10:36; Luke 1:30-33, 35.

Does your religion teach that Jesus was equal to God? Trinitarians believe that he was. But Jesus said: "The Father is greater than I am." Not equal but greater. Paul said of Jesus' prehuman existence that he "gave no consideration to a seizure, namely, that he should be equal to God."—John 14:28; Phil. 2:6.

Take another question. Does your religion teach that heaven is the destiny of all righteous mankind? Note what the Bible says: "The righteous themselves will possess the earth, and they will reside forever upon it." "For the upright are the ones that will reside in the earth." Jesus agreed: "Happy are the mild-tempered ones, since they will inherit the earth." Not heaven but the earth will be the destiny of the majority of humankind. Does your religion teach that? The Bible does. —Ps. 37:29; Prov. 2:21; Matt. 5:5.

COMPARE THIS WITH WHAT YOU BELIEVE

There are religions that teach men have seen God, but the apostle said: "No man has seen God at any time." To Moses God said: "No man may see me and yet live." —John 1:18; Ex. 33:20.

Other religions teach that men prior to Christ, such as David, Enoch, Elijah and others, went to heaven. Peter said: "Actually David did not ascend to the heavens." Jesus declared: "Moreover, no man has ascended into heaven but he that descended from heaven, the Son of man." —Acts 2:34; John 3:13.

Others teach that when Christ returns the whole world will see him. But Jesus said: "A little longer and the world will behold me no more."—John 14:19.

Some instruct that we are still under the law of Moses. But Paul said: "You are not under law but under undeserved kindness." "Christ by purchase released us from the curse of the Law." "By means of his flesh he [Jesus] abolished the hatred, the Law of commandments consisting in decrees." —Rom. 6:14; Gal. 3:13; Eph. 2:15.

Others say and teach that all men will eventually be saved. Jesus said that he gave his soul "a ransom in exchange for many"—not for all men. "He that exercises faith in the Son has everlasting life; he that disobeys the Son will not see life, but the wrath of God remains upon him." —Matt. 20:28; John 3:36.

How does your religion measure up with all of this? Test your religion. Make sure it is in keeping with the Bible.

Perhaps you are of the belief that all that is required is that one be sincere in one's religion. The Bible says: "There exists a way that is upright before a man, but the ways of death are the end of it afterward." Sincerity is essential but it is not all that is required. Jesus said: "Many will say to me in that day: 'Master, Master, did we not prophesy in your name, and expel demons in your name, and perform many powerful works in your name?' And yet then I will confess to them: I never knew you at all. Get away from me, you workers of lawlessness." Apparently these were sincere in their worship and had works to prove it, but sincerity and works did not save them. They were judged lawless because they did not have and practice the right religion, which is essential to salvation.—Prov. 14:12; Matt. 7:22, 23.

To choose the right religion intelligently will require some personal study on your part. God has provided his Word, the Bible, which outlines right religion. Study the Bible. Learn its principles. Prove what is false and reject it. Prove what is true and hold it fast. "Make sure of all things; hold fast to what is right." Christians have but "one faith." Through a diligent study and application of the Bible, you will find that one right religion—the religion of our Lord Jesus Christ.—1 Thess. 5:21; Eph. 4:4-6; Prov. 2:1-9.

Honoring Jehovah with our valuable things

"YOUR CONTRIBUTION PROSPECTS" AIDS TO THAT END

TODAY, more than ever before, men are honoring and rendering "sacred service to the creation rather than the One who created." How foolish, for only Jehovah God is deserving of our honor and sacred service! —Rom. 1:25.

Why so? Because Jehovah God alone is the Most High, the Almighty, the Supreme Sovereign. He alone is "from time indefinite to time indefinite"; only with him "is the source of life." He is the source of all true wisdom, flawless in justice and the personification of love. "Every good gift and every perfect present," past, present and future, originates with him. As the apostle Paul so well expressed it to the philosophers on Mars' Hill: "By him we have life and move and exist."—Pss. 90:2; 36:9; Jas. 1:17; Acts 17:28.

And more than all others do dedicated Christians have reason for honoring Jehovah, for we both have a better appreciation of our Creator and have received more of his undeserved kindness. We have been brought "out of darkness into his wonderful light." 'The truth has set us free'; free from superstition and false religion, from the fear of man and from bondage to human organizations and from slavery to sin and selfishness. We have been brought together into a clean and beautiful New World society that is motivated by righteous principles. And ours is the hope of

God's kingdom, which will soon end all wickedness and evil and restore Paradise to earth.—1 Pet. 2:9; John 8:32; 2 Pet. 3:13.

In view of who Jehovah God is and what he has done, is doing and will yet do for us—according to his sure promises—how fitting that we should heed his command: "Honor Jehovah with your valuable things and with the first fruits of all your produce"! And not only does a sense of justice require that we thus honor him, but to do so is also the course of wisdom, for he promises that "those honoring me I shall honor." With that honor also comes prosperity: "Then your stores of supply will be filled with plenty, and with new wine your own press vats will overflow." If not literally, at least spiritually that promise holds true today.—Prov. 3:9; 1 Sam. 2:30; Prov. 3:10.

But above all, appreciative and grateful love should prompt us to honor Jehovah with our valuable things; his expressions of love to us should in turn awaken love in us for him. To do so also brings its rewards, for "there is more happiness in giving than there is in receiving."—Acts 20:35.

OUR VALUABLE THINGS

What are the valuable things with which we are to honor Jehovah? Among such are our affections, our devotion, which belongs to him exclusively, our heart. Also included are our time, our strength, our vital force. To be able to honor Jehovah with these we must budget them wisely, for there are so many things today that make claims upon our time and strength. If we thoughtlessly squander these we will have very little left with which to honor Jehovah; mere residues, hardly to be termed "valuable things," and certainly not "first fruits," which in olden times stood for the very best part of the harvest. That means we must set aside time for study and meditation, for congregational meetings and for the various features of the Christian ministry.

To that end we must be on the guard against the ever-present snares of materialism. Man's ingenuity has devised many pleasant and time-consuming devices and amusements. If kept under control they can give us the necessary relaxation we need, but if we allow them to run away with us, these will consume all our valuable things, leaving nothing with which to honor Jehovah. And such things are time- and energy-consuming not only in their enjoyment, but also in your making provision for them.

Yes, such things also consume our material assets, especially our money, which also are among the valuable things we can use to honor Jehovah. We may have room in our home for housing a full-time minister or couple, or for entertaining a special representative of the Watch Tower Society. An automobile is another valuable thing

with which we can honor Jehovah, using it to bring others as well as ourselves to congregational meetings, to assist all to get into the field ministry and to bring as many as possible to assemblies and conventions.

And as far as money itself is concerned, there are so many ways in which we can use our money wisely to the honoring of Jehovah. For one thing, we can contribute to the upkeep of the local Kingdom Hall, a privilege which is ours regardless of how little we may be able to give.

When we give assistance to our needy brothers, especially such as may be in the full-time ministry, we also are honoring Jehovah with our valuable things. How so? Because thereby not only are our brothers enabled to serve Jehovah better but their expressions of appreciation to Jehovah for such gifts also honor him, even as Paul observes: "The ministry of this public service is not only to supply abundantly the wants of the holy ones but also to be rich with many expressions of thanks to God." —2 Cor. 9:12.

And additionally, we have the privilege of honoring Jehovah with our valuable things by sending contributions regularly to the Watch Tower Society, the channel that Jehovah is using today to make known his name and kingdom and to feed his people. It arranges for various assemblies, such as the great international assembly to be held this summer, July 27 to August 3, inclusive, at Yankee Stadium and the Polo Grounds.

How great a preaching work in fulfillment of Matthew 24:14 is being done under the direction of this Society is to be seen from the reports published in the 1958 *Yearbook of Jehovah's Witnesses* as well as in the January 1, 1958, issue of this journal. These reports showed that this work is being carried on in 164 lands and islands of the seas by a peak of 716,901 Christian ministers who devoted over a hundred million hours during 1957 to preaching the good news, doing so in some 120 languages. They also held 442,265 public meetings and conducted each month an average of 413,049 Bible studies in the homes of the people.

So that this Society can properly plan its activity for the coming year and so that we may be practical and consistent in our supporting this work by financial contributions, there is the provision known as "Your Contribution Prospects." Cooperating therewith, we advise the Society once each year, in May, by card or letter, as to how much we will be able to contribute during the coming year. In each case these should be sent to the branch office of the country in which you are living, there being upward of eighty such throughout the world. Those living in the United States should address their card or letter to the Watch Tower Society, Treasurer's Office, 124 Columbia Heights, Brooklyn 1, N. Y.

In it you might state something like this: "It is my hope that during the next twelve months I shall be able to donate to the work of preaching the good news of God's kingdom the amount of $——, which contribution I shall make in such amounts and at such times as prove convenient to me and as I am prospered by the undeserved kindness of Jehovah through Jesus Christ." [Signed] On page 258 of this issue of *The Watchtower* is a list of English-speaking branch offices. A complete list of all branch offices is found in the back of most of the Society's bound books and booklets.

