



The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

JANUARY 15, 1961

Semimonthly

**JEHOVAH'S REQUIREMENTS FOR
LIFE SEEKERS**

—
THE PURPOSE OF OUR MINISTRY

—
SHOULD YOUR BABY BE BAPTIZED?

—
**ANGELS—GOD'S SPIRIT
MESSENGERS**

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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

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

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AT - An American Translation	Le - Isaac Leeser's version
AV - Authorized Version (1611)	Mo - James Moffatt's version
Da - J. N. Darby's version	Ro - J. B. Rotherham's version
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"NO OTHER figure—spiritual, philosophical, political or intellectual—has had a greater impact on human history. Jews can take pride in the fact of his being and his ideas and his claim on history. A rediscovery of Jesus can help the

**What
do
you
know
about**

God's Son?

Jews . . . to forgive their tormentors." So wrote Norman Cousins, one of America's leading scholars and journalists, in *American Judaism*, October, 1960. His purpose was to cause both professed Christians and Jews to let go of their reluctance to acknowledge the fact that Jesus was a Jew. This position was considered to be of such striking interest that one of New York city's leading dailies featured it in an article entitled "Study of Jesus Urged for Jews."—*New York World-Telegram and Sun*, October 15, 1960.

But Judaism is not the only religious segment in Christendom that needs to "rediscover" Jesus. Ever so many that bear his name are woefully lacking in knowledge about him. Thus when a clergyman decided to test his supposedly educated adult congregation on their Bible knowledge, he found the results disappointing, to say the least. "Nearly one-fourth . . . could not identify Calvary as the place of Jesus' death. Over one-third did not know that

Nazareth was the town where Jesus was brought up. 'Gethsemane' rang no bell for 43 per cent. . . . Only 58 per cent could identify the Gospels." And it may be observed that these are but the most elemental facts regarding the life and teachings of Jesus Christ, the Son of God.—*Toronto, Canada,*

Daily Star, September 24, 1960.

What do you know about God's Son? It may be that you are among those who hold that Jesus Christ never existed, that he had no historic reality. If so, then note what Hebrew scholar Klausner states in his book *Jesus of Nazareth*. After noting what the Talmud and the Greek, Latin and other sources outside the Bible have to say about Jesus Christ, he summarizes all this testimony by observing that to deny Jesus' historicity is simply to "deny all historic reality." As the French philosopher Rousseau observed, if the Gospel writers invented their accounts of Jesus they performed an even greater miracle than those they attributed to him.

What do you know about Jesus Christ? Do you belong to the large "liberal" wing of Christendom that confesses that Jesus was a noble man, a great Teacher and, perhaps, a prophet of God, but that denies that he was the Son of God in any unique sense and that he performed miracles and rose from the dead? Such a belief leaves

its adherents without any explanation for the fact that Jesus made "a greater impact upon human history" than any other man that ever lived. By refusing to exercise faith in the claims and miracles of Jesus Christ, they thus confront themselves with an even greater obstacle.

Further, according to the Gospel record, Jesus Christ claimed to be God's Son in a unique way and to have performed miracles. If he testified falsely in these respects, then either he was a self-deceived dupe, and so not a great Teacher, or he was a charlatan and hypocrite and certainly not a good man. Nor will it suffice to claim that it was merely his followers that attributed these things to him. What kind of good man and great Teacher was he if his own disciples were stupid or dishonest chroniclers of his life? Yes, just as the facts will not permit us to deny the historic reality of Jesus, so reason and logic will not permit us to deny his claims as recorded by his followers.

What do you know about Jesus Christ, the Son of God? What does he mean to you? If you belong to the more conservative wing of Christendom, Catholic or Protestant, you may quote the "Apostles' Creed" as epitomizing what you know: "I believe . . . in Jesus Christ [God's] only Son our Lord, who was conceived by the Holy Ghost; born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell; the third day he rose from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead."

All quite true, but these are but the most elementary things. We must advance to an appreciation of his chief purpose for coming to earth and what he requires of his followers in addition to their believing on him. What was the chief purpose for which

he came to earth? As he told Pilate: "For this purpose I have been born and for this purpose I have come into the world, that I should bear witness to the truth." Witnessing came first with him; providing salvation for man was secondary.—John 18: 37.

What does he require of his followers? First of all, as he said in prayer to his heavenly Father: "This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ." "There is no salvation in anyone else, for there is not another name under heaven that has been given among men by which we must get saved." Knowledge of Jehovah God and Jesus Christ are imperative to salvation.—John 17:3; Acts 4:12.

Some stop here, but merely storing these facts in our minds is not enough, for "faith without works is dead." In addition to believing we must take the steps of repentance, conversion, dedication to God to do his will, water baptism, and then every day of our lives we must live as Christians, following Jesus' example to the best of our abilities, both as to conduct and bearing witness to the truth.—Jas. 2:26.

Even this is not all. Jesus foretold that he would go away and receive a kingdom to himself and then return. Fulfillment of Bible prophecy shows that Jesus has received that kingdom and has returned and is now ruling from heaven in the midst of his enemies. Now, therefore, instead of looking to human agencies for peace and security we must give our allegiance to Jesus Christ as God's ruling King, with full faith that his kingdom will destroy all wickedness and bring in a righteous new world. This is the only course of practical wisdom in this space age, for it will mean both our survival during impending destruction of this wicked world and our everlasting life in God's new world.

SHOULD Your Baby BE Baptized?

Does baptism wash away sins? Why did Jesus get baptized?



EVERYONE who has ever thought of his own or his child's baptism should be vitally interested in this question. There is no doubt that baptism is a requirement for Christians. Jesus Christ himself was baptized in the Jordan River. But what is the Bible's view of baptizing babies, which is usually done with a few drops of water? Does an unbaptized baby that dies suffer in a world beyond in what has been called "perdition"? Is there hope for unbaptized babies who die?

Just when infant baptism began is not known with preciseness, but it was definitely *after* the death of the apostles of Jesus Christ that the practice appeared. Explains *The Encyclopædia Britannica*: "The whole early period knows baptism only for adults, who join themselves of their own resolve to the Christian community. Infant baptism appears sporadically towards the end of the second century and was practiced also during the following centuries, yet only as an exception."—Vol. 3, page 84.

This same authority shows that it was nearly four hundred years after the time of Jesus Christ that baby baptism came into considerable prominence, due largely to the influence of Augustine: "The theorist of baptism who has been most influential for succeeding ages is S. Augustine." What did he believe? "Infants dying unbaptized are excluded from the Kingdom

of heaven in consequence of original sin, and live in the world beyond in some form of perdition, even if of the mildest kind. Baptism has effect upon original sin, in the sense that it takes from it its character of guilt."

But what of the view that infant baptism is of apostolic origin? The religious historian Neander writes of the first-century Christians: "Faith and baptism were always connected with one another; and thus it is in the highest degree probable that baptism was performed only in the instances where both could meet together, and that the practice of infant baptism was unknown at this period. . . . That not till so late a period as (at least certainly not earlier than) Irenaeus, a trace of infant baptism appears, and that it first became recognized as an apostolic tradition in the course of the third century, is evidence rather against than for the admission of apostolic origin."—*Planting and Training of the Christian Church*.

NO SCRIPTURAL PRECEDENT

Further, the historian of baptism, the abbey Jules Corblet, writes: "In short, we do not find in the Scriptures any certain fact, any precise text that is able to demonstrate beyond question that one baptized infants in apostolic times."*

From these various historical facts we must draw the following conclusion: That baptizing infants was not the practice of the early Christians. What, then, led to the practice? It is largely the view that bap-

* *Histoire dogmatique, liturgique et archéologique du sacrement de baptême*, Vol. 1, p. 380.

tism is a sacrament, resulting in the washing away of sins.

Does not the Bible speak of baptism for the forgiveness of sins? Yes, both in regard to the baptism performed by John the Baptist and that performed in the name of Jesus Christ. First, let us examine John's baptism. John baptized "those repenting for forgiveness of sins. . . they were baptized by him in the Jordan river, openly confessing their sins." (Mark 1:4, 5) This does not mean that baptism itself washed away sins. As Acts 19:4 shows, according to various modern translations: "John baptized with the baptism of those repenting." "John's baptism was a baptism in token of repentance." (AT) "John baptized with a baptism that was an expression of repentance." (Williams) John's baptism, then, was a token or symbol of a natural Jew's having repented for sins against the law covenant. Hence John's baptism prepared these repentant persons for the Messiah. John's baptism, moreover, was not sprinkling but immersion in water: "John also was baptizing in Aenon near Salim, because there was a great quantity of water there." (John 3:23) To repent from sins one had to be old enough to understand repentance. That is why John did not baptize babies.

Did things change with the institution of Christian baptism, so that now babies should be baptized? To answer that question we must ask: How was Jesus baptized? Why was Jesus baptized?

