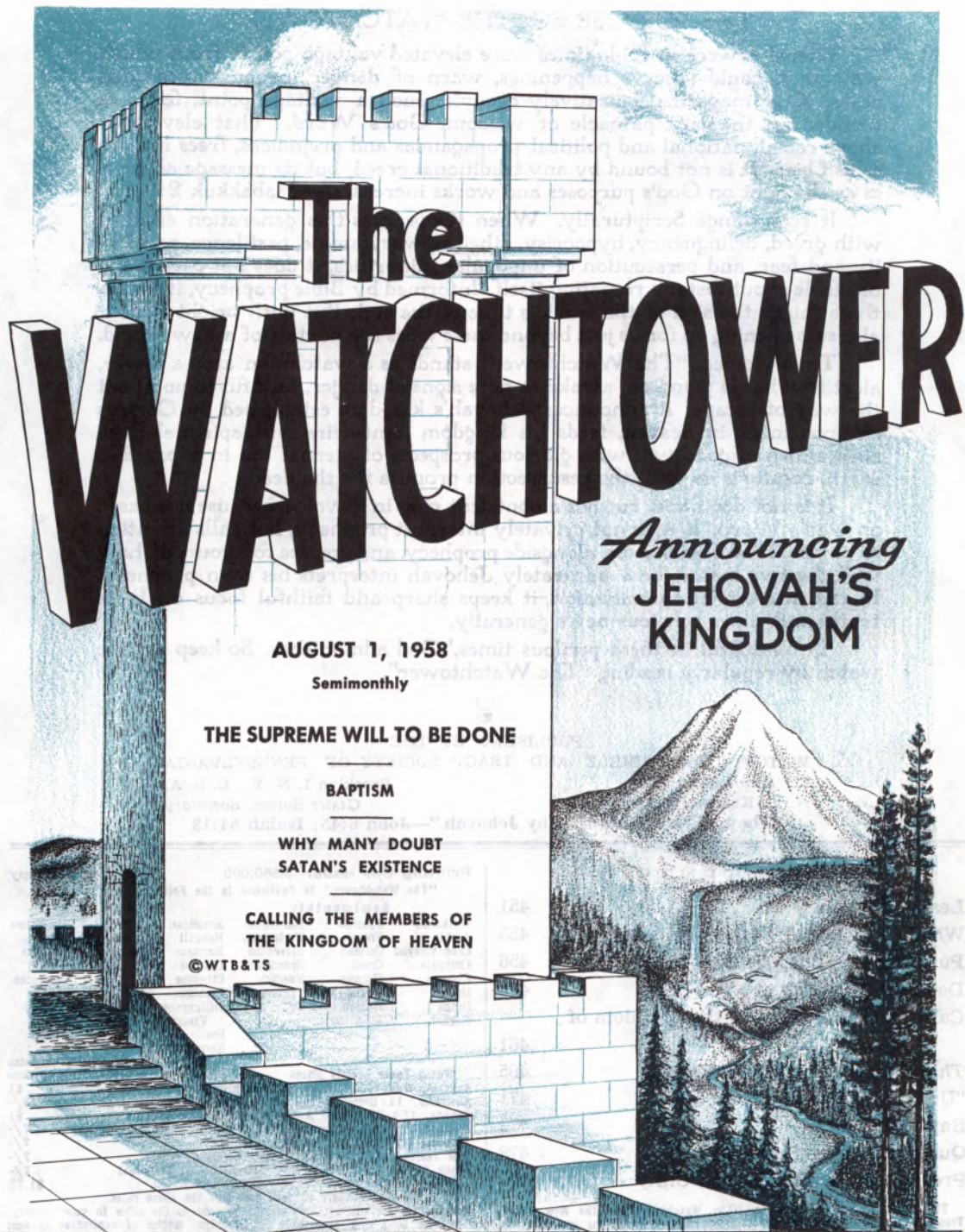




"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

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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The WATCHTOWER

Announcing
JEHOVAH'S
KINGDOM

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IF YOU could relive the last ten years, would you live them differently? Have you ever thought about what might have been if you had not made certain decisions or had done certain things?

No matter how much you would like to turn back time and relive it in a different manner, the past cannot be changed. It is like a word that goes out of a man's mouth. Once it leaves his lips he cannot grasp it and pull it back.

Your life's course is marked by what you have done, just as footprints in moist concrete indelibly mark the path you have taken. You can look back on your life markers, but all you can do is look; you cannot erase them or change them. If you have lived foolishly and selfishly your life's course may be strewn with the wreckage of broken friendships and shattered marriages. It may be scarred from acts of dishonesty, deceitfulness, and perhaps even violence. Think what could have been if you had acted wisely, had been considerate of others and had shown love.

But the future does not have to be like the past. You do not have to repeat your mistakes or continue walking in the same course. Know what the right decision is before you make it, and the right thing to do before you do it. This is not impossible when you have wise counsel to go by and many examples to profit from.

LEARN FROM THE PAST



The Bible provides the necessary counsel. Its wisdom can act as a lamp for your feet. "Your word is a lamp to my foot, and a light to my roadway." (Ps. 119:105) As long as you make decisions in harmony with its principles and do things in accordance with its instructions you will not go wrong. It is a window to the past. It permits you to see how some people brought trouble upon themselves by what they did and how others brought blessings upon themselves. By looking at their lives you can be aided in planning your own. You can thus learn from the past.

If someone in the past made a mistake that brought heartache, trouble or perhaps even disaster upon himself, it would be foolish for you to make the same mistake and reap the same misfortune. The nation of Israel is a classic example of not learning from past mistakes. It was not long after entering the Promised Land that the Israelites turned away from Jehovah God

and took up the worship of dumb idols. This mistake resulted in their being enslaved and oppressed by their enemies. As the years passed, one generation after another repeated the same mistake and reaped the same fruits.

The Bible points out that what happened to these people was written down as an example for us so that we should avoid their folly. "Now these things became our examples, for us not to be persons desiring injurious things, even as they desired them. Neither become idolaters, as some of them did; . . . Neither let us practice fornication, as some of them committed fornication, only to fall twenty-three thousand of them in one day. Neither let us put Jehovah to the test, as some of them put him to the test, only to perish by the serpents. Now these things went on befalling them as examples and they were written for a warning to us upon whom the accomplished ends of the systems of things have arrived."—1 Cor. 10:6-9, 11.

NEED RIGHT GUIDANCE

While it is easy to look back on your life and see where you made wrong decisions, it is difficult to look forward and see how to make right ones. You need good guidance, wise counsel and proper instruction. The Bible gives all three, besides many examples from the past.

Jerusalem would not have been destroyed in 607 B.C. and again A.D. 70 if its people had listened to the wise counsel of God's prophets. The Bible has preserved that counsel for our benefit today. The people of Noah's day would not have perished in the Flood if they had heeded

Noah's warning and had not made the same bad decisions made by their forefathers. The Bible contains similar warnings for the benefit of the people living today in this time of the end.

A wise person will not ignore God's written Word but will turn to it for the good guidance it can give him. He will consider carefully its record of the past. He will learn why some persons received God's blessing and the promise of eternal life, whereas others received his disapproval and were condemned to destruction. He will not bring divine disapproval upon his own head by making the same mistakes others foolishly made. He will foresee the bad results coming from doing things that are contrary to the good counsel and instruction set down in the Bible. What he thus learns from the past can guide his future.

As Noah warned of the Flood, so the Bible warns of a greater evil, the battle of Armageddon. This long-foretold war of God will bring to an end the present wicked system of things. The wise person who permits God's Word to guide his life will foresee this evil and will seek divine protection from it. "Shrewd is the one that has seen the calamity and proceeds to conceal himself, but the inexperienced have passed along and must suffer the penalty."—Prov. 22:3.

The inexperienced do not learn from the past or listen to counsel. They blunder on like the foolish ones of ancient times. There is no need for you to be like them when you can follow the guidance of the Scriptures. What you learn from this Book about the past can guide your future.



WHY MANY DOUBT SATAN'S EXISTENCE



In modern books on religion there is a definite trend either to ignore Satan altogether or to throw doubt on his existence as a spirit person. Why?

FROM Genesis to Revelation God's Word asserts the personality of Satan the Devil. Though referred to as the Serpent in the Genesis account, we need not speculate as to who that serpent is, for that is apparent from Revelation 12:7-9. There we are told that he "who is misleading the entire inhabited earth" is "the original serpent, the one called Devil and Satan." Yes, the Tempter in Eden was not a mere "evil impulse" implanted in Adam by God, as certain Jewish scholars, the Tannaim of the second century A.D., would have us believe. He was none other than Satan the Devil himself.¹

Then again, in Job, chapters 1 and 2, Satan is clearly shown to be a spirit person

who appeared in God's presence together with other spirit sons and who engaged God in conversation, challenging Him in regard to Job's integrity. We also read of his accusing high priest Joshua in the days of Zechariah. Paul calls Satan "the god of this system of things," who "has blinded the minds of the unbelievers." Peter speaks of Satan as the one who "walks about like a roaring lion, seeking to devour someone." And Jude, disciple and half brother of Jesus, tells us that Satan had an argument with Michael regarding the body of Moses. Surely no impersonal principle of evil, as many hold Satan to be, could be said to do such things!—2 Cor. 4:4; 1 Pet. 5:8; Jude 9.

Especially does the Scriptural record regarding Jesus establish Satan's personality. In the wilderness Satan offered Jesus all the kingdoms of the

world if Jesus should "fall down and do an act of worship" to Satan. Could an abstract principle claim all the kingdoms of the world and offer them to Jesus? Could Jesus do an act of worship before it? Could we imagine the faithful, loving and obedient Son of God being tempted by disloyal thoughts originating in his own mind? —Matt. 4:9.

Jesus testified that he had seen "Satan already fallen like lightning from heaven."

Clearly the principle of evil could not have fallen, for from creation it existed as an evil principle, although inactive. Further, Jesus told his enemies that they were of their father the Devil, who "was a man-slayer when he began" as Satan, and "a liar and the father of the lie." When charged with casting out demons by the power of Satan, Jesus did not deny the existence of Satan but said: "If Satan expels Satan, he has become divided against himself." Yes, all such references likewise leave no doubt as to the existence, the personality, of Satan.—Luke 10:18; John 8:44; Matt. 12:26.

DOUBTING THE EXISTENCE OF SATAN

Strange as it may seem, in spite of all such unequivocal Scriptural testimony many professed Christians as well as Jews doubt the existence of Satan the Devil. They take the position that no one has ever seen Satan and so he must be a mere figment of the imagination. Or that Satan is merely the principle of evil, or the evil impulses in man personified.