So let us honor Jehovah with our valuable things, the first fruits, our best, of all we have, and then enjoy the spiritual prosperity he promises to those who do.

Keeping Filled with the Spirit of God

"SO KEEP strict watch that how you walk is not as unwise but as wise persons, buying out the opportune time for yourselves, because the days are wicked. On this account cease becoming unreasonable, but go on perceiving what the will of Jehovah is. Also do not be getting drunk with wine, in which there is debauchery, but keep getting filled with spirit." Thus the apostle Paul counsels us at Ephesians 5:15-18.*

Why do we as dedicated Christians need to heed this counsel to keep getting filled with God's spirit? Because we have a great work to do, that of making known Jehovah's name and kingdom earth-wide. And this work is not only being opposed by the whole world, its political, commercial and religious leaders together with their supporters, but is also being opposed by Satan and his unseen demons, even as Paul shows at Ephesians 6:12. On the other hand, this work is being done by a comparatively few who are imperfect, poor and weak. Only by the help of God's spirit could we accomplish this work, even as we read: "Not by might, nor by power, but by my Spirit, saith Jehovah." More than that, if we keep getting filled with God's spirit our relations with our brothers will be loving and harmonious and we will be happy, for the fruitage of this spirit is "love, joy, peace," etc.—Zech. 4:6, *AS;* Gal. 5:22.

What must we do to keep getting filled with spirit? First of all, we must keep taking in knowledge of God and Christ by personal study of the Bible, and not only of the Bible itself, but with the help of Bible-study aids, for unless we understand what we are reading we will not receive holy spirit from our study. More than that, we should also meditate upon what we have studied so as to appreciate and remember it better.

To keep getting filled with spirit we must also associate with others who have God's spirit. It is especially present when God's people come together, even though they be only two or three, as Jesus indicated. Also, by coming together we build one another up, thereby getting more of God's spirit.—Matt. 18:20.

Another great aid in getting filled with spirit is prayer. As Jesus said: "If you, although being wicked, know how to give good gifts to your children, how much more so will the Father in heaven give holy spirit to those asking him!" And not only asking once, but as Jesus also stressed, "Keep on asking, and it will be given you."—Luke 11:13; Matt. 7:7.

However, study, meditation, association and prayer are not enough. We must supplement and complement all these by consistent works, even as Paul wrote to the Galatians: "Did you receive the spirit due to works of law or due to obedient hearing by faith?" Yes, while works of the Law are not necessary, we must prove our faith by our works to receive holy spirit. That includes, above all else, diligence in the Christian ministry, preaching the Word as we have opportunity.—Gal. 3:2.

Since "bad associations spoil useful habits," to keep getting filled with the spirit we must keep separate from this old world. And finally, since by works of the flesh we grieve God's spirit, we must strip off the old personality and put on a new one, one that resembles Christ and that is renewed by accurate knowledge of God's Word.

In all such ways we will keep getting filled with God's spirit.

* For details see *The Watchtower,* July 15, 1957.

Prepare for the Great Event

IN ANCIENT times the nation of Israel had three great assemblies at the city of Jerusalem every year. The people looked forward to them and prepared for them well in advance. Some had to travel a great distance, and that meant an expense. To meet this expense it was necessary to set aside a certain amount of money for it over a period of time.

¶ Since there was a mass movement of hundreds of thousands of people before these assemblies, it would be difficult to find lodging and food in the towns along the way. A family would have to prepare to take with them most of the food they would need, in addition to a tent for shelter.

¶ At the first assembly of the year, the passover, a lamb was needed. Obtaining the lamb was part of the Israelite's personal preparation for the passover. If a family was small, arrangements would be made with neighbors to eat the passover lamb with them. Bitter herbs, unleavened bread and wine were also needed. Advance preparation was necessary for the passover as well as for the other two festivals that the Israelites observed at Jerusalem, their assembly city.

¶ They were not to come to these three great assemblies, or festivals, without an offering for Jehovah. The offering was part of their assembly preparations. "Three times in the year every male of yours should appear before Jehovah your God in the place that he will choose: in the festival of the unfermented cakes and the festival of weeks and the festival of booths, and none should appear before Jehovah empty-handed. The gift of each one's hand should be in proportion to the blessing of Jehovah your God that he has given you." —Deut. 16:16, 17.

¶ Just as the Israelites prepared for their assemblies well in advance, so all who plan to attend the great international assembly of Jehovah's witnesses this summer must likewise make advance preparations. Money must be put aside as a personal convention fund to care for the expenses that a trip to New York city will involve.

¶ Those Witnesses who find that they have more than enough money for their assembly expenses would be showing Christian love by giving financial help to those members of their congregation who may not be able to attend the assembly for lack of funds. Why not help brothers at home to attend just as you have been helping brothers in foreign lands? Such personal help can be part of your assembly preparations. It will add to the happiness the assembly will bring you.

¶ It is good to discuss transportation plans with one another, as that can result in helpful suggestions and travel tips. Car groups can be made up. Brothers who need transportation can be put in touch with someone who has room in his car. Why should a car have to make the trip without a full load when there are many in need of transportation? Preparations can be made now to fill up every car.

¶ Those delegates who plan to take advantage of the transportation that the Society has arranged for will want to get their reservations as soon as possible. It would be unwise to wait until the last minute. Since a delegate must get to and from the convention city, transportation must be his first concern. Once that is arranged for he can turn his attention to other preparations he must make.

¶ The international assembly at New York city is the big event of 1958 for Jehovah's witnesses. They are experiencing the same keen anticipation for it as the Israelites must have experienced for their assemblies at Jerusalem. As those assemblies were a source of joy for the Israelites, so the assembly in New York will be a great joy for Jehovah's witnesses. None who are well and able will want to stay home.

¶ After the assembly is over is no time to wish you had been in attendance and had made the effort to go. Now, while it is still ahead of us, is the time to think about being there. Now is the time to prepare for this great event.

Up to Date

"The Book of Proverbs," once said American educator William Lyon Phelps, "is more up to date than this morning's newspaper."

Pursuing my Purpose in Life

As told by Charles Eisenhower

IT WAS back in 1933, on a farm in Pennsylvania, U.S.A., that I first came in contact with Jehovah's witnesses. My father borrowed the book *Government* from my Sunday-school teacher. He enjoyed the book so much that, upon returning it, he came home with another book called *The Harp of God*. Most of father's extra time was spent with these publications.

One day he told mother and me what he had been reading. "These books," he said, "tell about God's kingdom. They prove that the earth is not going to be burned up, that there is no such place as a fiery hell, such as the clergy teach," and as we were taught in the Lutheran church.

What father said made me happy. Even though I was only a boy of fourteen, I could not understand why a loving God would want to destroy this planet, nor could I understand why he would want to torment people in fire forever and ever. The earth was a beautiful place to me. Often I would walk through the forests near our home and the beauty and serenity would thrill me. "If only the whole earth were as beautiful and as peaceful as this," I would say to myself. So what father said delighted me greatly. It gave me courage and hope and vastly increased my appreciation in God.

Soon after father's talk with us, mother and I started studying the Bible with Jehovah's witnesses. It was not long after that that we left the Lutheran church and became preachers of the good things we had learned as Jehovah's witnesses. We spoke first to our neighbors and then to others.

Farm work kept us busy, but we did not let it interfere with our Sunday service. Faithfully every Sunday we would go preaching, staying out almost all day. Then at night we would travel twenty-five miles to the *Watchtower* study.

The first time I preached in a city I was arrested and taken to the police station. It worried me considerably, until I arrived at the station and found other witnesses there. Sunday preaching, however, was not enough for me. I wanted to do more. It was during this time that I began to think about making pioneering my purpose in life.

Years passed, however. In fact, my sister Viola, who at first opposed the work of Jehovah's witnesses, had now become one herself and was pioneering. It was not until September, 1938, that I was immersed, and the following month I began to pursue my purpose in life as a pioneer.

With one change of clothes and thirty dollars in my pocket I started out for Washington, D. C. There I worked out of the pioneer home for a few months. Later I drove a sound truck, and after that there was life in a trailer and plenty of preaching in rurals and villages. From Washington I went to Texas, where I learned what pioneering was really like. Some days we went to bed with empty stomachs. There were days when we ate just the fruit we had exchanged for literature placements that day. But there was always a tomorrow when things would brighten up a bit. These trials taught us precious lessons in faith and how Jehovah provides. In Texas I was made a special pioneer.

Troubles, trials and tribulations marked 1940. I was arrested several times and questioned about my ministerial status. Even my last name brought the law down on me. My last name is Eisenhower, which happens to be a German name. Because of this fact I was taken by Texas law officials for a Nazi spy. That still amuses me. The name Eisenhower had not as yet become a household word throughout the world as it did come to be when Dwight D. Eisenhower became commander of Allied forces in Europe and later president of the United States of America, of which Texas is a part.

On two occasions, while pursuing my purpose in life as a pioneer in Texas, I was ordered by officials to leave town in twenty-four hours. But I stayed and continued working. One night the police came and told me to leave town or they would run me out. They gave me two hours. I was concluding a Bible study when they returned. Seeing that I would not leave voluntarily, they ushered me out to my car, took me to the city limits and told me to keep going. I did, but much to their dismay I returned, not alone, but with a large group of witnesses and we worked the town. A mob formed. Eighty-nine of us were jailed for seventy-two hours without bail. They accused me of being the ringleader.