SYMBOL OF DEDICATION

The Son of God went to John the Baptist and, to John's surprise, asked to be baptized. John did not understand why Jesus should be baptized and said: "I am the one needing to be baptized by you, and are you coming to me?" (Matt. 3:14) Jesus stood firm in his request and John obeyed, dipping Jesus under the water as he had

been dipping others. Jesus was not merely sprinkled but was down in the water: "Jesus immediately came up from the water."—Matt. 3:16.

Why did Jesus get baptized? It could not have been for the removal of sins or for a sign that he had repented of sins, because he was "guileless, undefiled, separated from the sinners." And "he committed no sin, nor was deceit found in his mouth." A perfect man—yet Jesus was baptized!—Heb. 7:26; 1 Pet. 2:22.

The sinless man Jesus got baptized because of his desire to do his Father's will. Explaining this, the apostle Paul applies Psalm 40:6-8 to Jesus Christ: "Look! I am come (in the roll of the book it is written about me) to do your will, O God." (Heb. 10:4-7) Jesus was baptized because he wanted to symbolize his dedication to do Jehovah's will; and he proved that he had made this dedication by turning his back on carpenter work and beginning the ministry. Jesus made this dedication as a full-grown man: "Jesus also was baptized. . . Furthermore, Jesus himself, when he commenced his work, was about thirty years old."—Luke 3:21, 23.

Christian baptism today should be performed in imitation of the example that Jesus Christ set. Thus the significance of Jesus' baptism adheres to the baptism of his followers today. The baptism of a Christian serves as a symbol that one has dedicated his life to God and has vowed, like Jesus: 'I am come to do your will, O God.'

Those who believe that water baptism washes away sins often quote Acts 2:38 as support. This verse contains the apostle Peter's words: "Repent, and let each one of you be baptized in the name of Jesus Christ for forgiveness of your sins." Here Peter, at Pentecost, was talking to those who had sinned against Jesus. How could they gain forgiveness? They needed to re-

pent and to accept Jesus and his cleansing blood and show this by getting baptized in Jesus' name. Not that the baptismal water would itself wash away their sins; if that were the case they would have had to get rebaptized after every new sin. But as Acts 22:16 explains: "Now why are you delaying? Rise, get baptized and wash your sins away by your calling upon his name." How are sins washed away? Not by the water itself but by "calling upon his name."

So water baptism for Christians is a symbol of having repented of sins and of having accepted Jesus and of having dedicated one's life to do Jehovah's will faithfully, as Jesus did.

FAITH AND KNOWLEDGE REQUIRED

The command given by Jesus was: "Go therefore and make disciples of people of all the nations, baptizing them in the name of the Father and of the Son and of the holy spirit, teaching them to observe all the things I have commanded you."—Matt. 28:19, 20.

Did this term "people of all the nations" include babies? Manifestly not, for that would have *changed the meaning* of the baptism Jesus instituted! Babies cannot make a personal dedication to God, based on faith and knowledge. Further, baptism is not that which removes one's sins. The apostle wrote: "Unless blood is poured out no forgiveness takes place." (Heb. 9:22) It is Christ's ransom sacrifice and the Christian's repentance and acceptance of that ransom, as proved by his changed course in life, that makes such forgiveness possible. Moreover, the apostle explains: "For 'anyone that calls upon the name of Jehovah will be saved'. However, how will they call upon him in whom they have not put faith? How, in turn, will they put faith in him of whom they have not heard? How, in turn, will they hear without someone to preach?" (Rom. 10:13, 14) No, the "people

of all the nations" that were to be baptized did not include babies; they had to grow up first so they could understand the value of Jesus' ransom sacrifice and put their faith in it, after hearing about the Messiah.

One of the reasons for the misunderstanding about Christian baptism is the belief that the "water" of which Jesus spoke at John 3:5 is the water of baptism. Said Jesus: "Unless anyone is born from water and spirit, he cannot enter into the kingdom of God." Those who read farther can see that this water is not the water of baptism. This water is mentioned at John 4:14 and also at Revelation 22:1, 17 as "water of life" and "life's water." In each of these instances it is not the water of baptism but is something that one is symbolically to drink. Instead of being the water of baptism it is the water of truth, the refreshing, life-giving, cleansing knowledge of God's Word. This water of truth remakes a person's disposition and opens the way to everlasting life.

Search as you will in the Holy Scriptures, you will never find a single example of the baptism of a newborn baby! Supporters of baby baptism try to defend the doctrine by saying that entire families accepted Christianity in the apostles' days and were baptized. But if these families included tiny babies, the apostles failed to say so—despite the excellent opportunity this would have given them to underline the importance of such a doctrine.

CHILDREN HOLY WITHOUT BAPTISM

But what if a baby dies before it is able to grow up and learn about God's way to salvation? In answering this question, the Scriptures spotlight a striking reason why the baptism of babies is not necessary: God views a baby as "holy" by reason of its having believing, Christian parents. What if only one of the parents is a believer? Declares the apostle Paul: "The un-

believing husband is sanctified in relation to his wife, and the unbelieving wife is sanctified in relation to the brother; otherwise, your children would really be unclean, but now they are holy." (1 Cor. 7:14) So babies are made "holy" in God's eyes, not by a sprinkling ceremony, but because of their having a believing father or mother.

Instead of being concerned about baptizing their baby, Christian parents will heed the advice of the inspired Scriptures and bring up their child "in the discipline and authoritative advice of Jehovah." (Eph. 6:4) Teach the child the will and commandments of Jehovah God. Do as the inspired proverb says: "Train up a boy according to the way for him; even when he grows old he will not turn aside from it." (Prov. 22:6) If parents have been diligent to teach their children God's truth, then when they grow up they will be able to make a personal decision to dedicate their lives to God. After having made this decision, they will, like Jesus, symbolize that dedication by water immersion. By being faithful to that dedication, they will prove worthy of enjoying everlasting life on earth, under the kingdom of heaven.

What if the child dies before it is old enough to make a personal dedication to God? We can be sure that since God views the children of believing parents as "holy," any child of such faithful parents who dies will be certain to be resurrected from the dead. Parents who obey and follow Jesus'

example never go wrong. Even the evildoer who was put to death on the torture stake next to Jesus was promised a resurrection and the opportunity of gaining everlasting life in the righteous new world. "You will be with me in Paradise," said Jesus. (Luke 23:43) If this evildoer, up till then an unbaptized person, will be there when paradise is restored on earth, then certainly the children of believing parents who follow Jesus' example, instead of having them baptized as babies, will enjoy a similar blessing.

To real Christians the words and example of Jesus Christ carry far more authority than the traditions of men. Real Christians follow the example of Christ closely. They see from a study of the Holy Scriptures overwhelming evidence that (1) no baby was ever baptized by the first-century Christians; (2) Christian baptism is not for washing away sins but is a symbol of a personal dedication to God, and (3) children of believing parents, without baptism, are viewed by God as "holy."

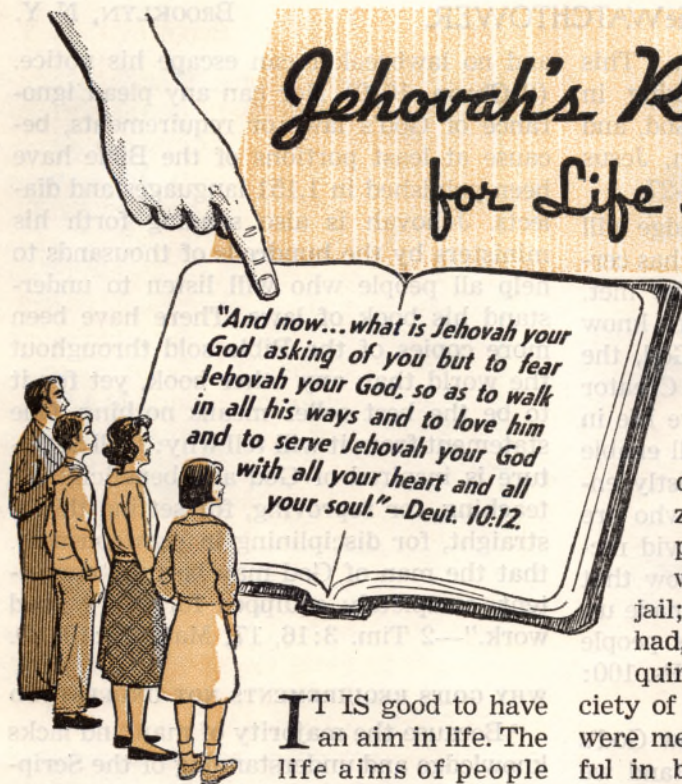
Babies, then, need not and should not be baptized. Baptism is a ceremony that marks a personal commitment, a commitment that no one else can make for you and that certainly a babe-in-arms cannot make for itself. The Biblical doctrine of water baptism, and therefore the one water baptism that God really accepts, remains the same today as it was when Jesus began it.