Says an Oxford doctor of divinity: "There may be other spiritual influences beyond the human sphere, such influences as were recognised crudely enough in the ancient belief in demons and in Satan. . . . Whatever we may think of this speculative question," etc.² And according to a popular Protestant work: "The whole subject is wrapped in mystery. . . . These passages [referring to Satan] leave much unexplained and conjecture here is useless."³

Concerning one of the leading theologians in the United States we are told: "But Niebuhr does not accept the Biblical doctrine concerning the Devil, either as a myth or as a dogma, or as an extrinsic principle 'of evil antecedent to any human action.' He merely uses Satan as a paradigm, an illustration as to how the rebellious will of man operates."⁴ And quoting

him directly: "The idea of attributing personality to evil may be scientifically absurd but it rests upon a natural error. When the blind and impersonal forces of nature come to life in man they are given the semblance of personality."⁵

WHY THE DOUBT?

Some persons doubt Satan's existence because he is invisible to human eyes, but does that make sense? No, it does not. The Bible, reason and the physical facts plainly show that God exists, yet no man has ever seen him, nor, in fact, can see him. (Ex. 33:20; John 1:18) God's Word also tells us about spirit creatures, various kinds of angels that do God's bidding, all of whom are invisible to human eyes. Since we grant that righteous spirit personalities or entities exist, should it prove difficult to believe that unrighteous, wicked spirit persons also exist?

Doubtless the superstitions and ridiculous misconceptions that many hold or have held regarding Satan account in part for others doubting his existence. In the Dark Ages he was frequently pictured as a goat. In modern times he is usually portrayed as a human in tight-fitting red clothes, having horns, a tail and a pitchfork in his hands. But the mere fact that the Scriptural teaching regarding Satan has been distorted is no valid reason for doubting his existence. Neither does the fact that many non-Christian religions personalize the principle of evil argue against Satan's existence.

Others are prone to doubt the existence of Satan because of failing to understand Satan's origin and why God has tolerated Satan for so long. Thus Reinhold Niebuhr further states: "The idea in Hebrew mythology that Satan is both a rebel against God and yet ultimately under his dominion expresses the paradoxical fact that on the one hand evil is something more than ab-

sence of order, and on the other hand that it depends upon order.”⁵

What about these various reasons for doubting the existence of Satan? Do they not in fact have their basis in a failure to accept the Bible as God's Word? If we have faith that the Bible is inspired, then will we not accept its plain statements as truth regardless of whether we understand all the whys and wherefores or not? Surely! Then we will agree with Jesus, who said of it: “Your word is truth”; and with Paul, who wrote: “All Scripture is inspired of God and beneficial for teaching”; and also with Peter, who tells that “men spoke from God as they were borne along by holy spirit.”—John 17:17; 2 Tim. 3:16; 2 Pet. 1:21.

GOD'S WORD DOES ANSWER

But God's Word does give us the whys and wherefores regarding Satan's existence. It satisfactorily answers any question a sincere, open-minded seeker for truth may have regarding Satan. It assures us that all God's activity is perfect and that his ways are justice. (Deut. 32:4) Therefore he could not have created any wicked spirit person. The Bible also tells us that God created many righteous spirit creatures, angels, among whom was one that God appointed as covering cherub or guardian angel of the first human pair. This one became ambitious to be worshiped like God himself and so induced Adam and Eve to disobey. He instigated rebellion and thereby challenged the universal sovereignty of Jehovah God.—Gen. 3:1-7; Ezek. 28:12-16, AS.

The Scriptures further indicate that Satan boasted that God could not put creatures on earth whom Satan could not corrupt, thereby raising also the issue, Can man keep integrity? Because of this issue Jehovah God has allowed Satan to exist

and permitted Adam and Eve to live for a time and have offspring before they paid sin's penalty, death. Jehovah had full confidence in his ability to have human creatures on earth who would keep integrity in spite of all that Satan could do, thereby proving Satan a liar. That is why God allowed Job, Jesus and others to suffer at the hands of Satan. When we once appreciate what was at stake, the issues of Jehovah's supremacy and man's integrity, we can see good and sufficient reasons why God has permitted Satan to exist down to the present time.—Job, chapters 1 and 2; Prov. 27:11; Heb. 5:8, 9.

Implicit in all this is that Satan's existence at best is but a temporary one, and this is exactly what the Scriptures show: “God who gives peace will crush Satan.” Jesus Christ will “destroy the one having the means to cause death, that is, the Devil.” Yes, eventually Satan will be hurled into the lake of fire, the second death, symbol of annihilation.—Rom. 16:20; Heb. 2:14; Rev. 20:10, 14.

Thus the Scriptures, together with reason, make clear the origin of Satan, why God has permitted him to remain until the present time and that his days are numbered. Man is therefore without any grounds for doubting the existence of Satan.

So heed the warning: “Keep your senses, be watchful. Your adversary, the Devil, walks about like a roaring lion, seeking to devour someone. But take your stand against him, solid in the faith.”—1 Pet. 5:8, 9.

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Pursuing my Purpose in Life

As told by John Errichetti

DURING the winter of 1938 I first began to study the Watch Tower Bible aids in earnest. Having come down with a sickness, I began to rummage around the house for something to read. Years before we had obtained some literature from Brooklyn but did not pay too much attention to it at the time. Now reading the booklets on hell, soul and other Bible doctrines gave me a thrill that comes only when one begins to see out of darkness the marvelous light Jehovah gives to those that are seeking for the truth. Being brought up a Roman Catholic, I knew nothing about God's purposes, nor did we have a Bible in our home. That winter I read a lot and, like all others that begin to learn the truth, I began to tell my friends the wonderful things I was learning. Some thought I was going crazy, but a couple of my friends that listened are now in the truth.

That spring I looked up Jehovah's witnesses and began to attend their meetings. Shortly thereafter a zone assembly was held and I went out in the service for the first time with our congregation servant. After visiting four or five homes with him, I was encouraged to try the next one. I did and the man turned out to be opposed. His remarks set me back a bit, but crossing the street I began to wit-

ness by myself and Jehovah proved to be with me, because I carried on till quitting time. In the months that followed I gained much knowledge and experience by working with two pioneer sisters who were of the anointed.

Several years later, to pursue my purpose in life, I decided to pioneer; and on January 8, 1942, the Society sent me my letter of appointment. For about a year and three months I pioneered in several cities in the eastern United States. I got to appreciate the full-time service more and more. Jehovah's blessings were manifest at all times. Never did we go hungry, nor did we lack for clothing or a place to sleep.

In March of 1943 the Society sent me a letter asking whether I would like to go to the Watchtower Bible School of Gilead. You may be sure that I did not hesitate at that opportunity. At Gilead School we worked, but it was pleasant work and one got a better appreciation of Jehovah's organization and also of the confidence and trust it put in one. Those five months were pleasant ones, and on graduation day we all were "on pins and needles" waiting to find out where we were going. I was one of eight to go to Alaska. My partner and I were assigned to Ketchikan.

We arrived on October 12, 1944, after a beautiful trip up the famed Inside Pas-



sage to Alaska. Both of us spent most of the day hunting *Watchtower* magazine subscribers and finally located a couple that put us up for the night. The next day we did more hunting and this time we contacted an elderly couple that were very much interested. They asked us to stay with them. We agreed to that and in the meantime we began to witness in the territory and also to look for a place to stay.

One day a woman I was witnessing to asked me whether I knew of two nice young men looking for a small house to rent. I said, "I don't know; what does it look like?" She showed me. I told her that if I learned of someone I would let her know. I then hunted up my partner as fast as I could and told him about the house. We returned and said to this woman, "Here are the two young men you were asking about." The house was more than we bargained for—sixteen dollars a month and in a fine section of town.

That winter my partner and I worked hard, placing many books and getting many subscriptions. But it was also very discouraging because it rained continually, and with a wind blowing it was impossible to keep oneself dry and also the literature. Then to make matters a little harder, Ketchikan turned out to be very religious in one way and antireligious in another. The fishermen, made up mostly of Norwegian stock, wanted no part of religion or the Bible, having had too much religion in the old country. One could not blame them for feeling that way—with the preachers in town always begging for money and getting mixed up in the politics of the community. We had quite a job gaining those fishermen's confidence. Today, however, they have a different view of Jehovah's witnesses and very much enjoy reading *Awake!* magazine.

With the coming of summer my partner and I planned on working the outlying

towns and villages reached only by boat and plane. Taking as much literature as we could, we left on the mail boat for the first stop. We helped to unload some freight, for which the captain was very thankful. An old Indian chief let us stay with him while we preached about Jehovah's kingdom in the town, placing much literature. Our next stop was a little place named Craig. We arrived at about two o'clock in the morning. It was pitch dark and raining very heavily. There was no light in town. Pretty soon the man that ran the dock appeared with a lantern; so, having nowhere to go at that hour, we pitched in and helped to unload cargo. The captain was so pleased that when we asked what we owed for fare he said: "Nothing, boys; you don't owe me a cent and I am very grateful to you." This was during the war years when help was very scarce. The dock man, too, was thankful. He said to us: "Well, the rooming house is closed at this hour, so you boys can stay in my empty store. There's a stove and wood; so make yourselves at home and stay as long as you wish." We did. From here we were able to walk to another small Indian village about five miles away, and again much literature was placed.

A week later we boarded the mail boat and left for Wrangell. Again we helped to unload and again we received free passage. As it was too early to get a room, we threw our blankets down on the dock and went to sleep. Later on in the morning we located an old Greek *Watchtower* subscriber who welcomed us into his small cabin. We stayed about a week. Since these places that we had visited had not been served with the Kingdom message in many years, our placements of literature naturally were high.

My partner and I now began to ask the fishermen whether any of them were going to Petersburg, about thirty-five miles

away. Sure enough, one did welcome us aboard. So off to Petersburg we went. There housing was at a premium. We contacted a person of good will, who suggested that he take us across the bay to see two old Norwegians—they might have a cabin for us. So across the bay we went. The man of good will asked the two brothers whether we could stay in one of their cabins and they said, "Sure." "By the way, what do you boys do?" We told them. "Oh, a couple of preachers," they said with a look of disgust on their faces. We told them that if there was anything around the place we could do to help, we would be glad to. "Oh, that's all right," they said. They lent us a small boat too, so that we could row across to town and do house-to-house preaching there.

One morning I noticed one of the brothers trying to coal-tar the roof of his house. It was a big one. Being old and shaky, he did not dare to go up to the roof but was trying to reach it from a ladder, with a long stick having a brush tied to the end of it. He was having a difficult time. I watched him for a while and then said, "We will do that for you." He looked at me with amazement and said, "You will?" He could not believe that a couple of preachers would work. They did not know the difference between clergymen and Christian preachers.

We told him what we needed and off we went to tar his roof. It was a big house with iron sheeting for a roof with all kinds of angles and pitches. My partner and I worked like beavers all day to finish it, and about six that evening they asked us down for a bite to eat. We told the brothers that we would finish painting, as it looked like it might rain. "Finish it tomorrow," one said. "No, we will finish it tonight," we replied, and we did. About a half-hour later it began to pour down. Those two brothers were the happiest people in town

at having their roof painted. The next day they asked whether we wouldn't like to do the boat shed. We did. "How about the other boat shed?" We finished that one too. "Wouldn't you like to do the sawmill too?" "Yes, we will do the sawmill also."