While in jail I was introduced to a lovely sister who, about three months later, became my wife. Not being able to work in this town, I was given another assignment. In 1942, however, we returned to this town where we had been jailed, mobbed and run out, and we worked it. The townspeople would run us out of places, women would chase us with brooms, others would shout threats. But we stayed and worked and finally formed a small congregation. From there my wife and I were assigned to Dallas, Texas, which was a blessing in contrast.

November, 1942, is a memorable month in our life, because in that month we received application forms to attend the Watchtower Bible School of Gilead, which was to open February, 1943. We felt extremely inadequate, but grateful for the privilege. Our applications were accepted. We sold our car and trailer and headed for school.

That was Gilead's first class. The school was new, the classes were new, the instructors and students were new. Everything there in connection with the school was happening for the first time. So much was jammed into our heads that at times it seemed impossible to contain it all. With time we became adjusted and Gilead won a very dear place in our lives. In the brief five months at Gilead we had learned much that would help us to continue in the service.

Three months after leaving Gilead my wife and I, along with a group of ten other missionaries, were assigned to go to Cuba. We were the first Watchtower missionaries to leave the United States. Things were different in Cuba. The first night we slept on the floor. The next day we bought beds, made clothes closets and dressers from apple boxes. We did not have much of this world's goods, but we were a happy group.

After getting settled there was preaching to do. To venture forth in a strange land took a tremendous amount of courage and faith. Cubans spoke Spanish in a rapid-fire fashion. I did not understand a word that was said. Fortunately for me, I had a phonograph and a sermon recorded in Spanish. At Gilead I had memorized a few theocratic terms and a short sermon in Spanish, which I repeated with some skill. So when the recorded speech ended I tried

my best to explain in Spanish what I was doing. The people would wince as I struggled over words and slaughtered their beautiful language. But they were patient and kind, which encouraged me greatly. When I ran out of things to say I simply said *adiós* and went on my way.

To conduct a Spanish study I took two sets of books with me, one set in English and the other in Spanish. After a time I saw that it was better to try to forget English altogether and try to think in Spanish. Slowly I could see that I was making progress. This thrilled me, because I knew that I was learning the language!

The work went along well. Several of the persons with whom I had studied became publishers. Cuba had become home. After Brother Knorr, the Watchtower Society's president, visited Cuba in 1945, a missionary home was established. Under a new arrangement that began at that time, we lived better, ate better and did better work. There were only 500 publishers in Cuba when we arrived in 1943. After five years that number had increased to 5,000. It has been our happiness to witness this growth and to feel a part of it.

Brother Knorr told us that we would remain in Cuba until there were 5,000 publishers. Since we had that number we wondered if we would ever be changed. But sooner than expected there was a letter from the Society inquiring whether we would go to Argentina. It was not pleasant to think about leaving Cuba, because we had made so many dear friends. But, having resolved to make pioneering our purpose in life, we pressed on.

On October 6, 1948, six of us boarded a boat for our new homeland, Argentina. Needless to say, we were excited and hopeful. Now after nine years in the land we have become very much a part of its soil. We drink maté, eat *asado* and feel ourselves very close to the people. For over three years I have served as circuit servant, visiting all the congregations in the country. The publishers have matured and the congregations have prospered in numbers. In 1953 I was appointed branch servant, and for this added privilege of service I give Jehovah thanks and pray that he guide me in this responsible office.

Soon it will be fourteen years that I have been pursuing the life of a pioneer missionary. They have not all been easy years. I would not want you to think that. Missionary life is not all downhill traveling. There are many uphill climbs, but with faith in Jehovah you will make them. —1 John 5:4.

When I started pioneer work in 1938 I had practically nothing in the way of this world's goods. I still do not have much, but what I do have worldly riches cannot buy. I have peace of mind, joy of heart and genuine contentment—no small treasure any one of these—I have them all. The glorious treasure of full-time service has become more precious to me with each passing year. During this time I have acquired invaluable experience. I have learned to trust in Jehovah and rely on his organization, and the hope of gaining everlasting life, which Jehovah gives, burns brighter within me than ever before. To be a full-time servant of the King of kings and a member of the New World society is indeed a worthy pursuit in life.

However, as I sit here and write, I cannot help but wonder why more able-bodied publishers do not pursue the full-time ministry. My hope is that this experience of mine will inspire you to lay aside the weight that has been holding you back from making pioneering your purpose in life—a glorious goal if there ever was one.

What It Means to Be a CHRISTIAN

"Christ suffered for you, leaving you a model for you to follow his steps closely." —1 Pet. 2:21.

"YOU will be witnesses of me both in Jerusalem and in all Judea and Samaria and to the most distant part of the earth." (Acts 1:8) Such were the parting instructions of Jesus to those who would be Christians, to those who would follow him. His disciples had already been sharing with him in an intensive public preaching program for several years and they knew what it meant. But after having this unmistakable command of the Master in their Bibles for centuries, who in the religious world of Christendom have equipped themselves for this service and have shown themselves to be obedient disciples of the Lord? The New York *Times* (March 18, 1957) quoted Dr. Robert J. McCracken as saying: "The churches are full of half-believers of a casual creed. Ask the majority of church members what they believe and after a few halting, fumbling sentences they would be through, and for lack of intellectual understanding, not of words." Are these proving themselves to be Christians by obeying the command of the Lord God to be his witnesses? No! But giving evidence that Christendom is well aware of the fact that in their midst is a group that does fit the description, Marcus Bach in an article on Jehovah's witnesses published in *The Christian Century* asks: "How shall we deal with them? What shall we do? . . . There is but one answer: Jehovah's Witnesses are not a threat, but a challenge calling once more upon the traditional church to—*witness!*" Jehovah's witnesses know why they are Christians—to witness, as did their Master.

[2] Why do you belong to the religious organization you do? Is it because you have checked and proved it with the Bible and now hold fast to it because you know it to be right? (1 Thess. 5:21) Many were reared by parents who were churchgoers and in that way came to be associated with a religious group. Some are located in a community where there is only one church and they belong to it for the sake of convenience. Others have changed their religion to please marriage mates or for business reasons. But none of these methods is a safe guide to the right religion. One's friends and relatives may be fine people, but that does not make their religion the right one. Parents may have trained their children in the proper way of worship, but if those children never apply themselves to a personal study of God's Word and follow in deed the Christian example set by their parents, then they have not wholeheartedly embraced that religion as their own, and merely nominal association does not make them pleasers of God.

1. What command did Jesus give to his disciples, and has it been obeyed?

2. How have some come to be associated with a religious group?

[3] One's religion is his worship; in Hebrew the word for it means "service." Whether or not it is the right religion depends on the way that service is rendered and to whom it is directed. "There are those who are called 'gods', whether in heaven or on earth, just as there are many 'gods' and many 'lords'." (1 Cor. 8:5) Merely belonging to a religious organization and practicing what it teaches does not mean that one is worshiping the true God. When Israel began to embrace practices not approved by Jehovah, the account says, "they went sacrificing to demons, not to God." (Deut. 32:16, 17) As to all except true Christian worship, the apostle Paul declared: "The things which the nations sacrifice they sacrifice to demons, and not to God, and I do not want you to become sharers with the demons."—1 Cor. 10:20.

PITFALLS TO BE AVOIDED

[4] It is a common thing for persons who are presented with the truth to brush it aside and say, "I am satisfied with my religion." But is God? Of the religious practices in the first century Jesus said: "Adroitly you set aside the commandment of God in order to retain your tradition." (Mark 7:9) Would God be pleased with that? Paul warned of the danger when he said: "Look out: perhaps there may be some man that will carry you off as his prey through the philosophy and empty deception according to the tradition of men, according to the elementary things of the world and not according to Christ." (Col. 2:8) 'You are servants of the one you obey.' (Rom. 6:16) Whom do you obey? Do you select a religion that pleases you? If your desire is to please yourself, then you serve yourself, and you have become your own god. You have become like disobedient Eve, who sought to 'be like God, making her own decisions of good and bad.' (Gen. 3:5) "Am I seeking to please men? If I were yet pleasing men [including myself], I would not be Christ's slave." (Gal. 1:10) There are many ways to worship, but only one that is right in the eyes of Almighty God. If we are to practice the worship that is right "from the standpoint of our God and Father," then we must do as the one who was a man after God's own heart and who did not seek to please himself or other men, but said to Jehovah: "Teach me to do your will, for you are my God." (Jas. 1:27; Ps. 143:10) In those who find pleasure in giving to him exclusive devotion Jehovah will find pleasure. He will bless them with everlasting life in his new world.—Mic. 4:5, *AS*.