CHRIST WOULD CONDEMN MODERN WORLD

❑ "If the historic Jesus were to return today," said Aldous Huxley, "he would unquestionably condemn our civilization for its inhumanity, its systematic and organized lovelessness—in a word, for all the vices on account of which, two thousand years ago, he condemned the civilizations of Rome and the Near East. He would also, in all probability, talk about the end of the world and the day of judgment, but in contemporary terms and in the light of world history since Hiroshima."

—*Cosmopolitan*, December, 1958.

Jehovah's Requirements for Life Seekers



"And now...what is Jehovah your God asking of you but to fear Jehovah your God, so as to walk in all his ways and to love him and to serve Jehovah your God with all your heart and all your soul."—Deut. 10:12.

IT IS good to have an aim in life. The life aims of people are of great variety, some noble, some less so. One's aim may be to be a president; another's, a statesman. Others may aspire to be lawyers, farmers, doctors and nurses, and they may devote their life's energy to such achievements. Still others seek as their life's aim the ministry of Jehovah God. To do any of these things requires life. Of the many vocations, which one brings the greatest reward and longest life? Surely that would be the desirable one.

² During the time it will take to read this, thousands of people who have a desire for peace, happiness and life will die. Since death is no respecter of persons, it means that those dying will be people of different nationalities and different races and from all walks of life. Because of death, some will never have realized their

aim in life; others, an all-too-brief realization of it. Their vocation in life did not bring them the length of days with permanent happiness. While alive, no doubt most of them were good citizens; they paid their taxes, supported one of the political parties, were never arrested and put into jail; and many, if not the majority, had, to a certain extent, met the requirements laid upon them by the so-

ciety of this world. They gave to charity, were members of a church, were successful in business, and were well liked by friends. Yes, they had met the requirements of this old world; but how many of them knew and met God's requirements during their lifetime? If they did not, there is nothing they can do after they are dead. They will have to rely on God's undeserved kindness.—Eccl. 9:5.

³ But how many of the more than two and a half billion people now living on earth know God's requirements and are meeting those requirements? It has been said many times that there are only two things in this life that man has to do. One is to pay taxes and the other is to die. The majority of people do not mind paying taxes because of the benefits received; but when it comes to dying, every sane person on earth will fight against it, because death pays no benefits, and man's greatest desire is to live. Those interested in living and gaining life everlasting must do this one thing—

1. What should determine our aim in life?

2. What prevents some from realizing their life's aim, while meeting what requirements of this world?

3. What is an essential requirement for life seekers?

gain knowledge of the Creator. "This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ."—John 17:3; Matt. 17:25-27.

⁴ Gaining this life-giving knowledge will enable one to understand that God has certain requirements that have to be met. This knowledge will enable one to know that Jehovah is the most high God, the supreme Ruler of the universe, the Creator of all things and the one who gave life in the beginning. This knowledge will enable one to understand that God is justly entitled to require things of those who are indebted to him. The psalmist David recognized this when he wrote: "Know that Jehovah is God. It is he that has made us, and not we ourselves. We are his people and the sheep of his pasturage."—Ps. 100:3; Isa. 45:12.

⁵ Why is it so important to know God's requirements? To help us understand we might ask, "Why is it so important to know and obey the laws of the government under which we live?" What would happen if we should refuse to pay our taxes or if we should steal? If we got caught we would have to pay a fine or go to jail. We could not say to the judge, "Judge, you cannot fine me; you cannot put me in jail. I did not know what the laws were." The judge would say, "Ignorance of the law is no excuse." The laws have been recorded in writing for all to know, to understand and to obey.

⁶ The same is true with God's laws. Jehovah has laid down certain requirements for man to meet. If he fails to meet them or breaks them, he surely will get caught and be punished, because Jehovah's "eyes are roving about through all the earth,"

and no lawbreaker can escape his notice. (2 Chron. 16:9) Nor can any plead ignorance of God's laws or requirements, because at least portions of the Bible have been published in 1,151 languages and dialects. Jehovah is also sending forth his ministers by the hundreds of thousands to help all people who will listen to understand his book of laws. There have been more copies of the Bible sold throughout the world than any other book, yet for it to be the best seller means nothing. One statement from it will tell why: "All Scripture is inspired of God and beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness, that the man of God may be fully competent, completely equipped for every good work."—2 Tim. 3:16, 17; Matt. 28:19, 20.

WHY GOD'S REQUIREMENTS NOT UNDERSTOOD

⁷ Because the majority of mankind lacks knowledge and understanding of the Scriptures, God's requirements are misunderstood, overlooked and ignored throughout the world. People wonder how this could be possible with so many different religious organizations supposedly teaching and instructing from God's Word. Many people feel that if God's requirements are not known or understood, it is because people are not attending and supporting the churches. Yet when we consider the facts we find that Christendom, with its hundreds of sects and cults, is partly responsible for the prevailing misconceptions concerning God's requirements.

⁸ Consider some of the requirements of the religions of this world and see if they are helping the people gain a knowledge and understanding of God. Most religious leaders contend that you must be a member of a church and contribute at least ten

4. What knowledge of Jehovah will help us realize why he is justly entitled to require things of us?

5, 6. (a) Can we escape punishment for breaking the laws of man or God by pleading ignorance of them? (b) How has Jehovah made provisions for all to know his laws and requirements?

7, 8. (a) Why is Christendom responsible for many not knowing and understanding God's requirements? (b) Does the Bible support the teaching that there are many acceptable forms of worship?

percent of your income in order to be saved. When asked which one of the many different religious sects and cults you should choose, many have answered, "It does not make any difference. All will take you to the same place, only over different roads." This is not the understanding we get from God's Word. Did God say there are hundreds of faiths to choose from and whichever one we select or whichever one suits our fancy will be all right with him? Read the following words of Paul: "One Lord, one faith, one baptism." (Eph. 4:5) Since that narrows it down to one true form of worship and we desire to find that true faith, it will take seeking.

⁹ Many people feel that mere morality or living a good life and keeping the Ten Commandments is sufficient; but let us turn to the Bible and see if that is all God requires. In the parable of the sheep and goats Jesus termed the wicked as goats. Why? Was it because they had murdered, stolen, committed adultery or fought with their neighbors? Some of them may have been good examples in all respects, but still they were not pleasing to Jehovah God. Consider Jesus' reason for calling them goats: "Then he will say, in turn, to those on his left: 'Be on your way from me, you who have been cursed, into the everlasting fire prepared for the Devil and his angels. For I became hungry, but you gave me nothing to eat, and I got thirsty, but you gave me nothing to drink. I was a stranger, but you did not receive me hospitably; naked, but you did not clothe me; sick and *in prison*, but you did not look after me.' Then they also will answer with the words: 'Lord, when did we see you hungry or thirsty or a stranger or naked or sick or in prison and did not minister to you?' Then he will answer them with the words: 'Truly I say to you, To the extent that you

did not do it to one of these least ones, you did not do it to me.' " (Matt. 25:41-45) Jesus classed them as goats, not for what they were doing, but for what they were not doing; they were not showing positive action by doing good to Christ's brothers. The same was true of the young rich ruler who went to Jesus, seeking life. Jesus outlined to him that the requirement for life was not just living a good clean life but also selling what he had and being His follower. So we see that mere morality or living a good clean life is not enough. More is required.—Matt. 19:16-22.

¹⁰ Now, as always, Jehovah is showing man what he requires of him. In Adam's day Jehovah told Adam what he required of him. Adam was to care for the garden of Eden, rule over the animal creation, name the animals, bring the earth under control, and multiply and fill the earth. (Gen. 1:28; 2:19) Jehovah God had certain requirements for Noah. Noah was to preach the destruction of the wicked world by a flood of water; he was to build a great boat that would protect his household. (Gen. 6:14; Heb. 11:7) Not only did God have requirements for individuals, but, as with the nation of Israel, he had requirements for a nation. He called Moses up into Mount Sinai and gave him the Ten Commandments, which were to serve as a guide for them. Contrary to the opinion of some, people today are not under those laws that God gave to Moses for the nation of Israel. This is made clear by Paul: "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." Of course, the righteous principles embodied in those commandments continue in effect.—Gal. 3:24, 25.

9. What Scriptural examples show that more is required of Christians than mere morality or living a good clean life?

10. (a) Why can we conclude that Jehovah will show life seekers what he requires of them? (b) Are Christians required to keep the Ten Commandments today?

¹¹ If the Ten Commandments were fulfilled when Jesus gave his life on the stake, then what is required of Christians today? We know that it is not to name the animals or care for the garden of Eden. It is not to build another boat as Noah did, because we have God's promise that this earth will never be destroyed by a flood of water again. (Matt. 5:17; Gen. 9:12-16) It is not to deliver another nation like Israel, because none of the nations on earth today are called Jehovah's own. Jesus clearly answered this question when he was asked, "Teacher, which is the greatest commandment in the Law?" Jesus said: " 'You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind.' This is the greatest and first commandment. The second, like it, is this: 'You must love your neighbor as yourself.' On these two commandments the whole Law hangs, and the Prophets." (Matt. 22:36-40) Jesus' words here are clear as to the requirements placed upon Christians. Love Jehovah and your neighbor.