"Now how would you like to paint the house?" So we painted the house. In the meantime we had finished preaching among all the homes in town and were getting ready to leave. The two brothers called us into the house and asked us what they owed us. We said: "Nothing; you boys were kind enough to let us stay in your cabin, so we wanted to return the favor. They would have none of that. Pressing a roll of bills into our hands, they said: "We are more than satisfied, and whenever you boys come to town you are more than welcome to stay with us." When we counted up the money it totaled \$225.

Several years later when my present partner and I made the same trip we stopped off again at Petersburg. This time the two Norwegian brothers invited us to stay right in their own home. It has been a pleasure to come back to this town where we have made many friends. Although these persons have not taken a deep interest in the Kingdom, they do very much enjoy *Awake!* magazine.

We can always get secular work in Petersburg, and this has made the people see the difference between the local clergymen and Jehovah's witnesses. Everyone knows us as the two boys that stay with the Knutson brothers.

The first winter my partner and I spent in Anchorage was one to be remembered. We arrived on the first of January and it was cold. We had quite a job getting a place to stay. My partner knew a subscriber that enjoyed reading *Awake!* So off we went to see whether he had a place for us. Yes, he had a cabin that was vacant; in fact, people had just moved out that after-

noon. It was the filthiest place I ever saw. Whisky and beer bottles all over the place, and the cabin had a stench such as I never want to smell again. But where could we go at such a late hour? So we agreed to rent the place. Although it was a mess, for us there was only one thing to do, clean the whole place, including the stove—choked up with thick soot. And to top it off, we had to get our water from about four blocks away. It was very discouraging, to say the least. That night we slept with the window wide open, the place stank so bad. The temperature dropped to 30 below zero. But we were comfortable in our Arctic sleeping bags. About a month later we moved in with a brother who was renting a cabin, which provided much better quarters.

It is only after the servant of Jehovah proves that he is willing to endure all manner of inconveniences that then Jehovah provides for his servants. That fact has been brought to our attention again and again. In carrying on the missionary work in Alaska we have slept on floors of deserted cabins, in cars and boats; also in nice soft beds. The pioneer work has given us a much better appreciation of Jehovah's goodness. We have learned to be satisfied in whatever circumstances we have found ourselves.

In such a vast territory as Alaska pioneering is bound to produce many interesting experiences, especially when one has to travel by every means of transportation available—by car, train and plane as well as boats large and small.

Each fall now one of the brothers that fish takes us around the many islands that make up the southeastern part of Alaska. This brother is a good fisherman and seaman. One trip that we made proved to be an exciting one. Leaving one quiet harbor, we proceeded to our next stop, a little community of about half a

dozen persons. We had to cross a stretch of water about twenty-five miles wide. The wind was blowing pretty hard with a heavy sea running against us. When about fifteen minutes away from safe anchorage our engine quit. Our batteries had tipped, spilling some acid on the distributor and shorting out the engine. Quickly wiping the distributor dry, we started up the engine again only to have it stop again. We pressed the starter again; the bendix spring in the starter broke and that finished us. Desperately trying to crank the engine proved to be useless. We began to drift broadside with the heavy seas and to take quite a pounding. After a while all three of us became seasick, with the boat drifting wherever the wind and tide took it. However, we gradually began to get over our seasickness and to get on the radiotelephone to call the Coast Guard. After what seemed a long time we contacted one of their ships and they radioed that they would be able to reach us about ten that night. We started to drift about four that afternoon. At about 11:30 their searchlight picked us up and after they shot over three lines we finally were able to make fast a line. We had drifted out to open sea about sixteen miles. You may be sure that our prayers ascended to Jehovah and He heard them. This fishing boat we were on was forty-two feet long and very seaworthy. After we saw what a beating the boat could take we began to feel better. The Coast Guard boat towed us for four hours before we finally reached a safe harbor. It was a night never to be forgotten.

We have made the same trip over again without any mishap. We have covered many thousands of miles both by air and by boat. After experiencing the protection of Jehovah one soon gets over worrying whether any trouble may arise.

Pursuing my purpose in life, now I am still working with the congregation in

Ketchikan, Alaska, as a missionary and enjoying the service here very much. We have over 200 publishers in Alaska and I know all of them. There are many people of good will scattered in little settlements who need to be visited by willing ministers. This is a vast territory and many workers are needed. I certainly rejoice in the priv-

ilege of full-time service that is mine, and am happy that the Watch Tower Society sent me to Alaska. I can say, What greater privilege could one receive from Jehovah than to go to Gilead School and then receive a foreign assignment and there share in the expansion work with the rest of Jehovah's people earth-wide!

Dawns a New Era for the Irish

By Watch Tower missionary in Eire

EIRE is where the Irish come from. People generally call it Ireland. The land of green is predominantly Catholic, as far as religion goes. And Christian missionaries find it a fruitful field for the preaching of the Kingdom gospel.

The Irish, however, are a dubious lot. This, perhaps, because in times past many un-Christian acts were committed in the name of Christianity. Being Catholics, they resent being preached to and feel no need of the Kingdom gospel. So many times the missionaries are told, "Why don't you go to pagan America or pagan England to do your work? We don't need you here!" Yet these same ones are woefully ignorant of the Bible and the Kingdom message. To many Irish Catholics everything not Catholic is pagan. But, of course, there are some who do not agree with this view.

To understand the Irish people is to love them. They are an interesting people to work with and talk to. Not all Irish are fun-loving, friendly and lovable, as pictured in song and story. Their heritage and culture must be understood before one can come close to understanding their behavior. For example: A housewife might greet you with a big smile and assure you that she is a Christian, but immediately and loudly drive you from her door when she sees a Bible in your hand. "Strange conduct for a Christian," you say. Perhaps so, but not for the Irish. You must understand them.

From childhood the Irish have been taught that every religion in the world is opposed to their religion, that theirs is the only one having divine right to exist, that all other religions are merely tolerated and that they con-

tinue through the benevolent sufferance of the Catholic clergy. They are taught that Bible knowledge is not necessary for Christians, only a strict adherence to and belief in the church and its religious leaders is all-important. To keep their flocks from reading Bible literature the clergy tell their parishioners that it is communistic. This seems to frighten them sufficiently so they will not investigate for themselves.

Fear has a great hold on the people. People are afraid of what their neighbors, their friends, relatives and clergy might think if they were even so much as to read the Bible on their own. For centuries the clergy have dominated their lives, told them what they can read, what they should believe and do. To ask a sound religious question is a demonstration of lack of faith in God and the church, according to the clergy. As a result, the Irish people do very little independent thinking. They are victims of the clergy and fear; but freedom is in sight.

The Word of God, the Bible, "is alive and exerts power and is sharper than any two-edged sword and pierces even to the dividing of the soul and spirit, and of the joints and their marrow, and is able to discern the thoughts and intentions of the heart"—this all-powerful freeing agent has penetrated the land of the Irish and is bringing about a most welcome reawakening. Recently a Catholic priest remarked that Jehovah's witnesses are doing more to encourage Catholic people to read the Catholic Bible than any other group. This is most encouraging, because Bible knowledge brings truth and it is the truth that sets men free. Having this in mind, we can see a new era for Eire is dawning.—Heb. 4:12; John 8:32.

Calling the Members OF THE Kingdom of Heaven

JEHOVAH has willed that his Son Christ Jesus be not alone in the kingdom of heaven, but that he be given a glorious helpmate, called the "bride, the Lamb's wife." Jesus uttered a number of parables dealing with the Kingdom and revealing its various aspects, one of which we find at Matthew 22:2-14. This parable reveals to us the way in which Jehovah God, the "king" of the parable, calls those who are to be associated with Christ as members of the royal family of heaven.—Rev. 21:9.

Jehovah chooses the bride class for his Son and determines the characteristics of this class and the number of its members, namely, 144,000. "The kingdom of the heavens has become like a man, a king, that made a marriage feast for his son. And he sent forth his slaves to call those invited to the wedding feast." The "king," Jehovah, arranges for the marriage feast, sends out the invitations and calls the invited ones to the feast. The parable shows that he sends out three calls to invite persons out of all the nations to become members of the kingdom of heaven.—Rev. 7:4; 14:1; Matt. 22:2, 3; Rev. 5:9, 10.

THE FIRST CALL

We would naturally expect that he would give this wonderful opportunity first to the Israelites, the natural seed of Abraham, and this is what the Bible shows he did. He said to them at Mount Sinai: "You will become to me a kingdom of priests and a holy nation." This referred to the future kingdom of heaven, in which Christ Jesus would be a "priest upon his throne" and

in which the 144,000 members of his body, his "bride," would reign as priests and kings with him. The descendants of the Jewish nation were therefore invited ones and now received the call through the Son of God, who invited them to the wedding feast. The first call thus went out in the year 29 (A.D.). His disciples co-operated in this work according to Jesus' instructions: "Go continually to the lost sheep of the house of Israel." For three years and a half, till Nisan 14 of 33 (A.D.), the



call was to go exclusively to the nation of Israel.—Matt. 10:6, 7.

How was the invitation received? The parable says: "They were unwilling to come." The rich young ruler who "went away grieved, for he was holding many possessions," well represents the general negative attitude of the nation; and the religious leaders manifested themselves as bitter enemies of the Son of God and sought to kill him. Therefore we can understand Jesus' scathing denunciation which was recorded in Matthew, chapter 23, and which he concluded with the words: "Jerusalem, Jerusalem, the killer of the prophets and stoner of those sent forth to her,—how often I wanted to gather your children together, the way a hen gathers her chicks together under her wings! But you people did not want it. Look! your house is abandoned to you." Two days later the first call ceased when Jesus finished his earthly ministry and life.—Matt. 22:3; 19:21, 22; John 6:50, 66; Luke 17:20, 21; Matt. 23:37, 38.

Some days after Jesus' resurrection he manifested himself to above five hundred disciples in a mountain in Galilee; and even some of these doubted it was he. And in the days just before Pentecost 120 met in an upper room in Jerusalem. Aside from this very small number the Jewish nation had refused to accept the first call.—1 Cor. 15:6; Matt. 28:16, 17; Acts 1:13-15.

THE SECOND CALL

"Again he sent forth other slaves, saying: 'Tell those invited, "Look! I have prepared my dinner, my bulls and fattened animals are slaughtered, and all things are ready. Come to the wedding feast." ' ' ' This second call went out again to "those invited," to the Jewish nation, now especially to the common people of that nation. Jehovah's favor to the Israelites was to

last another three and a half years. So they still had the opportunity of furnishing the full number of 144,000.—Matt. 22:4.