[5] Some brush aside other parts of the Bible as of lesser importance, quoting as sufficient the words of Paul to the jailer: "Believe on the Lord Jesus and you will get saved." (Acts 16:31) But those who quote it often fail to consider what it means. To believe on the Lord Jesus Christ means to believe that he gave his life as a ransom for humankind, that what he said was true and that the example he set is the one that should be followed. (Matt. 20:28; 1 Pet. 2:21) If you accept the ransom sacrifice of Christ, then you must accept the One who is the Author of that provision: "Salvation belongs to Jehovah." (Ps. 3:8) If you believe that Christ set the right example for us to follow, then you should remember that that includes what is recorded in John 17:6: "I have made your name manifest to the men you gave me out of the world," and you will make known the name of Jehovah as his witness. One who does not use the name of God, Jehovah, and make it known to others is not following the example set

3. What shows that not all religion is acceptable to God?
4. Why is having a religion that satisfies the worshiper no assurance that it is right worship?
5. What do those who say, 'Only believe on the Lord Jesus Christ and you will be saved.' often fail to consider?

by Christ Jesus. Observe Jesus' excellent knowledge of the Scriptures and his frequent quotations from them, and equip yourself to copy him. (Luke 24:27) Remember that "he went journeying from city to city and from village to village, preaching and declaring the good news of the kingdom of God," that he said to seek first the kingdom of God, and then copy his example by calling at the homes of others to share with them "this good news of the kingdom." (Luke 8:1; Matt. 6:33; 24:14) Belief on the Lord Jesus does not make one passive in one's faith. "Faith without works is dead." (Jas. 2:26) Faith moves men to action as his active followers, who believe and advocate the entire Bible as "inspired of God" and vital for all who want to be "completely equipped for every good work" as Christians.—2 Tim. 3:16, 17; John 17:17.

[6] Have you ever said, "If we live by the Ten Commandments, that is enough"? Is it? Perhaps it is sufficient to please some who profess to be Christian, but does it please God? When he has lovingly provided the Bible, now in over one thousand written languages, does it please him when some accept a half of one page and brush the rest aside as unnecessary? Would a cook be pleased if you sat down to a carefully prepared banquet of the finest foods, picked out a single pea to eat and pushed the remainder into the garbage can? Of course not! That the idea that the Ten Commandments are enough for a Christian does not spring from a sincere desire to serve God, but rather laziness or indifference toward what the Bible says, is shown in that even these commandments are not kept. Men are not so much interested in keeping the Ten Commandments as they are in not being bothered. "By works of law no flesh will be declared righteous before him," said the apostle Paul. So we must accept that to which the Law pointed and embrace God's standard of what is right and not an abridged edition of our own.—Rom. 3:20; 10:2, 3.

[7] There are those who, upon learning that the minister who is calling at their door is one of Jehovah's witnesses, will say, "No, I'm not interested." But in what are they not interested? If they have given him opportunity to explain his mission they know that the minister has spoken to them about the Almighty God, his Word the Bible, the need of an accurate knowledge of the truth, the divine promises of life in a new world and other related matters. Now, in which one of these things is he not interested? One who as a Christian is sincerely interested in pleasing God is deeply interested in these things. It is true that he may hold beliefs different from those being presented to him by the visiting minister; but since they are being presented from the Bible, it should rouse deep interest on his part. And if his beliefs are different, why not prove them to the visitor? (Acts 17:11) The foremost requirement for life is that we love God with all our heart and soul and mind and strength. (Mark 12:29-31) That heartfelt love shows itself by the use of our faculties to learn of God and his purposes. Of course, it may be that the householder feels that he has the Christian faith and already knows the things being discussed. If he does, then he will wisely call to mind the further Christian requirement that he 'love his neighbor as he does himself,' and he will welcome the opportunity to discuss the truth with his neighbor. (Eph. 4:25) He will also recall that Christians are known by their fruits. (Matt. 7:20) And here at the door is one who is bearing

6. Some say that living by the Ten Commandments is enough for a Christian. Is it?

7. Why is it not the mark of a Christian to tell visiting ministers of Jehovah's witnesses that they are not interested?

the fruits that mark a Christian. He is following the house-to-house ministerial pattern set by Christ Jesus and the apostles and is presenting the message of the Kingdom that Christ said would now be preached. Consequently, when one comes to you with a message from God's Word, love of God and love of neighbor should move you to listen to what he has to say.

[8] Those making Christian visits at the homes also meet many who are "too busy," who "have no time to listen." Perhaps they are "too busy" because they expect company, are watching television or are reading the newspaper. Now is the time to 'buy out the opportune time for yourselves, because the days are wicked.' (Eph. 5:16) If we have no time to listen to God when he sends his servants to us, can we expect him to listen to us when we cry for deliverance into his new world?

[9] It is true that a householder may be sincerely rushed at the moment and may beg the minister to return at a time when he can listen free from the pressing distractions. If possible, he will be glad to accommodate such a one. However, on the part of many it is indifference toward the Kingdom message. They are like the ones against whom Jehovah spoke through his prophet Jeremiah: "Since the day that your fathers came forth out of the land of Egypt unto this day, I have sent unto you all my servants the prophets, daily rising up early and sending them: yet they hearkened not unto me, nor inclined their ear." (Jer. 7:25, 26, *AS*) Many fail to consider that now is a time of judgment. This is no time for indifference. Jehovah God himself has placed his Son Christ Jesus on his heavenly throne and sent forth his anointed witnesses as publicity agents of the everlasting government of God. (Ps. 2:6; Isa. 43:10, *AS*) Treatment accorded to these anointed witnesses is counted as done to the King. (Matt. 10:42; 25:40) Rejection of these New World ambassadors and the message they bear is rejection of Christ, whom they represent, and will result in the rejection of that one who, like Esau, fails to appreciate spiritual things, but would rather attend to material or worldly interests. (Heb. 12:16) Lukewarm indifference, even though tendered by one who may endeavor to be kindly and polite, is no better recommendation in the eyes of the 'one who has been appointed to judge.' (Acts 17:31) More is required of a Christian. Said Christ: "I know your deeds, that you are neither cold nor hot. I wish you were cold or else hot. So, because you are lukewarm and neither hot nor cold, I am going to vomit you out of my mouth."—Rev. 3:15, 16.

[10] Whether the householder makes a wise decision on the matter or not, he will find that the minister at his door was there to help. The minister will not force it on those who have no love of God, but, given the opportunity, he may endeavor to sow a seed of truth in the very brief discussion he is afforded. With well-chosen expression he may present just one pointed Scriptural thought that expresses the main point of the message he has brought. In fact, he prepares his presentations so that he can do this, knowing that he may often meet circumstances where it is necessary. While heeding the advice of Jesus not to throw the pearls of truth before swinish men, the minister's love of neighbor does make him inventive of ways to reach the hearts of those who do 'sigh and cry because of the abominations done' in the land.—Matt. 7:6; Ezek. 9:4, *AS*.

8. Why cannot a Christian afford to be "too busy" to listen to a discussion of God's Word?
9. Why is it that many say they are "too busy," and why is their course unwise?

10. What should Jehovah's witnesses endeavor to do even when a householder is too busy to listen to a full eight-minute sermon?

FAITH IS REQUIRED

[11] To follow a Christian course in the God-defying old world requires faith. To be willing to swallow personal pride and humbly mold one's thinking and life according to the truths one is shown from God's Word, faith is vital. "Without faith it is impossible to win his good pleasure, for he that approaches God must believe that he is and that he becomes the rewarder of those earnestly seeking him." (Heb. 11:6) But what is faith—the kind that is pleasing to God? One definition of faith given in Webster's *Collegiate Dictionary* expresses the commonly accepted idea: It is "complete confidence, especially in someone or something open to question or suspicion." On that basis, whenever a religious practice or teaching is called into question, the adherent says, "But you must have faith." And with such "faith" those who are a part of the religious system are swept along in unquestioning submission to the whims of religious leaders. Is it safe? "A blind man cannot guide a blind man, can he? Both will tumble into a ditch, will they not?" (Luke 6:39) Luke commended those who did not follow a course of "blind faith" when he said: "Now the latter [Beroeans] were more noble-minded than those in Thessalonica, for they received the word with the greatest readiness of mind, carefully examining the Scriptures daily as to whether these things were so." (Acts 17:11) The faith that one must have in order to win God's approval is clearly defined in Hebrews 11:1: "Faith is the assured expectation of things hoped for, the evident demonstration of realities though not beheld."

[12] Christians have faith in God. Why? Not merely because as children they were told that there is a God, but because of overwhelming evidence to which they have given sober consideration, and which is an evident demonstration of the reality, God, whom they do not behold with their natural eyes. "For his invisible qualities are clearly seen from the world's creation onward, because they are understood by the things made, even his eternal power and Godship, so that they are inexcusable." (Rom. 1:20) The psalmist David considered that evidence and was moved to say: "The heavens are declaring the glory of God, and of the work of his hands the expanse is telling," "How many your works are, O Jehovah! All of them in wisdom you have made. The earth is full of your productions." (Pss. 19:1; 104:24) Yes, do not be moved by "blind faith," but open wide your eyes and behold the orderly movement of the heavenly bodies, the divine wisdom evident in nature, the intricate design and outstanding beauty of creation, because these are an evident demonstration that there is a Creator, that God is.