¹² But what does it mean to love God? Does it mean to get down on our knees and shout, "Hallelujah! Lord, I love you; yes, Lord, I love you"? Does it mean to go to religious meetings and to give ten percent of our money to help with the support of the clergy and the upkeep of the building? Think! What did Jesus do that showed his heavenly Father that he loved him with all his heart, soul, mind and strength? At the age of thirty he made a dedication of his life to his Father to do His will and was baptized. He then set out to make known the truth concerning his Father in heaven. He did not preach and teach the doctrines of religious organizations, such as hell-fire or purgatory, trinity and im-

mortality of the soul. He did not teach traditions of men. He exposed the scribes and Pharisees as hypocrites and robbers, and he clearly showed that they were doing the works of Satan the Devil, not the works of his Father in heaven. That is how Jesus showed his love for his Father, not by contributing money to the synagogues, nor by promoting campaigns to build larger and more costly buildings, but by telling the truth about his Father. That was how Jesus demonstrated his love for his heavenly Father, and that is how Christians today can show their love. If we love someone we will not lie about him or allow someone else to lie about him. Those who love God are not going to permit false religious leaders or anyone else to lie about his name and purposes and do nothing about it. They will go forth as his ordained ministers in defense of his name and Word. —Matt. 23:13-36; John 8:44.

¹³ Jesus also said we should love our neighbor, and for three and a half years he demonstrated this love by teaching the people regarding the Kingdom and the blessings it would bring to mankind. He went up on the mountainside. He went into the villages, down to the seashore, everywhere and anywhere people would gather to listen. He explained to them that the time would come when people would be able to live in peace and happiness here on earth when there would be no wars or sicknesses. While Jesus at times did provide for the physical needs of those who heard him, his chief concern was for their spiritual welfare. Now what does it mean for us to love our neighbor? Most people will say that they love their neighbor and that they show this love by their actions. They feel that a good neighbor is one that stays home and minds his own business but is willing to help in times of trouble. Cer-

11. How did Jesus make clear what Jehovah requires of Christians?

12. (a) How did Jesus show he loved his heavenly Father? (b) How can Christians today follow Jesus' course in loving Jehovah?

13. In what way can we show love to our neighbors, and why is this so essential now?

tainly Christians are good neighbors in this respect, because they recognize that being a busybody and meddling in other people's affairs is not Christlike, and they are willing to help their neighbor in times of need; and never has there been a time in human history when the need has been as great as now because of what is coming upon the earth at the command of Jehovah God. Jeremiah warned: "And those slain by Jehovah will certainly come to be in that day from one end of the earth clear to the other end of the earth." (Jer. 25:33) Jehovah's witnesses have learned the way of escape; and with Jesus' example before them, they are demonstrating their neighbor love as he did. Jesus showed his love for his neighbor by going to them with information concerning Jehovah, explaining to them the way of escape from destruction. So we want to show our love the same way by going to our neighbor and explaining and teaching the Bible to him, showing the way of escape and to everlasting life. Then one is truly giving one's neighbor something that proves that he loves him.

RIGHT CHOICE ESSENTIAL FOR LIFE

¹⁴ Jehovah says that he "will cause the meek ones to walk in his judicial decision and he will teach the meek ones his way." (Ps. 25:9) Are you interested in learning that way and knowing how to meet Jehovah God's requirements? You must decide. The choice is one that you must make. Either you know Jehovah God and keep his requirements or you will know Satan the Devil and meet his requirements. We cannot be indifferent. We have to be either for God or against God. We are not the only people who have had this choice to make. People in centuries gone by had this same decision to make. Moses stood before the chosen people of God just outside the Promised Land and said to them: "I do take

the heavens and the earth as witnesses against you today, that 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."—Deut. 30:19; Rev. 3:15, 16.

¹⁵ In order to make an intelligent choice you first must gain an accurate knowledge of Jehovah. Do not put off gaining this knowledge of God, because all the developments since 1914 prove this world has entered its time of the end, and complete destruction faces the people. Speaking of this very time through the prophet Hosea, Jehovah said: "Hear the word of Jehovah, O sons of Israel, for Jehovah has a legal case with the inhabitants of the land, for there is no truth nor loving-kindness nor knowledge of God in the land. There are the pronouncing of curses and the telling of lies and murdering and stealing and committing of fornication that have broken forth, and acts of bloodshed have touched other acts of bloodshed. My people will certainly be silenced, because there is no knowledge."—Hos. 4:1, 2, 6; Matt. 24:3-8.

¹⁶ The opposite must hold true. If people are destroyed for lack of knowledge, then with knowledge of Jehovah they are assured everlasting life. Paul's words to Timothy state: "This is right and acceptable in the sight of our Savior, God, whose will is that all kinds of men should be saved and come to an accurate knowledge of truth."—1 Tim. 2:3, 4.

¹⁷ To acquire that life-giving knowledge means that you will have to make a sincere and diligent search of God's Word. Do not be deceived and misled by those who claim that the Bible is a fiddle upon which you can play any old tune. Do not try to make the Bible support the false religious doctrines. If you have been taught the tra-

14. What choice confronts all life seekers today, and who in times past was faced with a similar choice?

15, 16. Why should we not put off gaining knowledge of Jehovah and his requirements?

17, 18. Where only is life-giving knowledge found, and what must we do to find it?

ditions and doctrines of men and organizations, such as purgatory, eternal torment, trinity, immortality of the soul, do not twist the Scriptures in an endeavor to find support for those teachings in God's Word. If you do, you will never gain an understanding of Jehovah.

¹⁸ Jehovah God is not the God of confusion, and his Word will not confuse those who are willing to dismiss all religious prejudice from their hearts and minds. Do not become discouraged in seeking for this knowledge, but heed the counsel in Proverbs: "Pay attention to wisdom with your ear, that you may incline your heart to discernment; if you keep seeking for it as for silver, and as for hid treasures you keep searching for it, in that case you will understand the fear of Jehovah, and you will find the very knowledge of God." —Prov. 2:2, 4, 5.

¹⁹ As a further aid to acquiring knowledge, meet together with others who are interested in meeting God's requirements. Paul admonished the Hebrews: "Not forsaking the gathering of ourselves together, as some have the custom, but encouraging one another, and all the more so as you behold the day drawing near." (Heb. 10: 25) There is a reason for this admonition. Why did God instruct the nation of Israel not to associate with the heathen living around them? Was it not for their own good and protection? He warned them not to let their sons and their daughters marry the sons and daughters of the heathen. If they permitted this, then there was the danger that their sons and daughters would be serving the gods of the heathen and not Jehovah God. So they were to stay together, worship together and marry together. And the same applies today. Do not have fellowship with people serving strange gods or those making only a pre-

tense at serving God, or any who are not interested in knowing and meeting God's requirements. Our only association with them should be to preach and to teach them God's Word, not to marry them or give our children to them in marriage. —Deut. 7:3, 4.

MINISTRY IS A REQUIREMENT

²⁰ Once we are persuaded and satisfied in our minds what God's requirements are, then we must carry them out. James tells us: "Become doers of the word, and not hearers only." (Jas. 1:22) Jesus did not say he came to earth just to learn his Father's will, but he said he came "to do the will of him that sent me." (John 4:34) What is true of the leader and exemplar is also true of his followers. Many people will say, "I cannot be a minister. I cannot go from door to door and preach to people as Jesus or the apostles and as Jehovah's witnesses are doing." We may say we cannot, but God knows we can. He has laid down his requirements for all people regardless of their race, their nationality, language, schooling or profession.

²¹ You may work hard and succeed in becoming a president, a statesman, a lawyer, a farmer, a doctor or a nurse, but do you want to make your aims even higher, yes, the highest, and to extend your life many years, even forever? You can, by learning the requirements of Jehovah God and entering the ministry as a follower of Christ Jesus. Anyone who wants to enjoy the blessings of happiness, peace and everlasting life will have to meet Jehovah God's requirements and be a witness and minister, just the same as his servants have done in times past. Only thus can we receive the great gift of life from Jehovah God in his new world of righteousness and be able to live and to serve him forevermore.

19. How will fellowship with others interested in meeting God's requirements aid one to acquire knowledge, and what should be kept in mind as to association of Christians with unbelievers?

20. After learning Jehovah's requirements, what must we do, and are any exempt?

21. What aim in life will bring us the blessings of peace, happiness and everlasting life?



The Purpose of Our Ministry

"For this purpose I have been born and for this purpose I have come into the world, that I should bear witness to the truth."—John 18:37.