This second invitation began to be addressed to the Israelites at Pentecost A.D. 33, when Peter spoke to the multitude in Jerusalem, to the Israelites and their proselytes assembled there from Palestine and from some fifteen other countries, saying: " 'For the promise is to you and to your children and to all those afar off, just as many as Jehovah our God may call to him.' Therefore those who embraced his word heartily were baptized, and on that day about three thousand souls were added." —Acts 2:39, 41.

What is meant by these words of the king in Jesus' parable: "I have prepared my dinner, my bulls and fattened animals are slaughtered, and all things are ready"? Certain arrangements had to be made and conditions fulfilled before the feasting could begin. What were these? The outpouring of God's spirit in Jerusalem at Pentecost was evidence that he had accepted the value of the perfect human sacrifice of Jesus after his ascending to the throne of Jehovah. In his justifying those who dedicated themselves to God and in his begetting them by his spirit they received the adoption as sons and became prospective members of the bride of Christ. In Peter's powerful speech, as recorded in Acts, chapter two, he had used the first of the "keys of the kingdom," revealing to a faithful remnant of the Jewish nation the "new and living way," the unspeakable privilege of becoming "heirs indeed of God, but joint heirs with Christ."—Matt. 22:4; 16:19; Heb. 10:20; Rom. 8:17.

As to those who did not respond to the invitation as conveyed by the original Christian congregation, the parable says: "Unconcerned they went off, one to that field of his, another to his commercial business; but the rest, laying hold of his

slaves, treated them insolently and killed them." Paul says of these: "The rest had their sensibilities blunted." The overwhelming majority of the nation did not show any more willingness to accept the second call than the first; but they remained indifferent and attended to their worldly business. Others, filled with hatred against the Messiah and his followers, persecuted these, arresting, beating and even killing them. So they turned down the offer to become that "kingdom of priests, and a holy nation."—Matt. 22:5, 6; Rom. 11:5, 7; Acts 7:1-60; 8:1; 9:1, 2; Ex. 19:6.

What would the King, Jehovah, now do about it? "The king grew enraged, and sent his armies and destroyed those murderers and burned their city." In 70 (A.D.) the armies of Rome under Titus came and destroyed the "city," the Jewish nation, 1,100,000 Israelites losing their lives and the rest being "led captive into all the nations."—Matt. 22:7; Luke 21:24.

THE THIRD CALL

The King's second invitation exclusively to the Jews ended A.D. 36. Only a small remnant having responded, the majority of the places to be filled remained vacant. Yet Jehovah's purpose can never fail. What does the parable show he now did? "Then he said to his slaves: 'The wedding feast indeed is ready, but those invited were not worthy. Therefore go to the roads leading out of the city, and anyone you find invite to the wedding feast. Accordingly those slaves went out to the roads and gathered together all they found, both wicked and good; and the room for the wedding ceremonies was filled with those reclining at the table.'—Matt. 22:8-10.

Jehovah now sent out a third call by instructing his slaves to leave the borders of the "city," to go out onto the roads of the nations and to invite all kinds of people to the wedding feast. The first one so

commissioned was Peter when, A.D. 36, he was sent to the home of Cornelius, an Italian officer, in Caesarea. There he used the second one of the "keys of the kingdom" in preaching the gospel to that Gentile and to his household. Peter's witness was followed immediately by the outpouring of holy spirit upon those "people of the nations," and the apostle perceived "that God is not partial, but in every nation the man that fears him and works righteousness is acceptable to him." Now "God for the first time turned his attention to the nations to take out of them a people for his name" and thus the mystery as to membership in the bride of Christ became fully revealed. The apostles and others of the thousands of members of the early Christian church were now sent out to the Gentile nations, and during all the centuries since A.D. 36 the ingathering to the wedding feast has been progressing.—Acts 10:45, 34, 35; Eph. 2:12; Acts 15:14; Eph. 3:4-6.

The time must come when all places in the room for the wedding ceremonies would be filled, and this would be when Christ would accompany the King Jehovah to His temple for judgment, which he did A.D. 1918. This is the time to which the parable refers, saying: "And the room for the wedding ceremonies was filled with those reclining at the table."—Mal. 3:1-5; 1 Pet. 4:17; Matt. 22:10.

THE WEDDING GARMENT

The question now arose as to who would keep his place in Jehovah's organization from and after 1918, for there began now a severe testing and sifting as to the truth and the service of Jehovah and as to enduring trials and persecutions down to the end. The parable shows what was necessary in order to hold one's place. "When the king came in to inspect the guests he caught sight there of a man not clothed

with a wedding garment. So he said to him: 'Fellow, how did you get in here not having on a wedding garment?' He was rendered speechless. Then the king said to his servants: 'Bind him hand and foot and throw him out into the darkness outside. There is where his weeping and the gnashing of his teeth will be.'—Matt. 22:11-13.

The criterion applied by the King was, not whether one was "good" or "bad" at the time the slaves found him on the roads, but whether one was wearing the "wedding garment." What is this garment? We find the answer in the following words: "The marriage of the Lamb has arrived and his wife has prepared herself. Yes, it has been granted to her to be arrayed in bright, clean, fine linen, for the fine linen stands for the righteous acts of the holy ones." The "righteous acts of the holy ones" being the Christian ministry entrusted to all the spirit-begotten children of God, the wedding garment represents the Kingdom service on earth, and to put it on therefore means a course of obedience toward the King and his Son. On the contrary, a failure to wear the wedding garment means a refusal to publish the Kingdom and to bear the reproaches that are heaped upon the King's slaves.—Rev. 19:7, 8.

The "man not clothed with the wedding garment" actually represents a class of people who were made manifest after Jehovah accompanied by Christ Jesus came to the temple for judgment A.D. 1918. The present time, since that year, is when the marriage of Jehovah's Son is being consummated by resurrecting all the spirit-begotten saints who died faithful before 1918 or have since died and uniting them in never-ending wedlock with the heavenly Bridegroom. But looking at the dedicated ones yet on earth who were espoused to him and who were in the room for the wedding ceremonies because God's kingdom had come, Jehovah the King found a

class not wearing the wedding garment, a class that refused to don such garment by refusing to share in public service. Beginning in 1919, Jehovah had opened up to all of the dedicated ones the door into Kingdom service, offering them privileges greater than at any time before. The class that spurned such privileges was none other than the "evil slave," whose appearance at the end of the world Jesus foretold. Of course, such insubordination to the King Jehovah and the Bridegroom Jesus Christ disqualified them as members of the "bride"; and so the King ordered his attendants, the angels, to throw them out into the darkness of Satan's world. There destruction awaits both them and the whole of unfaithful Christendom when the great King, in the approaching battle of Armageddon, will send his heavenly armies under Christ Jesus to destroy the whole "city," the modern counterpart of Jerusalem.—Matt. 24:48-51.

When Jesus, as a conclusion to his parable, warningly says: "For there are many invited, but few chosen," this shows that many more have been called than 144,000, the number finally united with Christ Jesus in heaven. If any of the remnant now in attendance at the room for the wedding ceremonies fall out for failure to keep on the wedding garment, others will be brought in by the King to take their places. Seeing that we are now in the closing years of this present system of things, that process may be about completed.

Finally the King, Jehovah God, will have the predestinated number of 144,000 members of the bride class to be given to her royal Bridegroom. With him, as a "kingdom of priests and a holy nation," she will, in full and loving subjection to her kingly husband, co-operate with him in his wonderful work in behalf of mankind during his thousand-year reign.

THE SUPREME WILL TO BE DONE



'Look! I am come
to do your will,
O God.'—Heb. 10:7.

CONQUERORS will live endlessly, according to God's supreme will. (Rev. 2:10, 11; 21:6, 7) Foremost among conquerors is Jesus Christ, the One who said: "In the world you will have tribulation, but cheer up! I have conquered the world." (John 16:33) After the living God, Jehovah, had raised out of death on earth and glorified in heaven that slain foremost Conqueror, Jesus suddenly stopped a traveling man in ancient Syria, a murderous persecutor named Saul of Tarsus. To him Jesus said: "To this end I have made myself visible to you, . . . to choose you as . . . a witness . . . while I deliver you . . . from the nations, to whom I am sending you, to open their eyes, to turn them . . . from the authority of Satan to God." (Acts 26:16-18) At that time and prior to our time (for nearly six thousand years until A.D. 1914) the "authority of Satan" was what that chief wicked one freely exercised over all this world or system of things which Jesus Christ con-

quered and which his followers must conquer.

² When on earth Jesus truly taught: "No one can be a slave to two masters; for either he will hate the one and love the other, or he will stick to the one and despise the other. You cannot be slaves to God and to Riches." (Matt. 6:24) Seriously, then, is the beloved Master whom Jesus served and continues to serve—is that noble and lovable Master the One you now serve? Like Jesus, are you a slave of the supreme God? In other words, have you willfully and willingly chosen to listen to and obey Jesus' Master, the true God, Jehovah? Like Jesus, do you delight to do the will of God? Have you positively turned from the "authority of Satan" to the authority of the Supreme One by deliberately and voluntarily dedicating your life to serve Jehovah? What, you ask, is dedication?

³ Dedication means voluntarily to set oneself apart with the aim to devote oneself to a deity, a sacred purpose, or a particular person, a principle, a science, a nation, or even a chosen occupation or way of life. The dedication that has the most meaning

1, 2. (a) How is God's will linked with endless life of his creatures? (b) For today's upright humans, what is proper choosing?

3. What does dedication mean?

and is of the greatest importance is when an individual divorces himself from all other pursuits and solemnly offers himself to a divine person in a devotion to Jehovah God. That means making your will conform to the will of the Most High God. Dedication to The Divine Person must be unconditional, without reservations. It cannot be a divided devotion or dedication, because a dedication with reservations would be invalid in the sight of Jehovah God. He requires absolute or exclusive devotion.—Ex. 20:5; 34:14; Deut. 4:24; 6:15.

⁴ The perfect example of making a dedication we find in the Son of God, Christ Jesus. His dedication of himself is summed up in the words: "To do your will, O my God, I have delighted." His devotion to God was entirely single. He did not permit anything else to infringe or encroach upon it. On earth Jesus was acquainted with his Father in heaven, whose law he knew and loved. He was familiar with what had happened to the nation of Israel and others who violated their covenant relationship with Almighty God. Such knowledge caused Jesus to be all the more eager, yes, adamant in wanting to conform his own will to the will of his Father.—Ps. 40:8; John 4:34; 6:38.