[13] Abraham, the friend of God, is cited in the Bible for his outstanding faith. Jehovah promised him that in his old age he would have a son, Isaac. "And, although he did not grow weak in faith," Abraham did not believe merely because it sounded good. "He considered his own body, now already deadened, as he was about one hundred years old, also the deadness of the womb of Sarah. But because of the promise of God he did not waver in a lack of faith, but became powerful by his faith, giving God glory and being fully convinced that what he had promised he was also able to do. Hence 'it was counted to him as righteousness.' " (Rom. 4:11, 19-22) He knew that from a human standpoint it was not possible; but, because God, who himself had created man with the powers of transmitting life to his offspring and had given to woman the ability to conceive and

11. What is faith, and why is it vital to Christians?
12. What basis is there for belief in God?
13. What basis was there for Abraham's faith in the birth of a son?

bring forth children, was the One who promised, Abraham believed. He had an assured expectation of that in which he hoped.

[14] Looking ahead to that in which servants of the living God have for centuries anchored their confidence, Peter said: "But there are 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) This is an assured expectation, and the assurance lies in that the One who promises them is also their Creator. "In the beginning God created the heavens and the earth." (Gen. 1:1) 'The heavens are the work of his hands' and he is the "Creator of the ends of the earth." (Ps. 102:25; Isa. 40:28, *AS*) There is an evident demonstration of the fact that God can create a heaven and an earth. Now he has taken action to fulfill his promise of a new world by planting the new heavens with Christ on the throne A.D. 1914 and laying the foundations of the new earth by bringing into existence his New World society of Jehovah's witnesses A.D. 1919. Prophecy now being fulfilled shows that in this generation all the wicked will be cleansed from earth and its vicinity and an uplift to the perfection known to man in Eden will take place. His almighty power and eternalness guarantee that, true to his word, they will abide forever.

[15] Now, on what is such faith built? Is it merely a product of our reasoning, something that is gradually acquired as a result of the experiences of life? No, "faith cometh by hearing, and hearing by the word of God." (Rom. 10:17, *AV*) "All Scripture is inspired of God and beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness, that the man of God may be fully competent, completely equipped for every good work." (2 Tim. 3:16, 17) That the Bible is a solid basis for faith is abundantly testified to by archaeology, geology, history and the fulfillment of prophecy found in the Bible itself. *The Bible and Archaeology* says: "The Bible can do nothing but gain from an increase of knowledge." It is impossible to have the faith that pleases God without knowledge of his Word. It is impossible to have a solid faith without accurate knowledge. If you give all diligence to show yourself approved to God, you will study the Bible.

14. Why are we warranted in exercising faith in the establishment of "new heavens and a new earth"?
15. On what is true Christian faith based?

THE CHRISTIAN COURSE

[16] From the foregoing discussion it is evident that a true Christian is not merely an adherent of one of the religious organizations that includes in its teachings the name of Christ. If he is a disciple of Jesus he has learned from Jesus, and that means that he believes the things that Jesus believed and accepts the things that Jesus taught. He does not shortsightedly set up his ideas as more desirable than the Bible, not even in matters he may not yet understand, but as a Christian he accepts the teaching of Christ, who said: "Your word is truth." (John 17:17) And, not only does he accept the entire Word of God, but he also accepts the agency or organization that has been designated by the Master "to give them their food at the proper time. . . . Truly I say to you, He will appoint him over all his belongings." (Matt. 24:45-47) Through the prophet Isaiah God identifies that faithful servant when he says: "Ye are my witnesses, saith Jehovah, and my servant whom I have chosen." (Isa. 43:10, *AS*) Those who recognize the voice of the Right Shepherd, Christ Jesus, are in increasing numbers associating themselves with the New World society of Jehovah's witnesses.

16, 17. What does it mean to be a Christian in our day?

17 A Christian is a footstep follower of Christ. Not only does he believe differently, but he also acts differently from the rest of the world. "By this all will know that you are my disciples, if you have love among yourselves." (John 13:35) It affects their family life, their relationship with one another and with those to whom they preach. It marks them as different from the old world. True Christians are "no part of the world" and do not devote their time, energy and finances to perpetuating it. They do not get involved in its political, social and international squabbles. They "seek first the kingdom of God and his righteousness," knowing that it is the answer to mankind's problems. And, copying the example of Christ, they go from house to house in all parts of the world as witnesses, proclaiming "this good news of the kingdom." Not as a pleasant pastime, although they find great joy in their ministry, but as the most important thing in their lives they pursue their service to Jehovah God as his dedicated servants. Those who are a part of the old world are not moved by love of God nor do they long for his new world, but they bitterly oppose those who advocate it. The result has been the fulfillment of the words of Jesus: "You will be hated by all the nations on account of my name." And the inspired apostle Paul added: "In fact, all those desiring to live with godly devotion in association with Christ Jesus will also be persecuted." (Matt. 24:9; 2 Tim. 3:12) For their faithful Christian course they will be rewarded with everlasting life in the new world, where they will continue to find delight in doing the will of God.

Early Christians Pioneered the Codex

The early Christians used every progressive means possible to spread the good news of God's kingdom. They, then, were the ones who pioneered the modern form of book. Sir Frederic Kenyon, writing in this regard in *The Bible and Archaeology*, says:

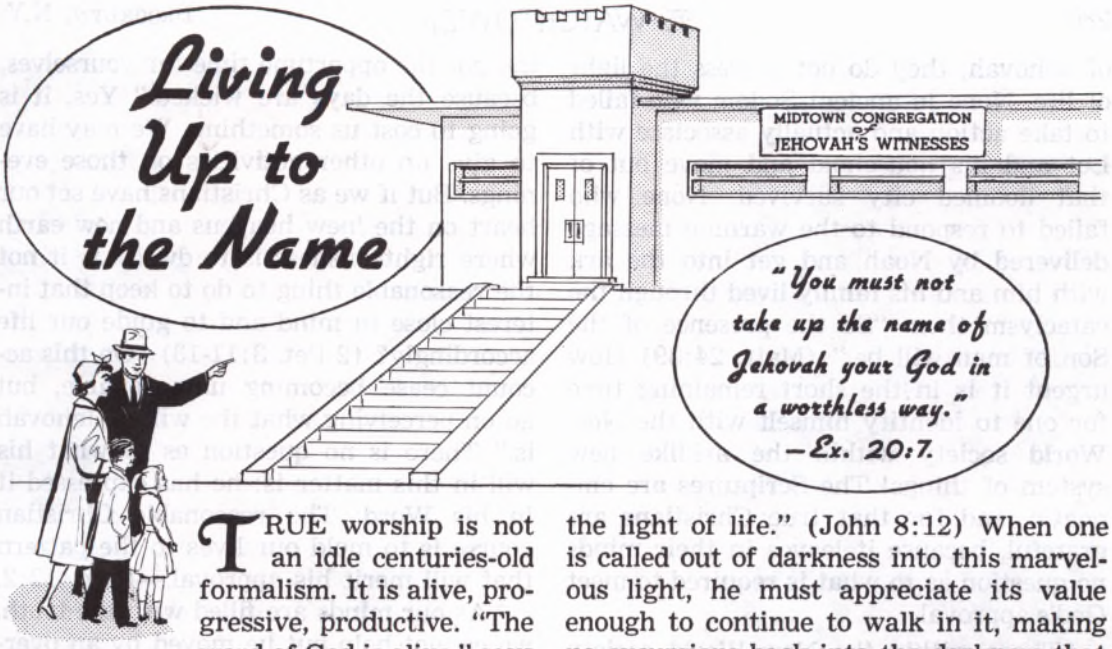
"Thanks to the discoveries of the last fifty years, we know exactly what a Greek book looked like from the third century B.C. onwards. The material was papyrus, formed from the pith of the water plant of that name which grew in the Nile. . . . A Greek roll rarely, if ever, exceeded a length of 30-35 feet, and about 9 or 10 inches was a usual height. Such a roll, with ordinary handwriting, would suffice for a text of the length of a single Gospel or the Acts. . . .

"Discoveries, however, made within the present century and especially within the last ten years, have shown that the Christian community at a very early date realized the advantage of making up papyrus in what is known as the 'codex' form, which is simply the modern form of book, with leaves made up in quires, any number of which may be fastened together to form a volume of the required size. To do this the sheets of papyrus as originally manufactured, instead of being fastened together side by side to make a roll, were laid one on top of another and then folded once vertically. . . .

"That the codex form of papyrus book, if not actually invented by the Christians, was first exploited by them is clear from the evidence from Egypt. In the case of non-Christian literature no codex has been found earlier than the third century and in the third century not more than 5 percent of the discovered fragments come from codices. The papyrus roll, therefore, was dominant until the beginning of the fourth century.

"In the case of Christian literature, on the other hand, the large majority of third-century papyri are codices, and examples are known, . . . which go back to the first half of the second century. By this adoption of the codex form it was possible to bring together a much larger quantity of matter than could be contained in a roll."