WHEN Jehovah, the living God, sets out to fulfill his purposes he is never at a loss for means to carry them out. In his infinite wisdom he has used many forces and creatures to carry out his eternal purposes and to accomplish the specific tasks in his divine will. In ages past he has used raging flames of fire, storm-tossed seas, great fish, beasts of the field, fowl of the air, insects, angels and human creatures. All, in turn, have served or ministered to the divine purpose of their Creator.—Gen. 19:1, 24; Jonah 1: 4, 17; 2 Ki. 2:24; Num. 11:31-33; Ex. 8: 16, 17.

² Today the time is rapidly approaching when Jehovah purposes that this wicked world see its complete consummation. But before this old system under Satan the Devil comes to its end in order to make way for Jehovah's permanent new world, Jehovah has purposed a most urgent and important work to be performed. To accomplish this urgent work will Jehovah God call upon fire, storms? Will he summon the beasts of the fields and the fowl of the air? No! Nor will this unique privilege be extended to the angels in heaven. He has reserved this work for God-fearing humans on earth, faithful men, women and children who will forsake this wicked old world and become his ministers.—Matt. 24:14.

³ From the time of Abel, his first human witness, Jehovah has always had his servants on earth, and although they received various service assignments at different times, they all had one primary purpose in common, to share in the vindication of Jehovah's name by making his name and purposes known. That was the aim of Christ Jesus when he was here on earth. That was the aim of the faithful apostles. It is the aim of thousands upon thousands of Jehovah's dedicated ministers today who make up the New World society. It is for his great and holy name that Jehovah God has established this New World society on earth, and its members are proving themselves productive ministers. Today the ever-increasing numbers of people of good will who are responding to this lifesaving work of Jehovah's people and associating with the New World society are positive evidence that Jehovah is truly blessing the ministry of his people.—Prov. 14:25.

⁴ To help us appreciate how Jehovah views his ministers from his exalted position, Peter wrote: "You are . . . a people for special possession, that you should declare abroad the excellencies of the one that called you out of darkness into his wonderful light." (1 Pet. 2:9) It is the

1, 2. (a) What has Jehovah used in times past to accomplish his will? (b) What has Jehovah purposed to be done before the end of this wicked world, and by whom?

3. What has been the primary objective of all Jehovah's servants, and what evidence is there that Jehovah is blessing their ministry today?

4. How does Jehovah view his ministers, and how are they reflecting light?

Christian ministry that reflects this light of the good news of God's kingdom far and wide so that "anyone that calls upon the name of Jehovah will be saved."—Rom. 10:13.

VINDICATION OF JEHOVAH OF PRIME IMPORTANCE

⁵ For centuries Satan, the adversary of God, has desperately tried to shut out and extinguish this marvelous light and confine the people of the earth to darkness. Nearly six thousand years ago in the garden of Eden when that ambitious creature challenged the rightful sovereignty of Jehovah God, he set about in his iniquitous way to turn all mankind against their Creator. He has used many wicked schemes to accomplish this. The most effective of all of these has been false religion, with its shepherds taking the lead. Although these religious leaders have called themselves God's ministers and have earned their living by such pretense, the facts show that instead of bringing honor to Jehovah's name, they have hidden and blasphemed his name, removing it from their modern Bible translations. Like the dishonest merchants of ancient times who watered down the wine to make it go farther and thus bring in more money, the clergy have become false religious merchants, watering down and adulterating God's Word, mixing a little Bible truth with huge quantities of human traditions, pagan doctrines and scientific philosophies. They have substituted a hodgepodge of pagan purgatories and trinities, heathen hells and immortal souls; and for dishing out this religious mixture they receive material support from their flock.

⁶ These religious leaders also advocate to people friendship with this wicked old world. For more than forty years they have backed the League of Nations and its suc-

cessor the United Nations. Instead of bowing to God's enthroned king, Christ Jesus, whose name their lips repeat over and over again, they support and vote into office their own candidates and then pray for God to make them a success, completely ignoring God's warning by James: "Adulteresses, do you not know that friendship with the world is enmity with God?" (Jas. 4:4) Jesus condemned the false shepherds of his day, as well as those in this day, quoting God's words through the prophet Isaiah: "This people honors me with their lips, yet their hearts are far removed from me." (Matt. 15:8) Because of the clergy's misguidance, today's form of worship is worse than in the day when the apostle Paul walked into the city of Athens and found the people believing in many gods, but the true God, Jehovah, was unknown to them.—Acts 17:23.

⁷ As we look around us today, what substitute gods do we see people worshipping and serving? Human leaders, war, materialism; but the true God, Jehovah, remains to this world the unknown God. This will not always be, however. Jehovah's expressed purpose is that all will know him, whether to their own good or to their everlasting destruction. Speaking through the prophet Ezekiel, he declares: "I shall certainly magnify myself and sanctify myself and make myself known before the eyes of many nations; and they will have to know that I am Jehovah."—Ezek. 38:23.

⁸ In harmony with Jehovah's purpose Jesus showed that his primary reason for coming to the earth was to vindicate his Father's name and sovereignty. When brought to trial before Pilate, he boldly declared: "For this purpose I have been born and for this purpose I have come into the world, that I should bear witness to the

7. What false gods are people worshipping, and who will come to know the true God?

8. What did Jesus say his purpose and commission were in coming to the earth, and who has a like commission today?

5, 6. (a) Who is the chief opponent of life? (b) How are the false religious shepherds keeping people in darkness and advocating friendship with the world?

truth. Everyone that is on the side of the truth listens to my voice." (John 18:37) Jesus acknowledged his God-given commission and publicly declared it in the synagogue when he read from the prophecy of Isaiah: "Jehovah's spirit is upon me, because he anointed me to declare good news to the poor, he sent me forth to preach a release to the captives and a recovery of sight to the blind, to send the crushed ones away with a release, to preach Jehovah's acceptable year." (Luke 4:18, 19) Jehovah's witnesses today have the same commission to preach and to bear witness to the name of Jehovah God. Of them, Jehovah declares: "You are my witnesses."—Isa. 43:10.

OTHER SHEEP GATHERED

BY WORLD-WIDE BIBLE EDUCATIONAL WORK

⁹ When the apostle Paul was in Greece he recognized the great opportunity afforded him to give a witness concerning the only true God, who was unknown to the Athenians. When he had finished that memorable speech in the Greek Areopagus, many called him a chatterer and began to mock him, showing their stubborn, unreasoning, goatlike attitude. But there were others who did not show this attitude: "Some men joined themselves to him and became believers, among whom also were Dionysius, a judge of the court of the Areopagus, and a woman named Damaris, and others besides them." (Acts 17:33, 34) These were the people for whom Paul was seeking. Like Paul, God's ministers must *take advantage* of every opportunity to give a witness to the truth, and they will find themselves carrying on their ministry among many opposers in order to find the Lord's other sheep. They will have to talk to their neighbors, their friends, their relatives and those with whom they work in order to find Jehovah's sheep, persons

of good will who will respond to the voice of the Right Shepherd, Christ Jesus, expressed through the lips of Jehovah's ministers.

¹⁰ This locating and separating of the sheep from the goats, which is a purpose of our Christian ministry, was positively identified as one of the events that must take place during the great judgment period now upon this world. Before Jehovah brings Satan's wicked system to its shattering smashup at Armageddon, the message of the Kingdom must be sounded by his Christian ministers so that the prophecy of Jesus can be fulfilled: "When the Son of man arrives in his glory and all the angels with him, then he will sit down on his glorious throne. And all the nations will be gathered before him, and he will separate people one from another, just as a shepherd separates the sheep from the goats."—Matt. 25:31, 32; Rev. 16:16.

¹¹ From this prophecy can be seen another great purpose of our ministry, the gathering of the "desirable things of all the nations" into Jehovah's New World society. (Hag. 2:7) It is not our purpose just to gather these other sheeplike people. They must be taught to know and to observe the divine will in order to receive the blessings of life. Christ Jesus revealed to John in the Revelation that there would be a great crowd who would want to know and serve Jehovah God: "After these things I saw, and, look! a great crowd, which no man was able to number, out of all nations and tribes and peoples and tongues."—Rev. 7:9; John 17:3.

¹² The ministers today qualified to teach and help these life seekers are few, just as they were in the days of Jesus. In his day Jesus felt tender affection for the

9. What was the result of Paul's preaching on Mars Hill, and what can we learn from this?

10. Why is it so urgent to declare the Kingdom message at this time, and in fulfillment of what prophecy?

11. What can be said as to whether our ministry ends with finding the good-will people?

12. What is the great need today, and what indicates that not all of the Lord's sheep have been found?

crowds that listened attentively to his teachings, for he saw that "they were skinned and knocked about like sheep without a shepherd. Then he said to his disciples: 'Yes, the harvest is great, but the workers are few. Therefore, beg the Master of the harvest to send out workers into his harvest.'" (Matt. 9:36-38) There is an urgent need now for many more to share in this great work of gathering in the Lord's other sheep. It does not appear that all of them have been gathered yet. In the republic of Guinea, the 1961 *Yearbook of Jehovah's Witnesses* shows that there is only one witness for every 312,500 people. In Afghanistan the ratio is one to every 1,714,286 people. In Iraq it is one for every 3,269,055 persons. The people in these countries, as in other parts of the world, must have the opportunity to hear this Kingdom message that is being declared by God's faithful ministers.