⁵ Consequently, when any person makes a dedication to do the will of Jehovah God, it means a complete change from his former way of life, a way common to this world that has been under the "authority of Satan." The dedicated individual's inclinations change, as well as his desires. This change does not take place automatically, but is the result of the remolding of his mind from the old-world pattern of thinking and acting to a new one. It is the result of calm, careful, sober meditation

on God's Word, and not a miraculous or emotional change that takes place totally in an instant. The normal bent or trend of man's mind is toward sin, because our first parents, Adam and Eve, willingly chose to do the will of Satan the enemy of Jehovah God, and they forgot the will of the true God for them. "Through one man sin entered into the world and death through sin, and thus death spread to all men because they had all sinned." (Rom. 5:12) According to that sinful pattern we have been shaped in iniquity under the condemnation of death. That is why it is imperative that a change take place. That is why it is so important that new knowledge be taken into the mind, and this from God's Word. There must be a continuing turning away from the old way of thinking, patterned after this old world or system of things. There must be a recognition of the new—a desire to change or repent from the old course and to remold one's way of living according to the new pattern. This constitutes a following of Paul's advice: "Strip off the old personality with its practices, and clothe yourselves with the new personality which through accurate knowledge is being renewed according to the image of the one who created it, . . . in order to walk worthily of Jehovah to the end of fully pleasing him as you go on bearing fruit in every good work and increasing in the accurate knowledge of God." This shows that there is a complete change in one's pattern of life, from that of the old world to that of the new world. Here we must bear in mind that it is for this new world of righteousness that Christ Jesus gave his lifeblood, because it is in the new world that eternal life is to be attained. According to John's writing, the present old world is passing away. "Do not be loving either the world or the things in the world. . . . Furthermore, the world is passing away and so is

4. How did Jesus view dedication?

5. (a) What is required of a Christian whose dedication has been made? (b) Why is a radical change in living habits essential?

its desire, but he that does the will of God remains forever."—Col. 3:9, 10; 1:10; 1 John 2:15, 17.

⁶ Since the old world is passing away, a Christian must turn his back upon that old world in order to live on into the new world. Then when his mind is made over, when his thinking is changed to conform to the Word of Almighty God, it can be properly said that the individual is in the image of God, just as Adam was originally before transgression. When the individual is patterned after God's superior knowledge, then the creature is properly said to be returned to the image of God. That does not mean that the individual is perfect at that point, but his thinking has turned to the high and lofty way of thinking that Jehovah God uses. In following such a course one becomes pleasing and acceptable to Almighty God.

PROPER MENTAL ATTITUDE BEFORE DEDICATION

⁷ The humble, repentant person is described in words Isaiah wrote: "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and he will have mercy upon him; and to our God, for he will abundantly pardon." This shows how approachable Jehovah is. The humble one who desires to find Him Jehovah will receive through his Son Christ Jesus. He will pardon the creature of sins inherited by reason of being born of sinful parents. Paul further shows the importance of putting away the old personality, saying: "You should put away the old personality which conforms to your former course of conduct and which is being corrupted according to his deceptive desires; but that you should be made new in the force actuating your mind, and should put on the new per-

sonality which was created according to God's will in true righteousness and loving-kindness." Thus Paul vividly draws to our attention that our former way of life and desires must be entirely forsaken. Then the new way of thinking acquired from a study of Jehovah's Word and a knowledge of his purposes will be the motivating power in the Christian's life.—Isa. 55:7, AS; Eph. 4:22-24.

⁸ After conversion of mind has taken place, then the individual will have utmost respect for Jehovah and His Word. He will follow Paul's admonition: "Clothe yourselves with the tender affections of compassion, kindness, lowliness of mind [humility], mildness and longsuffering." These qualities are found, not in the old world, but only in the new. While Paul's words were written to Christians, Jehovah's much earlier expression shows how he values such characteristics: "What I care for are humble, broken creatures, who stand in awe of all I say." A humble person shows utmost reverence for the Most High God, Jehovah.—Col. 3:12; Isa. 66:2, *Mo.*

⁹ Can any ordinary person manifest stanch, undivided love to the Almighty Creator? Yes, he must be exclusively devoted to Him and then have a burning zeal in his heart to serve Him as a willing slave serves his beloved master. To serve means to obey. Those who obey Jehovah do so out of love for him: "If anyone loves me, he will observe my word, and my Father will love him, and we shall come to him and make our abode with him. He that does not love me does not observe my words; and the word that you are hearing is not mine, but belongs to the Father who sent me." (John 14:23, 24) Love is, in fact, the sum and substance of the whole law of commandments of God. So Christ Jesus

6. Why may we say a human creature of today is in God's image?

7. What is repentance? Why is it required?

8. After conversion, what qualities should a person cultivate?

9. What kind of servitude is required, and upon what must it be based?

verified, saying: "You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind and with your whole strength [vital force]." Certainly nothing is omitted. The creature is required to love and serve the Creator, Jehovah, completely, in true-hearted loyalty.—Mark 12:30; Deut. 6:5.

¹⁰ On the part of true followers of Christ this means forgetting self completely, just as he said: "If anyone wants to come after me, let him disown himself." He that disowns himself disowns his own personal aims and choice of his life's career. Instead, he seeks to make it his will to do what Jehovah's will and purposes are concerning his present and future. Then he reports himself accordingly.

DEDICATION BRINGS RESPONSIBILITY

¹¹ This does indeed place a heavy load of responsibility upon one dedicating his life to Jehovah. Faithfulness in carrying this load is mandatory, not discretionary. It means willing surrender of personal selection of a course or way of life in order that God's will may be done. Ridicule, reproach, hardship, persecution, torture or imprisonment might be brought upon one because of his choosing to follow the course of Jehovah's chief Witness, Christ Jesus. Through all such circumstances the dedicated one keeps on following Jesus, doing Jehovah's will. He realizes that he agreed to do God's will. Therefore he must have a positive attitude as to his responsibility, just as did Isaiah when he said: "Here am I; send me." As one learns God's Word and recognizes this responsibility, one does not feel that the responsibility is too heavy. Nor does one feel cowardly about it or fearful that he will fail. Since he expects to live in Jehovah's everlasting new world,

he keeps on obeying God's Word that he "fear not"; he conquers the spirit of fear and cowardice. He remembers Jehovah's revelation that John saw and wrote: "I saw a new heaven and a new earth, for the former heaven and the former earth had passed away, . . . Anyone conquering will inherit these things, and I shall be his God and he will be my son. But as for the cowards and those without faith . . . and all the liars, their portion will be in the lake that burns with fire and sulphur. This means the second death." Paul, too, gave very encouraging and assuring admonition to Timothy, writing: "God gave us not a spirit of cowardice, but that of power and of love and of soundness of mind. Therefore do not become ashamed of the witness about our Lord, neither of me a prisoner for his sake, but take your part in suffering evil for the good news according to the power of God." Not Judas Iscariot or others who failed, including Satan himself, do we seriously consider to grasp the meaning of dedication; but we look at the long line of strong, faithful, courageous conquerors the Bible mentions. In their life course we see patterns worth copying. We can be just as determined as they were. We can be obedient servants of God as they were. Early Christians, including Christ's faithful apostles, were anything but fearful. Then there are also men like Abraham, Isaac, Jacob and David, and women like Sarah, Rahab, Deborah and Jael, as well as many others in that long line of courageous covenant-keeping witnesses of Jehovah that extends back to the very time of righteous Abel. They had a strong anchor of hope in Jehovah's supreme power, even to his resurrecting the dead. Such strengthened faith will cause a person not to fear the enemy even though it might cost him his physical life at this time.

—Luke 9:23; Isa. 6:8, AS; Rev. 21:1, 7, 8; 2 Tim. 1:7, 8.

10. (a) How should one view self after dedication?
(b) To what extent must one be submissive to Jehovah?
11. (a) How should one consider responsibility?
(b) After what examples should Christians pattern their lives?

¹² One's choice of a life course of action is a personal responsibility, even as Moses indicated: "I have put life and death before you, the blessing and the malediction, and you must choose life in order that you may keep alive, you and your offspring." But how, now, may one choose life? By following the course outlined for a true Christian, "by loving Jehovah your God, by listening to his voice and by sticking to him, for he is your life and the length of your days." We choose life by dedicating ourselves wholly to Jehovah with the expectation of obeying him forever and carrying our load of responsibility.—Deut. 30: 19, 20.

¹³ Joshua, also, candidly showed the personal choice required for giving exclusive devotion to Jehovah. "Now if it is bad in your eyes to serve Jehovah, choose for yourselves today whom you will serve, whether the gods that your forefathers who were on the other side of the River served or the gods of the Amorites in whose land you are dwelling. But as for me and my household, we shall serve Jehovah." (Josh. 24:15) Every undedicated person has the same freedom to choose. This choice will determine his destiny, whether it will be life or death. In this day of Jehovah's power, if one refuses to dedicate himself to serve Jehovah his life will permanently end at Armageddon (if not before) as a condemned sinner. In coming to the point where one wishes to serve Jehovah with his whole heart, soul and mind, the question is not, 'Shall I make a dedication?' Dedication to do God's will is the course previously outlined by Christ Jesus. One should therefore ask oneself, Do I have the proper understanding of Jehovah's will and what he requires in order for me to agree to be a true footstep follower of Christ Jesus, to do Jehovah's will

from now on? In coming to that proper understanding, there is no hesitation on the part of the individual who sincerely wants to serve Jehovah. This positive forward step is outlined by Jehovah. To attain life one must take that step. One who agrees to be a footstep follower of Christ and performs that agreement is truly a Christian. Such dedication the obedient follower of Christ then publicly confesses or symbolizes before others by water baptism.

WHAT DEDICATION MEANS TO YOU

¹⁴ Before dedication comes a searching of the soul. One must realize that his dedicating himself must be a 'turning to Jehovah.' It means a repenting or turning away from the disobedient, sinful way of life in the old world in which one has lived up to this point. As a sinner, the repentant one sees himself now from Jehovah's viewpoint. He recognizes Jehovah's loving provision of Christ Jesus as the Redeemer, Purchaser or Ransomer. He recognizes that through exercising faith in the purchasing or redeeming value of the shed blood of Christ Jesus he can be properly brought into harmony or oneness with the Holy One, Jehovah. Then a change takes place. This is not a miraculous change, but is the start of a new mental attitude that from now on shapes one's life course as a firm and willing doer of God's revealed will. In this respect dedication marks a decision that must be carried out. When an individual dedicates his life to Jehovah he expects Jehovah to live up to his promises, and there is no question that Jehovah will do so. Jehovah, too, expects the one whom he receives to carry out his dedication. There is no such thing as a partial dedication; that is, to hold back, or a deciding within one's own mind to dedicate

12. What choice does every true Christian face?

13. (a) What decision did Joshua make? (b) In our day, what happens to those who neglect choosing aright?

14. (a) What precedes dedication? (b) What follows dedication? (c) What is included in one's dedication to Jehovah?

to Jehovah in any limited manner. Nothing may be permitted to jeopardize the completeness of his dedication. So truly a serious responsibility accompanies this dedication to Jehovah. An individual may not be lulled into the frame of mind that preaching God's Word is merely discretionary. The ministerial work is an obligatory part of the assignment to work, just as it was in the case of Christ Jesus. The time of his dedication marked the beginning of his ministerial work and never did he digress or permit anything to interfere with his new course of life that he had determined and agreed to perform.