Living Up to the Name



TRUE worship is not an idle centuries-old formalism. It is alive, progressive, productive. "The word of God is alive," says the inspired apostle Paul. (Heb. 4:12) And Proverbs 4:18 declares: "The path of the righteous ones is like the bright light that is getting lighter and lighter until the day is firmly established." We must go on walking in the advancing light. Being a Christian, therefore, is not merely a matter of learning certain doctrines, acknowledging as good a body of principles that govern life, and then ever after laying claim to the designation Christian. Not at all! A Christian must live his faith, be progressive in study of the truth and in its application in worship, and be productive of right works that bring praise to his God Jehovah.

2 Already we have seen the need of a sound Scriptural basis for our beliefs, setting aside the mere traditions and philosophies of men that deprive one of the light of truth. Jesus said: "I am the light of the world. He that follows me will by no means walk in darkness, but will possess the light of life." (John 8:12) When one is called out of darkness into this marvelous light, he must appreciate its value enough to continue to walk in it, making no excursions back into the darkness that enshrouds the world. (1 Pet. 2:9; Isa. 60:2, *AS*) There can be no fellowship between light and darkness.—2 Cor. 6:14.

3 There are many who have come to recognize the gross spiritual darkness that covers the world and blinds the minds of men; they have caught sight of the light of truth proclaimed by those whom Jesus identified as the "light of the world," yet they do not identify themselves with that New World society of light-bearers. (Matt. 5:14) They endeavor to maintain a supposedly "neutral" position. In doing so they are failing to take into account that in this time of judgment when they are given the opportunity to learn the truth and take their stand for Jehovah God and his righteous kingdom, they make a choice that means life or death. (Deut. 30:15, 16) They may believe the message, but unless they actually follow Christ, identifying themselves with him and his brothers, the collective body of the anointed witnesses

1. What indicates that a Christian must be progressive in his worship?
2. What must be avoided by those who accept the light of truth?
3. Why is it vital for one to identify himself with the New World society?

of Jehovah, they do not possess the light of life. None in ancient Sodom who failed to take action and actually associate with Lot and his household and move out of that doomed city survived. None who failed to respond to the warning message delivered by Noah and get into the ark with him and his family lived through the cataclysm then. "So the presence of the Son of man will be." (Matt. 24:39) How urgent it is in the short remaining time for one to identify himself with the New World society within the arklike new system of things! The Scriptures are emphatic, and for that true Christians are grateful, because it leaves in their minds no question as to what is required to meet God's approval.

[4] Those within the New World society recognize as a provision for their spiritual well-being the requirement stated in Hebrews 10:24, 25: "Let us consider one another to incite to love and right works, not forsaking the gathering of ourselves together, as some have the custom, but encouraging one another, and all the more so as you behold the day drawing near." Jehovah has spread a spiritual feast of fat things for his people to build them up and strengthen them for the faith-testing trials that they now face and that lie ahead in even greater measure as Gog of Magog moves in for his attack in an all-out effort to wipe out the spiritually prosperous New World society. Now is the time to respond to the invitation to partake of these spiritual provisions freely. (Rev. 22:17) New ones and even others may find that other interests tend to crowd out that regular new-world association. Is it secular work, visitors or other activities? Then read carefully the counsel found in Ephesians 5:15-17: "Keep strict watch that how you walk is not as unwise but as wise persons, buying out the opportune time for yourselves, because the days are wicked." Yes, it is going to cost us something. We may have to give up other activities on those evenings. But if we as Christians have set our heart on the 'new heavens and new earth where righteousness is to dwell,' is it not the reasonable thing to do to keep that interest close in mind and to guide our life accordingly? (2 Pet. 3:11-13) "On this account cease becoming unreasonable, but go on perceiving what the will of Jehovah is." There is no question as to what his will in this matter is; he has expressed it in his Word. The reasonable Christian course is to mold our lives to the pattern that will merit his approval.—Rom. 12:2.

[5] As our minds are filled with the truth, we cannot help but be moved by an overwhelming desire to make known our appreciation to Jehovah God for his innumerable expressions of loving-kindness to his creatures. We count ourselves happy to be numbered among his servants and to give him exclusive devotion. As the psalmist long ago said, so we respond: "Oh give thanks unto Jehovah; for he is good; for his lovingkindness endureth for ever." If we held back we would feel as Jeremiah, who said that God's Word is as "a burning fire shut up in my bones, . . . and I cannot contain." (Ps. 136:1; Jer. 20:9, *AS*) We can show this desire to serve by dedicating ourselves to God, symbolizing that dedication by water immersion and then living up to it by continuing to do his will.

CHRISTIAN DEDICATION

[6] That dedication and baptism are divine requirements is clearly set out in the Bible. Christian dedication is the act of a person in setting himself apart by solemn agreement, unreservedly and uncondition-

4. What viewpoint should be taken toward meeting attendance?

5. What is the natural desire of one who learns the truth?

6. What shows that dedication and baptism are necessary for one who lives up to the name as a Christian?

ally, to do the will of Jehovah God through Christ Jesus, as that will is set forth in the Bible, being made plain by God's holy spirit. To demonstrate the correctness of such an act one need merely ask himself, 'Is it proper for a person to serve God, giving him exclusive devotion, and should expression of this desire be made to God in prayer?' The answer is obviously Yes! Jesus rejected the Devil's suggestion to the contrary when he said: "It is Jehovah your God you must worship, and it is to him alone you must render sacred service." (Luke 4:8) Shortly prior to this he expressed himself in prayer to his Father, as it had long before been recorded in the Psalms: 'Look! I am come to do your will.' (Heb. 10:7-9) He made known his desire to render sacred service exclusively to his Father Jehovah God. As a symbol of that dedication vow, he was baptized in the Jordan River by John the Baptizer. (Mark 1:9) He himself explained to the somewhat hesitant John that this was necessary in order to carry out God's righteous requirements, and Jehovah himself joined in bearing witness to that fact by opening the heavens and saying that he approved his Son and consequently the course he had taken. (Matt. 3:13-17) Jesus pointed out that those who become his disciples would likewise be baptized.—Matt. 28:19, 20.

[7] With such a clear-cut precedent for this Christian course, what is there that could cause one to hold back from dedication and baptism? Lack of mature Christian love. One who loves God obeys his commandments. (1 John 5:3) Of course, this may be affected by various matters. For example, some are so preoccupied with business interests or pursuit of the comforts of the world that they have little time left. If so, now is the time to change the object of their affections with a view to life in the new world. "Do not be loving either the world or the things in the world. If anyone loves the world, the love of the Father is not in him; because everything in the world—the desire of the flesh and the desire of the eyes and the showy display of one's means of life—does not originate with the Father, but originates with the world. Furthermore, the world is passing away and so is its desire, but he that does the will of God remains forever." (1 John 2:15-17) The Bible refers to those things craved by many as the "deceptive power of wealth," because having wealth gives one a false sense of security. (Matt. 13:22) True security is found in loving and serving Jehovah.

[8] There are those who unlovingly hold back from making a dedication to Jehovah because they feel they are in that way avoiding a heavy load of responsibility and will not be accountable for it. They want to live in the new world, but are too lazy to do anything about it. "The lazy one is showing himself desirous, but his soul [has] nothing. However, the very soul of the diligent ones will be made fat." (Prov. 13:4) They have not avoided accountability, because responsibility came when they were given the opportunity to hear the word of Jehovah. (Ezek. 33:7-9, *AS*) By making a dedication they demonstrate that they understand the will of God and are eager to do it. In then being baptized they do not further obligate themselves but are merely demonstrating by obedience that they meant what they said when they pledged unreserved obedience to God. They go on record before their fellow Christians, as they have already gone on record before God, that they mean it when they say they want to serve God. It is an act of obedience on their part and, instead of placing a heavier load upon them, it calls forth Jehovah's blessing, because they are

7. Why do some hold back from dedication and baptism?

8. Why will one who loves God not want to avoid making a dedication and symbolizing it by water baptism?

living up to the dedication vow they have already made in their prayer to God.

[9] With others it may be a sense of inadequacy, a feeling that they do not know enough to explain the Bible to others, that causes them to hold back fearfully. But is the lack altogether one of knowledge? The Ethiopian eunuch, mentioned in the eighth chapter of Acts, was ready to symbolize his dedication to Jehovah after a discussion with Philip on a chariot ride. A leper who was cleansed by Jesus was so filled with gratitude that he could not keep it to himself but "started to proclaim it a great deal and to spread the account abroad." (Mark 1:40-45) Surely he could not answer all the questions of those to whom he spoke, but he knew that this was the best thing he had ever encountered and he could tell others where they could learn more. They may not have had all the answers, but they had hearts overflowing with gratitude for the things they had heard and experienced. They did not hold back in fear. "There is no fear in love, but perfect love throws fear outside, because fear exercises a restraint." (1 John 4:18) Not alone a head full of answers, but a heart full of love is what moves one to obey God's commandments. If we would gain life in the new world we must have that kind of love. " 'You must love Jehovah your God with your whole heart and with your whole soul and with your whole strength and with your whole mind,' and, 'your neighbor as yourself.' . . . 'keep on doing this and you will get life.' "—Luke 10:25-28.