¹³ Are you qualified to teach and have a share in this lifesaving work of the ministry or perhaps have an even greater share than you are now enjoying? Are you holding back because of some unscriptural reason, waiting until you have enough money in the bank for more security, or putting it off a few more years until you have taken a wife or a husband? Do not wait! Now is the time to make your purpose in life the ministry of Jehovah. Respond to the beseeching invitation of his ministers to "step over into Macedonia and help us," as the apostle Paul did when the invitation was given to him and Timothy: "Now as soon as he had seen the vision, we sought to go forth into Macedonia, drawing the conclusion that God had summoned us to declare the good news to them." (Acts 16: 9, 10) We need not limit our ministry to our own community, state or country. Jesus said that "this good news of the king-

dom will be preached in all the inhabited earth." (Matt. 24:14) So, according to Jesus' words, the field for our ministry is world-wide. Follow the example of Jesus, Paul and other ministers and go, if possible, where the need is great.

¹⁴ There is no new, modern, quick way of finding, feeding and training the Lord's other sheep, even though we live in a world of quick news and fast travel. The method of preaching is still the same as that used in the days of Jesus and the apostles. This same tried and time-tested method has proved year after year to be the most effective. This method is described in the Bible in these words: "And every day in the temple and from house to house they continued without letup teaching and declaring the good news about the Christ, Jesus." (Acts 5:42) During 1960, 916,332 of Jehovah's witnesses believed these words and they followed this proved method in their preaching and teaching.

¹⁵ The ministry of Jehovah's witnesses is not limited to going to the homes of the people and placing Bibles and Bible aids with them. These right-hearted people must not just be found, but they must be spiritually fed. This calls for return visits to their homes by God's ministers to teach them Jehovah's Word by means of home Bible studies. Without this essential part of the ministry it would be incomplete, because the wise counsel from the Proverbs tells us: "Do not hold back good from those to whom it is owing, when it happens to be in the power of your hands to do it." —Prov. 3:27; Acts 15:36; 1 Cor. 3:6.

¹⁶ Nor does the purpose of the ministry end with finding and feeding good-will persons. The next step is to train these life

13. (a) In view of the great amount of work yet to be done, what questions should we ask ourselves? (b) What invitation extended to Paul can we accept?

14. What Scriptural method has proved to be the best for finding the sheep, and what ministers follow this method?

15. In harmony with Proverbs 3: 27, what would make our ministry incomplete?

16. After finding and feeding those who love Jehovah, what follows, as outlined by Paul at Acts 20: 20, and what have been the results?

seekers to be ministers just as Christians have always been trained to follow in the footsteps of Christ Jesus. Note how Paul followed this Christlike method in making ministers: "I did not hold back from telling you any of the things that were profitable nor from teaching you publicly and from house to house." (Acts 20:20) How effective has this method of finding, feeding and training new ministers been? The year-books of Jehovah's witnesses show the following increases in new baptized ministers: In 1957, 59,828; 1958, 62,666; 1959, 86,345; 1960, 69,027.

PROVING THE RIGHT KIND OF MINISTERS

¹⁷ It is true, the world wonders and they are amazed at the growth of Jehovah's New World society. But God's ministers do not wonder. They know that the spirit of Jehovah has been with them and has blessed them because they are ministers with a purpose. They have obeyed the divine will and they will continue to do so, assured and confident that Jehovah will continue to bless them and perhaps yet millions will join with them in their ministry and add their voices to the shout of praise that is being heard around the earth. This is the day of fruitfulness and increase for the New World society, as Isaiah prophesied: "The little one himself will become a thousand." (Isa. 60:22) The thousands and thousands of other sheep that are annually being found, fed and trained for the Kingdom ministry are having a share in the vindication of Jehovah's name and are conclusive evidence that Jehovah's witnesses are doing God's will and are proving themselves the right kind of ministers. As the right kind of doctor is recognized by the number of patients he can cure, as the right kind of lawyer is identified by the court cases he wins, as the right kind of farmer is noted by his boun-

tiful crops; so the right kind of minister proves himself by the results of his ministry. He can introduce those whom he has helped to come to a knowledge of the truth and who have joined him in the ministry. They are his recommendation that he is a minister: "Do we, perhaps, like some men, need letters of recommendation to you or from you? You yourselves are our letter, inscribed on our hearts and known and being read by all mankind."—2 Cor. 3:1, 2.

¹⁸ We must not place a time limit on our ministry. We must not think: "I will be a minister for two, three, five or ten years. Then Armageddon will be here and I will not have to preach any longer." Some having these same thoughts in the past are no longer with Jehovah's advancing organization. Far better to learn the lesson Jehovah taught Isaiah when he asked: "How long, O Jehovah?" "Then he said: 'Until the cities actually crash in ruins to be without an inhabitant, and the houses be without earthling man, and the ground itself is ruined into a desolation.'" (Isa. 6:11) Jehovah God knows the time for the completion of the preaching. It was Jehovah who gave the word to start, so wait until Jehovah says it is time to stop.

¹⁹ We are living in the day of Jehovah. The assignment from Jehovah is to preach to the inhabitants of the earth. Whether the people listen or refuse to listen, it is for *them* to decide. If there is a refusal it will be theirs, and not a refusal on the part of Jehovah's ministers to go to them with the message of the Kingdom. What was it that Jehovah told Jeremiah to do to the hardheaded, stiff-necked people in his day? Did he say: "Leave them alone, they are goats anyway"? No! Listen to what he said: "And you must speak to them all these words, but they will not listen to you, and

18. Why is it not good to set a time limit on our ministry, and how long did Jehovah say we should preach?
19. What did Jeremiah and Jesus do that all of God's ministers today must copy?

you must call to them, but they will not answer you." (Jer. 7:27) Jesus followed the same pattern with full knowledge that his nation would not accept him as their Messiah. Still he preached to them anyway. In deep sorrow he said: "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." (Matt. 23:

37) Many honest-hearted persons did hear Jesus and did pay attention to his preaching, but by far the majority rejected and hated his peaceful message, climaxing their vicious hatred by having him put to death. Jesus was not discouraged by the opposition that he received, nor did he expect to convert the world by his ministry. He warned that his followers would meet with the same reaction: "Then people will deliver you up to tribulation and will kill you, and you will be hated by all the nations on account of my name."—Matt. 24:9.

²⁰ While the world hates and opposes, do not be too quick to judge individuals who oppose the ministry at first. Remember that as conditions change so do people's minds change. That was the case with Saul of Tarsus. He changed from one who opposed God and persecuted his faithful ministers to a pleaser of God and became God's faithful minister to the nations. Many of God's faithful dedicated ministers today were opposed to the message when they first heard it.—Acts 9:11-15.

BLESSINGS OF THE MINISTRY

²¹ There are many thousands of sheep yet to be found and brought into the New World society, and that means many joys

20. Why should we not be quick to judge those who oppose our message at first?

21. What was it that impressed the queen of Sheba with Solomon's kingdom?

and blessings are to be received as a result of the ministry. Recall to mind the prosperity, the glory and the splendor of Solomon's kingdom. When the queen of Sheba came to see for herself she was left speechless, as the record says: "Then there proved to be no more spirit in her. So she said to the king: 'True has the word proved to be that I heard in my own

land about your matters and about your wisdom. And I did not put faith in the words until I had come that my own eyes might see, and, look! I had not been

told the half. You have surpassed in wisdom and prosperity the things heard to which I listened. Happy are your men, happy are these servants of yours who are standing before you constantly, listening to your wisdom!"—1 Ki. 10:5-8.

²² Today those in the service of the greater Solomon, Christ Jesus, are witnessing with their very own eyes the prosperity, joys and the happiness of the New World society in action. They are seeing and hearing men, women and children from every part of the earth holding forth the name of Jehovah God. The glory and splendor of the kingdom of God and his Son can also be seen by the people of good will, and they have been flowing into his organization at the rate of more than 1,000 a week without fail for the last ten years. Knowing the joy of the incoming of the Lord's other sheep is another blessing of the ministry. Never trade places or privileges of the ministry for all the positions this world has to offer. The ministry should be our chief vocation and our secular occupation should be secondary. It is merely the means of helping us to continue in the ministry.

22. (a) Jehovah's ministers are witnessing what blessings now? (b) What frame of mind should we never get into, and why?

ASK FOR THE NEXT ISSUE

● How can you identify the time of Jesus' return in Kingdom glory? What does he require of you now? Read the articles "Keep on the Watch as Sons of Light" and "Awake to Our Responsibility."

● Also, "Why Do You Believe the Bible?" and "Narrow Gate to Life" in the same issue.