¹⁵ Since this marked the beginning, it may be likened to the individual's birthday; that is, the beginning of his new life. Prior to this time only a very small measure of human life was enjoyed, and that was under condemnation because of our being patterned in Adam's fallen state.

¹⁶ Just as a child, the individual must be eager to learn and continue learning to grow to maturity. We observe how a child is eager to imitate his parents; and then, too, we see what a driving force a child possesses to reach manhood or womanhood. In fact, he is willing to study eagerly to do so. A child's mind is alert to acquire knowledge because he does not have a desire to remain in infancy or even in a state of adolescence. So the "newly born" Christian should view his life ahead.

¹⁷ Children are always anxious to escape just a milk diet or that of softened food. They are anxious to eat the solid food that they observe their parents partaking of, because they recognize that solid food belongs to mature people. And so it is with Christians, as counseled by Paul: "But solid food belongs to mature people, to those who through use have their perceptive

powers trained to distinguish both right and wrong. For this reason, now that we have left the elementary doctrine about the Christ, let us press on to maturity, not laying a foundation again, namely, repentance from dead works, and faith toward God, the teaching on baptisms and the laying on of the hands, the resurrection of the dead and everlasting judgment."—Heb. 5:14-6:2.

¹⁸ The Christian should eagerly pursue knowledge so he might gain spiritual maturity and be better able to carry out his dedication and then help others, and in that manner help them to life. It can be likened to young people growing to manhood or womanhood. When they reach this state of maturity and marry, they bring new children into the world. So it is with mature Christians. By their saying, "Come!" they bring others, and then the new hearers turn from their former course of action, and likewise study and come to the point of dedicating their lives to do Jehovah's will. Christian maturity is a wonderful, happy condition to live in and to observe.

¹⁹ In weighing the matter of dedication an individual might think, 'I could not possibly do this ministerial work or share in it; yet I love God and I will serve him. I will give him full recognition in my life, but as for complete dedication, I just cannot do that.' At first such may be one's thoughts; but if a person is in that frame of mind, then he should continue studying, taking in accurate knowledge, because more mature thinking will help him to reach the proper decision. This is truly a vital decision. It can be likened to a man who, in looking toward the future, plans to build a house. But even in constructing a home the man must sit down and count

15. To what may dedication be likened?

16, 17. (a) How should newly dedicated persons view this important step? (b) What will be the objective of the newly dedicated person?

18. What should the dedicated one pursue? What will bring joy to his heart?

19. Why is a serious counting of the cost important for one who contemplates dedication?

the cost, just as Jesus stated: "For example, who of you that wants to build a tower does not first sit down and figure out the expense, to see if he has enough to complete it? Otherwise, he might lay its foundation but not have the funds to finish it, and all the onlookers might start to ridicule him, saying: 'This man started to build but had not the funds to finish.' " In making a dedication it means that the individual should count the cost of taking such a course and holding to it to the finish, and do so soberly and diligently.—Luke 14:28-30.

DEDICATION BRINGS HAPPINESS

²⁰ Then why not measure what you forsake alongside what you are promised by Jehovah? (Matt. 19:27-29) Stop and think about it! What good things do you have that you did not receive from Jehovah in the first place, including the power of rendering devotion, praise and willing service? These are the things that you will happily dedicate to Jehovah, even your whole self, to serve him. These are willingly given to Jehovah through the Righteous One, Jesus Christ, for the unspeakable privileges and blessings that are continually bestowed upon God's dedicated

20. What are some of Jehovah's blessings for dedicated servants? And what brings joy?

servants. However, bear in mind that this gives the individual the authority to be called by and to speak in Jehovah's name as one of His witnesses. In this doomed and dying old world, these dedicated servants of God are the happiest people living. In fact, such people expect to survive God's universal war at Armageddon and confidently expect to live forever in an earth-wide paradise of perfection. Much, then, depends upon one's making a dedication, and then everything depends upon one's faithfulness to that dedication. Maintaining integrity and faithfully living up to one's dedication vows brings supreme happiness. Failure to do so brings despair.

²¹ The full impact and importance of dedication can seemingly be summed up in Jesus' words: "Thus, you may be sure, none of you that does not say good-bye to all his belongings can be my disciple." (Luke 14:33) Nothing may be permitted to interfere with dedication. This can include the wife of a man, or the husband of a woman, or a family or anything else of this world that might be held dear. Dedication of oneself to Jehovah must be unequivocal in its scope. The individual is duty-bound to render exclusive devotion to Jehovah.

21. How extensive must dedication be?

"Under the Thumb of the Mass"

“The modern man,” says Dr. Albert Schweitzer, “is lost in the mass in a way which is without precedent in history. . . . His diminished concern about his own nature makes him as it were susceptible, to an extent that is almost pathological, to the views which society and its organs of expression have put, ready-made, into circulation. Since, over and above this, society, with its well-constructed organization, has become a power of as yet unknown strength in the spiritual life, man's want of independence in the face of it has been so serious that he is almost ceasing to claim a spiritual existence of his own. He is like a rubber ball which has lost its elasticity, and preserves indefinitely every impression that is made upon it. He is under the thumb of the mass, and he draws from it the opinions on which he lives, whether the question at issue is national or political or one of his own belief or unbelief.”—*The Decay and Restoration of Civilization*.

Baptism

"Jesus . . . was baptized . . . And immediately on coming up out of the water . . . like a dove, the spirit coming down upon him; and a voice came out of the heavens: 'You are my Son, the beloved; I have approved you.' "—Mark 1:9-11.

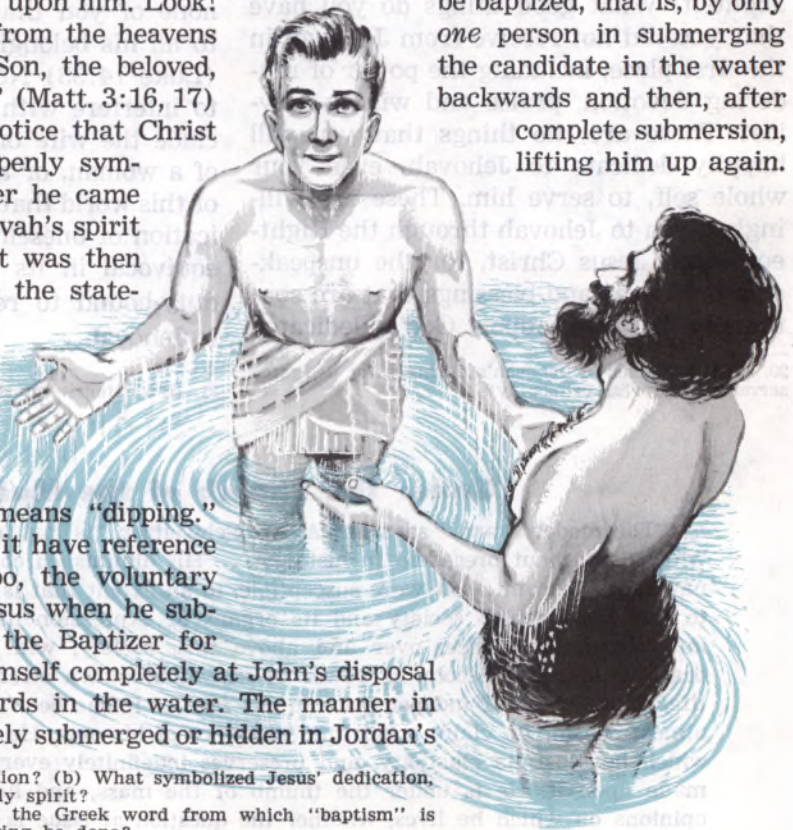


AFTER an individual has made a dedication in his own mind and heart to serve Almighty God, how does he consummate such a dedication? Another step is necessary, and that is to announce or confess it publicly to others by his being baptized in water. It is interesting to notice that Christ Jesus set the pattern for this right practice. "After being baptized Jesus immediately came up from the water; and, look! the heavens were opened up, and he saw descending like a dove God's spirit coming upon him. Look! also, there was a voice from the heavens that said: 'This is my Son, the beloved, whom I have approved.' " (Matt. 3:16, 17) From these words we notice that Christ Jesus' dedication was openly symbolized by baptism. After he came up out of the water Jehovah's spirit came upon Jesus, and it was then that Jehovah God made the statement in the hearing of John the Baptist that He was well pleased with the course his Son had taken.

² The word "baptism" is taken from the Greek word *báptisma*, which means "dipping." Thus in no manner does it have reference to sprinkling. Notice, too, the voluntary action on the part of Jesus when he submitted himself to John the Baptizer for immersion. He placed himself completely at John's disposal to be immersed backwards in the water. The manner in which Jesus was completely submerged or hidden in Jordan's

water well illustrated how Jesus became buried as dead to his former course of earthly life. His then being raised up out of the

water shows how he was being made alive for the doing of Jehovah's will from that time forward. How suitable, then, is water baptism as a proper public sign or symbol of one's personal dedication! No one assisted John when he baptized Jesus, no other person being mentioned as being present at this immersion act. Certainly this, too, sets the pattern as to the proper way in which a follower of Christ should be baptized, that is, by only *one* person in submerging the candidate in the water backwards and then, after complete submersion, lifting him up again.



1. (a) What step follows dedication? (b) What symbolized Jesus' dedication, and when did he receive the holy spirit?
2. (a) What is the meaning of the Greek word from which "baptism" is derived? (b) How should baptizing be done?

³ It is important, too, that Jesus went to a dedicated servant of Almighty God to have the baptism performed. Just as Jesus went to a dedicated servant for baptism, he told his eleven faithful disciples to baptize others. Recall when Jesus approached the mountain in Galilee, where he had arranged to meet those disciples. There to them he spoke stirringly: "All authority has been given me in heaven and on the earth. Go therefore and make disciples of people of all the nations, baptizing them in the name of the Father and of the Son and of the holy spirit, teaching them to observe all the things I have commanded you." These words Jesus addressed not to the priests, Sadducees, or Pharisees, but only to those disciples who were loyal ambassadors of his. Furthermore, we notice that they were told to make disciples of people. That meant to give to others instruction and information first, and then it was upon this condition that later they were baptized, and by the same dedicated servants of Almighty God. At that time they heard and received the truth only through Jehovah's witnesses. Today a similar situation exists. People hear and receive instruction of the truth only from those that are true witnesses and dedicated servants of Almighty God, and the baptizing should be performed by persons that also already have been baptized.—Matt. 28:18-20.