PERFORMING EFFECTIVE SERVICE

[10] To Christians in this time of the end the instructions for service are given in Matthew 24:14: "This good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come." All who lovingly obey Christ count it a privilege to share in this ministry. By participating in this Kingdom-preaching activity they "offer to God a sacrifice of praise, that is, the fruit of lips which make public declaration to his name." (Heb. 13:15) These sacrifices may not be presented in a haphazard way, but in a way that is worthy of the God in whose service they are offered. However, the acceptability of one's service is not determined by comparison with that of his brothers; it is governed by comparison with what he can do. Jesus pointed out that a poor widow who offered at the temple only two coins of very little value had given more than the rich, because she gave "her whole living." (Mark 12:44) How vital it is that we, too, put everything into it when we present our sacrifice of praise to God!

[11] Christ Jesus showed what else makes one's service well pleasing in the sight of God. "My Father is glorified in this, that you keep bearing much fruit and prove yourselves my disciples." (John 15:8) Merely sowing seed is not the same as bearing fruit. That seed of truth must be watered and cultivated and grow into a productive plant in order to bear fruit. If as a result of our ministry the seed of truth does take root and is cared for until it too grows into a fruit-producing plant, then our ministry glorifies Jehovah because it produces more praisers. Each congregation and each individual who shares in Jehovah's service would do well to stop and ask, 'Can I point to a fruitage of praise-producing dedicated ministers as evidence of a ministry productive of praise to Jeho-

9. What is really missing when some hold back from dedication fearing that they do not know enough, and what scriptures show this to be so?
10. How is field ministry to be performed if it is to be acceptable to Jehovah?
11. What is one good evidence of a fruitful ministry, and why is it so important?

vah?' Paul could, and he said: "You are shown to be a letter of Christ written by us as ministers, inscribed not with ink but with spirit of the living God, not on stone tablets, but on fleshly tablets, on hearts." (2 Cor. 3:3) If we have no such letter of recommendation, then instead of continuing to perform a ministry that is in this respect unproductive, we would do well to analyze ourselves and our service to see wherein improvement may be made.

[12] Jesus pointed out that the second of the two great commandments is to love one's neighbor as oneself. Not only did he speak about it; he demonstrated it. He felt compassion for the crowds to whom he preached, because, as he said, "they were skinned and knocked about like sheep without a shepherd." (Matt. 9:36) His heart went out to them, and that love attracted those who were of a righteous disposition. So it is with those who are his disciples. They are recognized as his disciples because they manifest the enduring quality of love. (John 13:35) With godly concern for the Master's sheep they return to homes time and again, urging the inhabitants to "become reconciled to God." (2 Cor. 5:20) True, they may have been coldly turned away or had the door slammed in their face the last time they were at a home, but 'love is long-suffering. It does not look for its own interests, does not become provoked. It does not keep account of the injury.' (1 Cor. 13:4, 5) And since it is love that moves them to call at the homes, when they make repeated visits they are still just as eager to help the individuals to gain life in the new world as they were on their first visit. It is this quality that keeps them from shying away from territory or homes where they may not have been received hospitably in the past, or favoring certain types of territory over others. It keeps them optimistic when the message they bear is repeatedly rejected. Having done their best to prepare and present it, they know that the sheep know the Master's voice and respond, and they rejoice as they see before them the clear evidence of the dividing work that is now being performed under the direction of the King Christ Jesus through the preaching being carried on by his anointed brothers and their other sheep companions. (Matt. 25:31-33) When one accepts the truth, how glad they are to have associated with them another one of the Lord's sheep! And when they have done their part in preparing and, where possible, presenting the message, instead of being discouraged they have their faith made more firm when they behold the prophecy-fulfilling scoffers who reject the good news.—2 Pet. 3:3, 4.

12. What quality demonstrated by Jesus and copied by Christians strengthens them to continue preaching in spite of opposition?

REPEATED COVERAGE OF TERRITORY

[13] For about forty years now since the Lord Jehovah with his Messenger of the covenant came to the spiritual temple for judgment, Jehovah's faithful witnesses have gone through the lands, in fulfillment of the vision of the man clothed in linen and with the writer's inkhorn by his side. (Ezek. 9:1-11, *AS*) In some cities and towns they have called back at the homes time and again, perhaps doing so every few weeks. The householders may tell them that they have heard the message, and the religious clergy complain that they have filled the land with their doctrine about Jehovah God and his kingdom. In many places Jehovah's witnesses meet up with general indifference or even open opposition. In view of these things, should they now feel that the work is done?

[14] Faced with this situation, it is advisable to consider the situation of our broth-

13, 14. (a) What situation has arisen in many places due to preachers' diligence in the ministry? (b) What similar situation existed in the first-century Jerusalem congregation?

ers in the first-century Jerusalem congregation. So keenly had the preaching work been felt there that the brothers were haled before the Supreme Court for a second time with the firm rebuke: "We positively charged you not to keep teaching upon the basis of this name, and yet, look! you have filled Jerusalem with your teaching, and you are determined to bring the blood of this man upon us." Some did not appreciate the repeated visits at their homes; but were the apostles free to withdraw from this service? Not if they wanted to be true Christians, ministers of God. Their simple answer to the court was: "We must obey God as ruler rather than men."—Acts 5:28, 29.

[15] Consider the circumstances that prevailed in that congregation. On the day of Pentecost when with the outpouring of the holy spirit the great preaching campaign was launched in Jerusalem there was a group of 120 who received the holy spirit from God and thereafter moved out into the work. Jerusalem was logically their assignment. How large was it? It seems that Jerusalem at that time was about 4,000 feet long from north to south and 2,600 feet wide from east to west. It covered less than half a square mile, including the spacious temple area. Of course, with narrow streets and houses of several stories crowded closely together, the population would be considerable. But visualize the situation. With this area that might be comparable to about seventy-two city residential blocks, there was little more than half a block for each minister to serve. Is your territory for witnessing as filled as that with Kingdom ministers?

[16] The work did not come to a standstill. For on that eventful day of Pentecost "about three thousand souls were added" to their numbers. With this great influx of believers who were eager to speak the truth, a tremendous witness was given in their assignment. "At the same time Jehovah continued to join to them daily those being saved." And the congregation expanded so that "the number of the men became about five thousand." The work still did not stop, but "the word of God went on growing, and the number of the disciples kept multiplying in Jerusalem very much, and a great crowd of priests began to be obedient to the faith." (Acts 2:41, 47; 4:4; 6:7) Why the tremendous expansion? Simply because they 'obeyed God as ruler rather than men.' Their opponents begged them to stop. From a human standpoint it may have seemed that the territory was being covered too much. But the work was being done under the direction of God's spirit. They followed its direction, diligently planting and watering, and God kept making it grow.

[17] But should not the convenience of the public be considered? Yes, and it is when Jehovah's witnesses put their interest in their neighbors above their own personal convenience and return in spite of the rebuffs they may receive, in spite of the indifference they may meet, in spite of unfavorable weather or even ban on their work and threat of imprisonment or even death if they continue. They know that only those who willingly receive the mark in the seat of their intelligence because they have heard the message and accepted and acted on it in faith will survive the coming battle of Armageddon. It is because they love their neighbors that they urge them to "become reconciled to God." God's command to his servants today, as to Ezekiel of old, is: "Thou shalt speak my words unto them, whether they will hear, or whether they will forbear." (Ezek.

15, 16. (a) How intensively did they cover their territory? (b) What were the results, and why?

17. (a) How have Jehovah's witnesses shown great consideration for their neighbors in making such repeated visits? (b) Should they now slow down in territory that has been covered many times?

2:7, *AS*) Those who will respond to the message and receive the mark from the "man in linen" class are described as "a great crowd, which no man was able to number." (Rev. 7:9) Well aware of that fact, none of Jehovah's witnesses take it upon themselves to say that the work is done in their territory, that there are no more sheep. They are glad to continue with their ministry until Jehovah says it is enough by making 'the cities wasted without inhabitant.'—Isa. 6:11, *AS*.

[18] Jehovah's witnesses are keenly aware of the fact that it is not they but God who keeps making his organization grow. (1 Cor. 3:6) So when they consider how to improve their ministry they do not propose the injection of ideas and schemes of men for gathering together people and building up a huge organization. The organization is God's, and only those who are drawn to it by him because of being sheeplike persons who love him, his Son and his kingdom and who have listened to his Word in belief have a place in it. Since it is by means of his spirit that Jehovah performs his work, his people are anxious for there to be evidence of the operation of that spirit in their ministry by bringing forth fruit. If such is lacking, they study again the ways and means employed by Christ Jesus and endeavor to copy him more closely. By thus responding to the guidance of the Bible, which was recorded under inspiration of holy spirit, they open the way for God's spirit to operate more freely in their lives, bringing forth the fruitage in their ministry that honors God.

[19] Those mature in Christian growth have, through the Scriptures and the evident manifestation of Jehovah's favor on his faithful and discreet slave, come to appreciate that Jehovah deals with his people as an organization and that his spirit operates in conjunction with that organization. (Matt. 24:45-47) Consequently, when they consider the factors that affect growth in their congregation, they know that a major consideration is their response to the instructions regularly provided through the columns of *The Watchtower, Kingdom Ministry* and other theocratic publications and through assemblies. Since that spirit of God operates in conjunction with the organization, to the extent that the local overseers, ministerial assistants and individual ministers respond to the counsel provided them through the theocratic organization, to that extent the way is open by this means for the free flow of God's holy spirit. Any who feel that they are not seeing results to the extent that they might in the expansion of true worship in their assignment would do well to consider these factors, dispel any negative or defeatist attitude and optimistically put into operation all the provisions suggested by the theocratic organization. If we diligently plant and water, following the lead Jehovah gives us through his Word and his channel of communication, he will bless our efforts with growth until all his sheep are safely gathered into his New World society.