As ministers of God, our concern is to "keep on, then, seeking first the kingdom and his righteousness." (Matt. 6:33) Realizing that this requirement rests upon every one of Jehovah's ministers, never should we fall into such a frame of mind that we say: "O, the work will be done without me." Of course, Jehovah God can have this ministry done without us. He can also bring forth his new world without us. Far better to view it this way: He will use us and continue to use us forever in his new world if we fulfill the purpose of our

ministry now. Let the people of the world seek material wealth, power, popularity, prestige and pleasure, but, remember, these goals will last only until Armageddon. But your aim as God's ministers to share in the vindication of Jehovah's name, to help other people to know Jehovah God, and to prove yourselves faithful and productive ministers will be a goal that will lead you through Armageddon and on into the new world. May our ministry bring delight to Jehovah God and to each faithful one the reward of everlasting life.

Society's Films Arouse Interest

GREAT interest is being shown in God's truth in the African land of Cameroun. Excellent aids in arousing this interest are the Society's films "The New World Society in Action" and "The Happiness of the New World Society." A report from the district servant in Cameroun shows the results from showing these films.

¶ "One of the most remarkable circuit assemblies where these films were shown was the one held in the town of L—. The film was seen by 6,800 people, including several high officials from the Prefecture. It was a sensational event for that town where, beforehand, the people had not listened to the special pioneer who was preaching the message of salvation. The Superior Chief of the Urban Council had previously forbidden Jehovah's witnesses to preach the Kingdom good news in the town, and the special pioneer had trouble getting his work done. The showing of the film has done a fine job, for now the ban is lifted and permission has been given to Jehovah's witnesses not only to preach but also to build what the authorities call a 'church' right in the center of the town.

¶ "The local authorities are now convinced that the work of Jehovah's witnesses is international. A prominent Moslem stated: 'Your work will really conquer the world; I myself will become one of Jehovah's witnesses.'

¶ "The governmental authorities in the departments of A— and E— have come to appreciate our work through the films. They

have been shown with a special permit. Policemen, soldiers and even their officers have been present and have seen the majestic work accomplished by Jehovah's witnesses throughout the world. These high personalities expressed their joy at seeing how our great preaching work is carried on peacefully throughout the earth.

¶ "At A— the deputy sub-prefect has decided to become one of Jehovah's witnesses. He showed great interest and asked many questions. He invited me to his home and assured me of his desire to have a full share in the theocratic work. He practiced polygamy, having seven wives, but he has promised to cease having relations with his other wives and to choose just one to be his wife, according to the divine will. He is now attending meetings and supporting the work with voluntary contributions. Another man, who has ten wives and eighty-two children, has asked what he must do to become a member of the New World society. A monitor who ran the Adventist mission school has been dismissed by the director for having attended our meetings and the showing of our films. This man is now a zealous publisher of the Kingdom message.

¶ "At S— a crowd of 1,050 persons saw the film. Many persons of good will expressed their joy and their desire to associate with the New World society. It was the first time we had been able to show these films in this region, and I think they will do much to bring future increase."

Zealous Participation in the Ministry

WHEN we study the lives of such men as Ezekiel, Jeremiah, Jehu and Jesus, we are forced to conclude that they were men of extraordinary zeal for Jehovah. These men were entrusted with a ministry and they allowed nothing to hold them back from fully participating in it.

For example, Ezekiel was sent to "sons insolent of face and hard of heart." His commission was to repeat the words of Jehovah "whether they will hear or will refrain" from hearing. This was not an easy assignment, yet Ezekiel fulfilled it with exemplary zeal. Jeremiah's ministry made him "an object of laughter all day long; everyone is holding me in derision," the prophet said. Still he pressed on, not in silence, but openly and boldly declaring Jehovah's judgments. Jehu was a man of action. He rode furiously, fulfilling his role as executioner, calling on others to witness his zeal for Jehovah. And of Jesus Christ it is written: "Sheer zeal for your house has eaten me up." These men exemplified this essential quality of zeal in the service of Jehovah.—Ezek. 2:4, 5; Jer. 20:7-9; 2 Ki. 10:1-19; Ps. 69:9.

The word "zeal" means boiling; and the zealous, earnest minister of God is, therefore, described in the Scriptures as being hot or ardent with enthusiasm for the service of Jehovah, while unfaithful ones are said to be lukewarm. It is this fiery quality of zeal that has moved men to spread the good news of Christianity to the ends of the earth. Dr. Goodspeed testifies to this effect, saying: "There were men in the early church keenly alive . . . in their zeal to spread the Christian message over that [Graeco-Roman] world, [they] seized upon all the techniques of publication."

The Christian ministry today calls for a like vigorous, zealous campaign. And, for the most part, dedicated Christians are responding with zeal to the need of the hour. Charles S. Braden, in *These Also Believe*, says: "It may truly be said that no single religious group in the world displayed more zeal and persistence in the attempt to spread the good news of the Kingdom than the Jehovah's Witnesses." Theirs is a ministry of zealous participation, one that says more than simply, "I believe."

Zealous participation means Christians must identify themselves with Jehovah's organization by actively associating with it, not just occasionally but by regular meeting attendance. The apostle Paul emphasizes this point, saying: "Let us hold fast the public declaration of our hope without wavering, for he is faithful that promised. And let us consider one another to incite to love and right works, not forsaking the gathering of ourselves together, as some have the custom, but encouraging one another, and all the more so as you behold the day drawing near." Paul is encouraging an active participation in the ministry by regularly assembling together and inciting one another to love and right works.—Heb. 10:23-25.

Even more is required in a zealous ministry, which the apostle reveals in these words: "With the heart one exercises faith for righteousness, but with the mouth one makes public declaration for salvation." Paul debunks the idea that one can gain salvation by just believing without expressing one's faith. One must declare the good news about the Christ not only in the presence of believers but among unbelievers as well. A Christian's faith must carry him from house to house preaching truths con-

cerning God's kingdom, even as faith carried the early Christians to the doors of the people. (Rom. 10:10; Acts 5:42; 20:20) Paul declared that necessity was laid upon him. "Really, woe is me," said the apostle, "if I did not declare the good news!" —1 Cor. 9:16.

The house-to-house Christian ministry must be carried on with enthusiasm and power, peculiar to the example set by Jesus and the apostles. One's manner in service must not be slipshod, lackadaisical or indifferent, but alive with zeal. A Christian's sermons must impart faith; his words, love; his zeal, conviction. As heat generally causes a substance to expand, so the Christian's zeal must create within himself and others the desire to expand in knowledge of God and in the ministry.

Zealous participation in the ministry requires a great amount of mental and physical strength. To keep going zealously ahead one's vital force must be replenished by taking in truths from God's Word, the Bible. Paul assures us: "The word of God is alive and exerts power." "Is not my word . . . like a fire?" inquires Jehovah. By daily studying and meditating on God's Word, our fuel supply will not run out. We will have fuel to keep us "aglow with the spirit," as the apostle admonished.—Heb. 4:12; Jer. 23:29; Rom. 12:11.

To keep our zeal alive it is mandatory that we be aware of the times and the seasons we are living in, that we keep "close in mind the presence of the day of Jehovah." (2 Pet. 3:11, 12) Awareness of Armageddon's nearness should spark us to greater service and to give of ourselves wholeheartedly. We cannot afford to be complacent simply because we have had *some* share in the ministry. Our ministry must be whole-souled; our devotion, exclusive; our love, complete. We should not want to hold back our vital energies. As Paul told the Thessalonians: "We were well

pleased to impart to you, not only the good news of God, but also our own souls, because you became beloved to us." Jesus also did not hold back, but "poured out his soul to the very death" in behalf of his Father's sheep.—1 Thess. 2:8; Isa. 53:12.

How is your love for Jehovah and his sheep? Is it still hot as it first was or have you allowed it to cool? Love if allowed to cool will affect your zeal. It can bring a servant to a dead stop. The congregation in Ephesus was reprimanded for permitting its first love to grow cool. To prevent such a tragedy from happening to us, we must 'brace up our minds for activity and keep completely balanced.' That means we must be alive to our privileges of meeting together and inciting others to love and right works.—Rev. 2:4; 1 Pet. 1:13.

Maintaining a warm love embraces the thought of caring for Jehovah's sheep. When we find sheeplike persons, we will not treat them as routine cases, but display keen interest and deep concern, knowing that their everlasting welfare is at stake. We will want to make a return call soon after we have found them, to establish truths in their hearts and minds and kindle in them a love for Jehovah. To this end we will speak enthusiastically of God's kingdom and his blessings. The firelike words of Jehovah will spark a flame that will set them aglow with his spirit. The more we expend ourselves the greater our joy and the surer our salvation.

And, too, we must not allow worldly indifference to dampen our spirit or cool our zeal. Neither may we feel that the need is not great because the sheep are apparently few in our territory. Let love be our motivation to warn and to teach. God is faithful that promised, so push ahead zealously. "Let us not give up in doing what is right, for in due season we shall reap by not giving out."—Gal. 6:9.