⁴ For our further guidance an interesting account is given concerning Philip and the Ethiopian eunuch. "Philip opened his mouth and, starting with this Scripture, he declared to him the good news about Jesus. Now as they were traveling over the road, they came to a certain body of water, and the eunuch said: 'Look! a body

of water; what prevents me from getting baptized?' With that he commanded the chariot to halt, and they both went down into the water, both Philip and the eunuch, and he baptized him. When they had come up out of the water, Jehovah's spirit quickly led Philip away." Here we note that instructions were given by the faithful servant of Almighty God, and when the candidate received the good news he wanted also to be a servant, and to be immersed. This marked the open or public acknowledgment of his dedication of himself to serve Jehovah God.—Acts 8:35-39.

⁵ When Saul of Tarsus was directed to go to Damascus it was not until Jehovah's servant, Ananias, was dispatched to where Saul was staying and Saul received instruction from Ananias that he recovered his sight and was filled with the holy spirit. The Bible account of this states: "And immediately there fell from his eyes what looked like scales, and he recovered sight, and he rose and was baptized, and he took nourishment and gained strength." It was necessary that he come in contact with the disciples or witnesses of Jehovah and then doubtless Ananias, a true servant of God, performed the baptism of Saul.—Acts 9:18, 19.

⁶ Another point that is extremely important is that Jehovah did not tell all people to disciple and baptize all nations, but these words were given by Jesus 1,900 years ago only to his fellow witnesses or sons of God, Jehovah. It was only when individuals came to them, received instructions and then were baptized that they were filled with holy spirit, either just before the actual water baptism or not a long time afterward. The same circum-

3. Whom did Jesus give authorization to do baptizing?

4. (a) From whom did the Ethiopian eunuch receive understanding of God's Word? (b) How was his dedication symbolized?

5. From whom did Saul of Tarsus receive instructions? And what followed?

6. Who only received approval to instruct and baptize during days of the early Christian congregation, and what parallel do we see today?

stances are true today. It is only through his channel of communication that Jehovah now is using that an individual obtains accurate knowledge of the truth; likewise, it is fitting that only persons devotedly serving Jehovah baptize taught ones who dedicate themselves to serve God.

⁷ Someone might say that he had been baptized before in some church and may even feel that this was somehow a dedication. But here a question arises: To what teaching or principles was he dedicated? If such one was sprinkled as an infant or at any other age, could such one dedicate himself to Jehovah? No, because sprinkling is not the Scripturally proper type of baptism. But if one has submitted himself to immersion in water in some one of the many nominal religious systems, can such baptism today be considered by such baptized one as acceptable to God? No, because since 1918 those religious systems have been on judgment. Also, the members have been taught God-dishonoring creeds and human traditions that completely nullify the Word of Jehovah God. In fact, baptism in any one of the many ecclesiastical systems would be a mere submitting of oneself to the man-made ritual of that particular religious system. For example, most of Christendom's sects believe and teach the "blessed trinity" doctrine, which denies the Bible teaching of Jehovah's eternal supremacy and his Son's being always obedient, subordinate and unequal to his Father. Also, the doctrine of the immortality of the human soul, contrary to the Bible teaching of the manner in which Jehovah God created humans. Today most of Christendom's systems acknowledge rulers of this system of things as the higher powers to which they must be in subjection. How contrary this is when true Christians are

admonished to be in subjection to Jehovah's enthroned King, Christ Jesus, and have loving respect for the unified, clean organization Jehovah now uses earth-wide for announcing good news of his established kingdom! So both a dedication and water baptism acceptable to the true God will fully harmonize with the terms of Jehovah's requirements written in his Word, the Bible; and every willing learner will eagerly conform to such righteous requirements.

⁸ Recall the words: "Baptizing them in the name of the Father and of the Son and of the holy spirit, teaching them to observe all the things I have commanded you." The position of the Father must necessarily be known to the learner or taught one. The name "Father" shows parenthood, priority. It refers to the superiority and rightful sovereignty of the true God, Jehovah, and also is a sign of the complete, supreme authority of Jehovah. An appreciation of this unique position and power must be known by the learner or disciple. Also, he properly should be familiar with and recognize that there is a great issue of domination confronting the universe at this time and that a proper settlement of that issue will be successfully accomplished by Jehovah.

⁹ Also, being baptized in the name of the Son obviously shows the disciple's appreciation of the Son's high authority and position, both of which Jehovah has given to his Son. The Son's redemption value as Ransomer of repentant disobedient humans must likewise be known by the disciple. He would have to respect the Son as God's anointed, reigning King of Jehovah's new world, besides acknowledging the Son as the everlasting Father to a

7. (a) Why is sprinkling not proper baptism? (b) Why is baptism in any of Christendom's religious systems unacceptable in Jehovah's sight?

8. What does it mean to be baptized in the name of the Father?

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

great crowd of persons of good will that through him will receive life upon earth.

¹⁰ The learner also comes to know that the holy spirit is not a third person of a "trinity," but truly is the active force of Jehovah. It is that force that supplies willing humans with understanding of God's will and purpose. It is that same force that inspired God's prophets of old to write his holy Word. It is the force that directed the Christians after Christ's resurrection at the time of Pentecost and from then on to our time. It is this same force, this divine force, that is directing God's theocratic organization in the world today. It is likewise that force that upholds and continues to activate God's dedicated ministers at this time, and that active force to which they render themselves in submission.

¹¹ Any baptism other than a proper one performed by a dedicated person would be invalid. Also, it would be invalid if the individual did not have a proper understanding at the time of his dedication. This is illustrated to us by Paul when he went to Ephesus and found certain learners. He asked them: "Did you receive holy spirit when you became believers?" "They said to him: 'Why, we have never heard whether there is a holy spirit.' And he said: 'In what, then, were you baptized?' They said: 'In John's baptism.' Paul said: 'John baptized with the baptism of those repenting, telling the people to believe in the one coming after him, that is, in Jesus.' On hearing this, they got baptized in the name of the Lord Jesus. And when Paul laid his hands upon them, the holy spirit came upon them, and they began . . . prophesying." This demonstrates to us that even John's baptism did not bring the holy spirit upon an individual, this fact showing the

importance and necessity of being baptized in the name of the one coming after John, that is, Jesus. As an example, it shows that those sharing in John's baptism after Pentecost A.D. 33 of necessity had to repeat the baptism in order to receive the holy spirit.—Acts 19:1-7.

JOHN'S BAPTISM

¹² One may ask, Was not baptism for the removal of sin? John's baptism was not for the removing of sins, but was for repentance over sin against the old or law covenant. At Mark 1:4, 5, we read: "John the baptizer turned up in the wilderness, preaching baptism of those repenting for forgiveness of sins. . . and they were baptized by him in the Jordan river, openly confessing their sins." The Jews had been a covenant people and were guilty of sins committed against the covenant. John's baptism gave them an opportunity to repent and to acknowledge that they had violated their covenant relationship to Jehovah, and then they could follow the proper course that would guide them to the Messiah. Otherwise they would not recognize the Messiah. In fact, that was the purpose of the law, as Paul explains: "Why, then, the Law? It was added to make transgressions manifest, until the seed should arrive to whom the promise had been made, and it was transmitted through angels by the hand of a mediator. Is the Law, therefore, against the promises of God? Never that! For if a law had been given which was able to give life, righteousness would actually have been by means of law. But the Scripture delivered up all things together to the custody of sin, that the promise resulting from faith toward Jesus Christ might be given to those exercising faith. However, before

10. What does it mean to be baptized in the name of the holy spirit?

11. (a) When may baptism be invalid? (b) Why was the ancient Ephesians' first baptism invalid?

12. (a) What was the purpose of John's baptism? And of the law? (b) How could John's baptism prepare the Israelites?

this faith arrived, we were being guarded under law, being delivered up together into custody, looking to the faith which was destined to be revealed. Consequently, the Law has become our tutor leading to Christ, that we might be declared righteous due to faith. But now that this faith has arrived, we are no longer under a tutor." (Gal. 3:19, 21-25) For the Jews to have any reverence for the law and any understanding of it, they would have to admit that they were sinners and violators. Sin against the covenant required blood to be shed: "Nearly all things are cleansed with blood according to the Law, and unless blood is poured out no forgiveness takes place." Obviously, then, John's baptism did not provide such a cleansing. Yet John's baptism was provided to give the Israelites a position of teachable humility before the law, and in that way they would be prepared to recognize the Messiah. The law was given to the Israelites in order that they would be led to accept Jesus as the redeeming one, because in no other way could remission of sins be provided.—Heb. 9:22.

JESUS' BAPTISM

¹³ It is true that Jesus gave himself as the ransom for the remission of sins, but keep in mind that baptism of him had not remitted sins, because he had no sins. Peter stated: "He committed no sin." (1 Pet. 2:22) Jesus was guileless, undefiled and entirely separate from sinners. Then why was he baptized? In fact, John asked him, "Why are you coming to me?" In reply Jesus said to him: "Let it be, this time." No, Jesus' baptism was not for the purpose of washing away sin, nor did he set baptism as the example for Christians to follow for the remission of sins. His baptism marked a complete and absolute dedica-

tion. The law of Moses could not provide life. Hence Jesus came to fulfill the law in order that men might live again, because it was his ransom provision that could lay the foundation for the new covenant that God made with Christians. Jesus disclosed emphatically that he was dead to his past course of life when he was buried under the water and that he was just as vividly alive when he was raised out of the water, to do Jehovah's will.—Matt. 3:14, 15.

¹⁴ The same is true on the part of Christians that follow a similar practice in baptism. Consequently, after a learner dedicates himself to do Jehovah's will henceforth, he is ready for baptism. Of course, it must be a wholehearted decision without any reservations. This means that baptism is a very serious occasion, but truly not a sad one. Weighty consideration should be given the matter. One cannot be baptized just because others do so. The seriousness of it is noted at Ecclesiastes 5:4, 5, which states that when a vow is made to God, one must not fail to fulfill it. An individual realizing the importance of fulfilling a vow to God might say: 'Maybe I should hold off at this time. Perhaps this is not going to work out the way I think it is, and a failure on my part to carry out this dedication would mean death.' That is true, vow-breakers are "deserving of death." (Rom. 1:32) One should never lose sight of the fact that a failure to make a dedication would also mean death to the individual when he has an opportunity to know the truth and have knowledge of what it means to dedicate his life to Jehovah and then fails to do so. When a person has reached this point he has knowledge and he is accountable to the extent of his understanding.

13. (a) Why was Jesus' baptism not for the remission of sins? (b) What did Jesus' baptism accomplish and mean?

14. (a) When is a follower of Christ ready for baptism? (b) Why should one avoid postponing baptism after making a dedication?

¹⁵ It is obvious that some transformation of the individual's life takes place prior to baptism. He would have to clean up his life in event that he had been living immorally or had shared in practices that were unclean according to God's standards. In event that an individual was baptized but had not cleaned up his life properly and was still living immorally or otherwise infracting God's law, baptism could not consummate a dedication to do Jehovah's will. Such a pretense of dedication would not be accepted by Jehovah. An unclean offering is not acceptable to Almighty God and we are to present ourselves to do God's clean will.