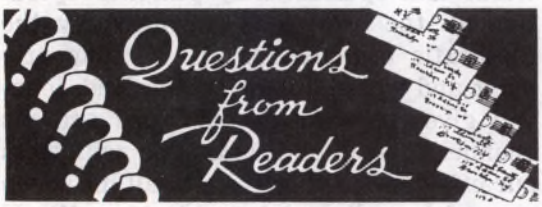
[20] Now at this crucial time when the old world under Satan nears the time of its complete destruction at the hand of Jehovah's Executioner-Son Christ Jesus, it is vital that we live up to the name we bear as Christian witnesses of Jehovah so that we will be found in favor with Jehovah and his Son. As Christian ministers of God we have a purpose in life, and that is to give exclusive devotion to our God Jehovah. Never should we lose sight of it, but always mold our lives to conform to it.

18. What is necessary if there is to be growth in the Christian congregation, and so what is the right course to follow?
19. What will assure maximum results in our ministry, and why?

20, 21. (a) How may we organize to expand our service? (b) What viewpoint should be taken of service privileges entrusted to our care?

Having started in the way of righteousness, let us never turn back.

[21] If you have made a dedication to serve God, let it guide your decisions. Instead of taking on further obligations that will detract from your ministry, rather be always on the alert to avail yourself of opportunities to expand your knowledge of the truth and to accept further privileges of service. It may be that you can organize your affairs to spend more time in the ministry as a congregation publisher; if possible, even moving with your family into territory where the need for help is great. If so, you will want to do that. Perhaps you can organize your life to take hold of the glorious treasure of full-time ministry as a pioneer, going through Gilead School and on to missionary service or serving as a member of the Bethel family. Having taken a forward step, make it your determination to hold on to your privileges of service. It is easy to step aside and let someone else take over, but the pattern set out for us in the Bible is that of faithful servants who stuck to their work. There is no record that Jesus turned in a service assignment uncompleted, though he has through faithfulness been rewarded with further and greater privileges of ministry. Abraham accepted a foreign service assignment from Jehovah when he was seventy-five years old, and he stayed on the job for a hundred years, until the time of his death. May it be the determination of everyone associated with the New World society of Jehovah's witnesses to copy those patterns of faithful perseverance. Having begun the course, let us run with endurance the race that is set before us, following the way blazed by Christ Jesus, the one whom God approves.—Heb. 12:1, 2.



● On page 86 of the book *"New Heavens and a New Earth"*, paragraph 5 tells why Jehovah God did not destroy Satan the Devil, the great Serpent, immediately at the garden of Eden after he had misled Eve and Adam into sin. Then it concludes the paragraph, saying: "Up to that time [that is, up to the rebellion of Satan at the garden of Eden] there had been no death of any angels, nor any killing of them; and God's Word plainly states that such a thing is not to take place until the 'war of the great day of God the Almighty', in our day." Does this mean that the abyssing of the fallen angels at the coming battle of Armageddon may be referred to as killing?

Yes, that is evidently what the book means by that statement. Satan the Devil is the prince or ruler of all the spirit demons. His being abyssed with them will take place at the climax of the battle of Armageddon in fulfillment of the prophecy at Revelation 20:1-3, which reads: "I saw an angel coming down out of heaven with the key of the abyss and a great chain in his hand. And he seized the dragon, the original serpent, who is the Devil and Satan, and bound him for a thousand years. And he hurled him into the abyss and shut it and sealed it over him, that he might not mislead the nations any more until the thousand years were ended. After these things he must be let loose for a little while."

This abyssing of Satan and his legions of demons at Armageddon is evidently the bruising that Jehovah God referred to in the garden of Eden, when he said to the serpent: "I shall put enmity between you and the woman and between your seed and her seed. He [that is, her seed] will bruise you in the head and you will bruise him in the heel." (Gen. 3:15) Bruising of a serpent in the head would mean the killing of it, or the putting of it to death. That the bruising of the head of the "original Serpent," Satan the Devil, is to take place at the battle of Armageddon, and signifies his death, is evident from what the apostle Paul

writes to Christians at Romans 16:20. Though it was nineteen hundred years ago, yet there the apostle Paul wrote: "For his part, the God who gives peace will crush Satan under your feet shortly."

The anointed Christians, or footstep followers of the Lord Jesus Christ, are part of the seed of God's woman under whose feet the head of the "original Serpent," Satan, will shortly be crushed. Of these anointed Christians there is only a remnant of some thousands upon earth today, according to available authentic records. If the crushing of Satan under their feet by Jehovah God, through his King Jesus Christ, is to take place shortly, then it must be at the approaching battle of Armageddon, the "war of the great day of God the Almighty." The crushing of Satan or the bruising of him at the head and the abyssing of Satan and his demons must be identical.

This abyssing of Satan the Devil, who is both the god and the invisible king of antitypical Babylon, was prophetically referred to in the fourteenth chapter of Isaiah. In that chapter the ambitious king of Babylon, who aspired to make himself like the Most High God, pictures Satan the Devil. Beginning with verse 15, Jehovah God says concerning the overthrow of the king of Babylon: "Yet thou shalt be brought down to Sheol, to the uttermost parts of the pit. . . . All the kings of the nations, all of them, sleep in glory, every one in his own house. But thou art cast forth away from thy sepulchre like an abominable branch, clothed with the slain, that are thrust through with the sword, that go down to the stones of the pit; as a dead body trodden under foot. Thou shalt not be joined with them in burial, because thou hast destroyed thy land, thou hast slain thy people; the seed of evil-doers shall not be named for ever."—Isa. 14:15-20, *AS*.

The king of ancient Babylon was actually put to death at the time of the city's overthrow in 539 B.C. The fulfillment of this prophecy literally upon the king of ancient Babylon in the putting of him to death was therefore a confirmation of the fact that this prophecy will be fulfilled in its complete sense by the abyssing of Satan the Devil and all his demon angels at the battle of Armageddon. The fact that the place where the Devil is restrained for a thousand years is referred to as the abyss should furnish no objection to the understanding that he is put to death. At Romans 10:6, 7 the "abyss" is used to designate the place of death out of which the individual is brought back to life again. There the abyss must refer to the memorial tomb in which the Lord Jesus Christ lay dead for parts of three days and out of which he was resurrected by Jehovah's power; for Romans 10:6, 7 reads: "The righteousness resulting from faith speaks in this manner: 'Do not say in your heart, "Who will ascend into heaven?" that is, to bring Christ down; or, "Who will descend into the abyss?" that is, to bring Christ up from the dead.'"

Jesus Christ was dead for parts of three days in that abyss, because he had been bruised at the heel by the original Serpent. If in his case the abyss meant the place of death out of which he was restored to life, then the abyss into which he will cast Satan the Devil and his demons at the battle of Armageddon and imprison them for a thousand years must likewise refer to a place of death out of which Satan the Devil and his demons are brought at the end of the thousand years of Christ's reign, in order to bring the final test upon the uplifted and obedient of mankind, to test their unswerving loyalty and integrity. The abyssing of the original Serpent, Satan the Devil, at the climax of the battle of Armageddon must therefore be the fulfillment of the Edenic prophecy that he should be bruised at the head by the seed of God's woman. It may be referred to as killing.

Need for Right Principles

Morality depends on the right kind of religious principles. George Washington, the first president of the United States, sensed this and said in his "Farewell Address to the People of the United States": "Let it simply be asked, Where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of investigation in courts of justice? And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

"WATCHTOWER" STUDIES FOR THE WEEKS

June 8: What It Means to Be a Christian. Page 272.

June 15: Living Up to the Name. Page 279.

✓✓ CHECK YOUR MEMORY ✓✓

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

✓ What is the only way peace and security can exist on earth? P. 260, ¶5.

✓ Why it is not enough just believing that you have the right religion? P. 261, ¶1.

✓ What shows that most Christian religions do not believe what they teach about love? P. 262, ¶3.

✓ How a dedicated Christian can honor Jehovah with his valuable things? P. 265, ¶3.

✓ How a person keeps getting filled with spirit? P. 267, ¶3.

✓ What determines whether a religion is the right religion? P. 273, ¶3.

✓ Why living by the Ten Commandments is not enough? P. 274, ¶6.

✓ Why Christians have faith in God? P. 276, ¶12.

✓ What a codex is? P. 278, ¶4.

✓ What a person does when he makes a dedication of himself to God? P. 280, ¶6.

✓ Why a person does not have to wait until he has all the answers before he can serve God? P. 282, ¶9.

✓ When Jehovah's witnesses will stop preaching? P. 284, ¶17.

✓ Whether the Bible means Satan will be killed when it speaks of his being abyssed? P. 286, ¶3.