¹⁶ In event a person found himself in this condition, it would be necessary for him to clean up his life, make a true dedication and then be baptized again. Even though an unclean individual had been baptized, his dedication would not have been acceptable to Jehovah. When he cleans up, then he should be rebaptized because under such conditions his dedication can be acceptable to Almighty God and the water baptism is valid.

¹⁷ It is not just the ceremonial or symbolic baptism in water that gives life. Rather, it is what follows afterward, in faithful service of God. Baptism in water publicly marks just the beginning of something that must continue throughout life. In fact, there is no termination of this dedication. It must be an eternal one and it must be made with perpetuity, permanency, in mind. One can never escape the responsibility that is placed upon him by Almighty God at the time of dedication and baptism. He cannot treat it indifferently and carelessly or be unreliable as to its

requirements. From the day of dedication onward, it marks the beginning of preaching as being the vocation of the individual. Doubtless he did share in the witnessing before this, but he was not in dedicated relationship with Jehovah until after his dedication had been made, followed as soon as possible by baptism. In this sense, the day of one's baptism is the day of symbolizing one's birth to a new life. It publicly declares the beginning of a new life, shared with other dedicated servants of God in His New World society now and forever. Dedication with baptism marks the time when one becomes dead to the old world and then alive to the new world without deviation. In effect it is a Christian's coming alive as a dedicated servant of Jehovah and follower of Jesus Christ. Baptism therefore serves both as a public confession of one's dedication and as an ordination ceremony. This important baptismal day of one's life should be made a matter of record by reporting it to one's congregation, as well as keeping this record for oneself. It is the date of one's ordination by Jehovah's *visible* organization.

¹⁸ Frequently the question arises, At what age should one be baptized? Age in years is not the governing factor. Regardless of age, whether in the early teens or later, if a boy or girl has been taught God's truth so he is familiar with the purposes and requirements of Jehovah and loves him and wants to serve him and makes a dedication, he is ready for immersion. The proper attitude is illustrated in Jesus' words: "If you love me, you will observe my commandments." "If you observe my commandments, you will remain in my love, just as I have observed the commandments of the Father and remain in his love."—John 14:15; 15:10.

¹⁹ On the other hand, one well along in

15, 16. (a) What should take place in a person's life prior to baptism? (b) Under what conditions would baptism be invalid? (c) Under what conditions should one properly be baptized a second time?

17. (a) What do dedication and baptism mark in an individual's life? (b) How important is the date of one's baptism?

18, 19. (a) How young may one be when baptized? (b) Is there a maximum age limit for baptism?

years may think that he is too old for dedication and baptism. Here, too, age is unimportant. If a person is single-minded in his determination to carry out God's commandments as stated by Jesus, and wants to serve Jehovah and wants eternal life, then the aging or aged one also is ready for baptism in symbol of his dedication and he should not delay it.

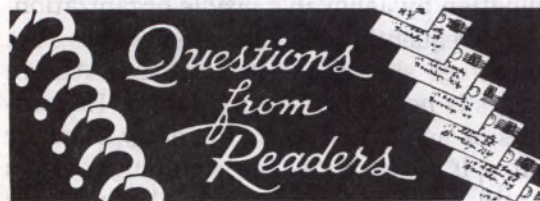
²⁰ One who loves life wants it in full measure as only Jehovah can bestow it with all its attendant blessings. It is this love and unselfish devotion that causes him to volunteer for endless service of God, with an eternal existence in happiness.

APPROPRIATE TIME FOR BAPTISM

²¹ Opportunities for baptism are generally available at conventions of Jehovah's witnesses as well as circuit assemblies that are held twice a year. If by chance one cannot possibly be accommodated by one of these regularly scheduled assemblies, or

20. What brings true and lasting happiness?

21. At what times can one arrange to be baptized?



● One of Jehovah's witnesses who claims to be of the anointed remnant recently went to the hospital and took a blood transfusion, voluntarily. Should she be allowed to partake of the emblems of bread and wine at Memorial time?—R. J., United States.

We, of course, regret with you that this sister who professes to be one of the anointed remnant took a blood transfusion voluntarily during her stay in the hospital. We believe that she did the wrong thing contrary to the will of God. However, congregations have never been instructed to disfellowship those who voluntarily take blood transfusions or approve them. We let the judgment of such violators of God's law concerning the sacredness of blood

due to some infirmities, another time may be arranged. Regardless of time or location, a dedicated servant of Jehovah should be assigned to do the immersing.

²² It is essential that with the mouth a public declaration of faith be made. Two questions are therefore asked the candidates: (1) Have you recognized yourself before Jehovah God as a sinner who needs salvation, and have you acknowledged to him that this salvation proceeds from him, the Father, through his Son Jesus Christ? (2) On the basis of this faith in God and in his provision for salvation have you dedicated yourself unreservedly to God to do his will henceforth as he reveals it to you through Jesus Christ and through the Bible under the enlightening power of the holy spirit?

²³ Everyone who can answer "Yes" to these questions is eligible for baptism and should take this step without hesitation or delay.

22, 23. (a) What important questions should be presented to candidates for baptism? (b) What response shows any candidate's readiness for baptism?

remain with Jehovah, the Supreme Judge. The only thing that can be done in the cases of individuals like this is to view them as immature and therefore not capable of taking on certain responsibilities, hence refusing to make certain assignments of service to such ones.

Since an individual is not disfellowshipped because of having voluntarily taken a blood transfusion or having approved of a dear one's accepting a blood transfusion, you have no right to bar this sister from the celebration of the Lord's Evening Meal. As an anointed member of Christ's body she is under orders and command by Christ Jesus to partake. Whether she is unfaithful as to what she professes to be by virtue of taking the emblems of the Lord's Evening Meal is something for Jehovah God to determine himself. His judgment begins at the house of God. It is not for you or anyone serving the Memorial emblems to act as the judge, but to allow the emblems to go to anyone in the audience as these are passed along in the normal manner of letting each one have the opportunity to partake.

Preaching the Kingdom in Unity

"THE kingdom of the world has become the kingdom of our Lord and of his Christ, and he will rule as king for ever and ever." (Rev. 11:15) When did this apocalyptic prophecy have its fulfillment? The very context gives us a clue: "But the nations became wrathful." That clue, especially when taken together with another of Jesus' prophecies, "nation will rise against nation and kingdom against kingdom," very definitely points to the year 1914. That God's kingdom is at hand is the best of good news and it is now being "preached in all the inhabited earth for the purpose of a witness to all the nations."—Rev. 11:18; Matt. 24:7, 14.

Year by year this preaching continues and increases. During 1957 some 700,000 ministers shared therein, preaching in 164 lands and islands of the seas and devoting more than a million hours thereto. This message is unique not only by reason of its contents but also by reason of the manner in which it is being preached. The Christian ministers of Jehovah who preach it are not divided because of skin color or race or because of nationality or language.

Especially at such gatherings as that held by the Christian witnesses of Jehovah

at Yankee Stadium and the Polo Grounds in New York city this summer, July 27 through August 3, can all see a demonstration of this oneness that Jesus prayed for. (Possibly as you read these lines that vast assembly of Christians with its many interesting and instructive features will be in progress.) And what a demonstration of Christian oneness it presents! There can be seen thousands upon thousands of men, women and children, from all walks of life and from all parts of the globe, day after day worshiping Jehovah God alongside one another.

What makes this oneness possible? For one thing, their Kingdom hope. It has so taken hold upon them that it has become the uppermost thing in their lives, enabling them to make all other things secondary. "Keep on, then, seeking first the kingdom and his righteousness."—Matt. 6:33.

And helping them to keep this Christian unity in preaching in spite of human frailty and the example of the world all around them is God's holy spirit and in particular its fruitage of love.

Let all who are sharing in preaching the Kingdom in unity endeavor to "keep on doing it more fully."—1 Thess. 4:1.

✓ ✓ CHECK YOUR MEMORY ✓ ✓

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

- ✓ What is a window to the past? P. 451, ¶5.
- ✓ What ruler, who is believed by some people to be nonexistent, is misleading the entire inhabited earth? P. 453, ¶1.
- ✓ Why clergymen have caused many fishermen in Alaska to be antireligious? P. 457, ¶2.
- ✓ Where a housewife will claim to be a Christian yet will loudly drive a person from her door if he has a Bible? P. 460, ¶3.
- ✓ Whether Christ has a wife? P. 461, ¶1.
- ✓ When God turned from the Jews to the

- nations to get a people for his name? P. 463, ¶2.
- ✓ Who is foremost among conquerors? P. 465, ¶1.
- ✓ What determines whether a person's destiny will be life or death? P. 469, ¶13.
- ✓ How a person consummates his dedication to God? P. 472, ¶1.
- ✓ What makes a baptism invalid? P. 475, ¶11.
- ✓ Why the preaching of the good news of God's kingdom is unique? P. 479, ¶2.

ANNOUNCEMENTS

PREACHING THE KINGDOM IN UNITY

—Rev. 11:15.

"The kingdom of the world has become the kingdom of our Lord and of his Christ, and he will rule as king for ever and ever." While this inspired utterance was written about 1,900 years ago, it is in our time, since 1914, that Jehovah God has taken his "great power and begun ruling as king" by the one he has appointed, Christ Jesus. This means the long-prayed-for kingdom is established! (Matt. 6:9, 10) And within this generation the King Christ Jesus will destroy all wickedness, visible and invisible, and thereafter "for ever and ever" surviving mankind will enjoy unending life and happiness on a paradise earth under the bless-

ings of the Kingdom. It is this good news Jehovah's witnesses unitedly preach, by word of mouth and by printed page.

"WATCHTOWER" STUDIES FOR THE WEEKS

August 31: The Supreme Will to Be Done.

Page 465.

September 7: Baptism. Page 472.

BY COINCIDENCE

The church announcements in a small-town paper in Manitoba carried two separate ads. Readers were invited by the Presbyterian minister to 'Come and Worship in Our Newly Decorated Church,' while immediately underneath, the Unitarian Church minister observed (in his text for the week) that 'Whitewashing the Pump Will Not Purify the Water!'—*Maclean's* magazine.

CHECK YOUR MEMORY

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

- What is a window to the past? P. 451, 72.
- What ruler, who is believed by some people to be nonexistent, is misleading the entire inhabited earth? P. 453, 71.
- Why clergymen have caused many fishermen in Alaska to be disillusioned? P. 457, 72.
- What a housewife will claim to be a Christian yet will loudly drive a person from her door if he has a Bible? P. 460, 73.
- Whether Christ has a wife? P. 461, 71.
- When God turned from the Jews to the nations to get a people for his name? P. 463, 72.
- Who is foremost among conductors? P. 463, 71.
- What determines whether a person's destiny will be life or death? P. 469, 713.
- How a person communicates his desires to God? P. 472, 71.
- What makes a baptism invalid? P. 473, 711.
- Why the preaching of the good news of God's kingdom is urgent? P. 479, 72.