DO ANGELS truly exist? According to certain modern theologians, the answer is no. Say they: "The belief in angels is no longer a matter of doctrine but rather one of psychology and poetic imagery." "The discoveries of the telescope and the microscope have left no scope for the miraculous intervention of celestial beings." "A world of law and process does not need a living ladder to lead from the earth below to God on high."

But the mere fact that the instruments of modern scientists have been unable to detect angels is no stumbling block to Christians. Have scientists been able to see God by means of their instruments? Yet God exists. Since the Bible is the truth, as Jesus Christ affirmed, we know that angels do exist. From its opening chapters to its closing one, the Bible makes mention of angels, spirit messengers, literally hundreds of times.—Gen. 3:24; Rev. 22:8.

Both in the Hebrew and in the Greek portions of the Bible, the words translated "angel" simply mean a messenger or an agent. In fact, the Hebrew word for angel is almost as often rendered "messenger" and applied to humans as it is rendered "angel." And while throughout the Scriptures the term "angel" is usually applied to spirit messengers, it is, at times, as at Revelation, chapters 2, 3, applied to human creatures.—Gen. 32:3; Jas. 2:25.

That there are spirit bodies the apostle Paul makes clear. "If there is a physical body, there is also a spiritual one." Because angels are spirit creatures they are

Angels

GOD'S SPIRIT MESSENGERS

at times termed spirits, and properly so, for that which is spirit is both invisible and powerful. Thus we read: "Finally a spirit came out and stood before Jehovah." "He makes his angels spirits." "Are they not all spirits for public service?" In the Scriptures angels are also termed 'sons of God,' "morning stars" and "holy ones," whose abode is in heaven, for we read of the "angels in the heavens."—1 Cor. 15:44; 1 Ki. 22: 21; Heb. 1:7, 14; Job 1:6; 2:1; 38:7; Deut. 33:2, *ftn.*; Mark 12:25.

When were they created? Some theologians claim that their creation took place during the

six "days" of creation referred to in Genesis, but not so. Even the starry "heavens and the earth" itself were created in a beginning before the first "day" of creation began. (Gen. 1:1) God's Word shows that angels, the morning stars and sons of God, sang and shouted for joy when the foundations of the earth were laid; so they must have been created even before the earth was made. And since Jesus Christ, in his prehuman existence as the Logos, was "the beginning of the creation by God," and used of God to create all other things, it follows that the angels were created after God created the Logos and before the creation of the material universe.—Job 38:7; Rev. 3:14.

The Scriptures therefore furnish no basis for the song: "I want to be an angel and with the angels sing." When Jesus was on earth he stated that 'no man had ascended into heaven' by that time, and yet the Hebrew Scriptures prior to that time

contain many references to angels. When Jesus ascended into heaven he was exalted far above the angels, and those who will share heavenly glory with him, a mere 144,000, will, as his bride, be exalted far above the angels.—John 3:13; Heb. 1:4; Rev. 14:1, 3.

As to their number, the Bible assures us that the angels are well-nigh innumerable. In prophetic vision Daniel saw "thousand thousands that kept ministering to [God], and ten thousand times ten thousand that kept standing right before him." The apostle John tells that the symbolic heavenly armies numbered "two myriads of myriads," or 200 million. And repeatedly we read of myriads of angels or holy ones.—Dan. 7:10; Rev. 9:16; Heb. 12:22; Jude 14.

RANKS AND KINDS OF ANGELS

Since Jehovah God is a God of order, it is reasonable to conclude that his myriads of heavenly angels are organized, even as was his nation of Israel, the latter not only into twelve tribes but with chiefs over thousands, hundreds, fifties and tens. (Deut. 1:15) The Chief One over all the angels is Jesus Christ, the Word, the lone archangel, Michael. (Dan. 12:1; John 1:1; Jude 9; Rev. 12:7) He is also termed the angel or the messenger of the covenant at Malachi 3:1 and is the angel referred to at Revelation 20:1, 2 that binds Satan and his demons and casts them into the abyss of death for a thousand years. Without a doubt he also was the angel God appointed to lead the sons of Israel during their wilderness trek: "Here I am sending an angel ahead of you to keep you on the road . . . my angel will go ahead of you." "The angel of his person saved them."—Ex. 23:20-23; Isa. 63:9, *ftn.*

Included among the angelic hosts are the seraphs. Isaiah alone refers to these, having seen them in a vision of Jehovah in

his temple. Their name means "burning" or "noble" ones.—Isa. 6:2, 6.

More frequently mentioned in the Scriptures are the cherubs, being noted some ninety times. It was a cherub who was in Eden and whose ambition caused him to become Satan the Devil. Cherubs guarded the entranceway to Eden when man was expelled from Paradise, and representations of cherubs were placed on the ark of the covenant that was housed in the most holy part of the wilderness tabernacle and later in Solomon's temple. The cherubs appear to be bearers or escorts of God's throne, upholding its majesty.—Ezek. 28:16; Gen. 3:24; Ex. 25:18-22; Ps. 80:1.

And then there are the great body of angels or spirit messengers. We are not to think of these merely as errand boys but as agents and deputies, not only serving as a means of communication but also carrying out God's purpose, be it the protection and deliverance of his people or the destruction of the wicked.

CHARACTERISTICS OF ANGELS

While some would deny distinct personality to individual angels, the Bible teaches otherwise. Their personality is implied by the fact that they have individual names, such as Michael and Gabriel. (Dan. 12:1; Luke 1:26) However, apparently so as not to give undue prominence to individual angels little is said about their names. When Samson's parents asked the name of the angel that had appeared to them, he rebuked them, saying: "Just why should you ask about my name, when it is a wonderful one?"—Judg. 13:18.

Angels are generally represented as males, because God and his Son are spoken of as males. They are, however, without sex, for Jesus told that those who come forth upon earth in the resurrection will not marry, because they will be like angels. It was the pleasures of sex that caused

certain angels to leave their heavenly positions in Noah's day. Also, they communicate with each other by means of the speech or 'tongues of angels.'—Matt. 22:30; 1 Cor. 13:1.

Angels being spirit creatures, it is not possible for humans to know what they look like. In dealing with humans, angels at times appeared in human form and on occasion as winged creatures. Then again, to call attention to their honorable office, a physical glory and brilliance may be associated with them, they appearing as bright as lightning.—Dan. 10:6; Matt. 28:3.

In common with man, angels are free moral agents, that is, they can choose to do right or wrong. They are intelligent creatures that can worship God Jehovah or refuse to do so and take the consequences. Some of them have rebelled against God, chief of whom is their prince Beelzebub, Satan the Devil. Those who have continued faithful are termed "holy angels" and share in the vindication of Jehovah's name, even as do faithful humans.—2 Pet. 2:4; Matt. 12:24; Mark 8:38.

Since God created man 'a little less than the angels,' angels doubtless have greater mental capacity than does man, and yet there are some things that God has kept from them. Thus Jesus said that the angels did not know the day or hour when the wicked heavens and earth would be destroyed. And Peter tells us that there were certain things that angels were desirous of peering into. They must be keenly interested in what is going on upon the earth, for they are said to rejoice at the repentance of a sinner and to watch the "theatrical spectacle" furnished by Christians. More than that, it is reasonable to conclude that angels can learn from observing Christians, for women in the Christian congregation are told to wear a sign of authority upon their heads because of

the angels, so as to set the angels a proper example of submission to God-appointed rule.—Matt. 24:36; 1 Pet. 1:12; Luke 15:10; 1 Cor. 4:9; 11:10.

In keeping with their exalted position are the superhuman powers with which angels are endowed. In harmony with this we read that the Lord Jesus Christ will be revealed "from heaven with his powerful angels." "Bless Jehovah, O you angels of his, mighty in power, carrying out his word." And their power is implied by the deeds they are said to have performed, such as two of them destroying Sodom and Gomorrah and one of them slaying the Assyrian host of 185,000 warriors encamped before Jerusalem in the days of King Hezekiah.—2 Thess. 1:7; Ps. 103:20; Gen. 19:13; 2 Ki. 19:35.

We may also safely conclude that angels, God's spirit messengers, travel at tremendous speeds. Thus once when Daniel began to pray, God dispatched an angel to him in answer to his prayer. This angel, although coming from beyond the realms of outer space, reached Daniel before he had concluded his prayer.—Dan. 9:21.

DUTIES AND PRIVILEGES

It might be argued, as the modernists do, that there is no need for a ladder of angels leading from earth to heaven as Jacob saw in his dream. God could well accomplish his purposes by other means. But Jehovah God simply has not chosen to do so. He also could have created everything himself, even as by himself he brought forth his only-begotten Son, the Word, later to be known as Jesus Christ. But God chose to let his Son serve as the active agent in the creation of all other creatures and things, thereby giving his Son much pleasure as well as receiving joy himself as he noted his Son's dutiful course. (Prov. 8:22-30) This wise course Jehovah also pursued with the angels. They are not indis-

pensable, but God has seen fit to create them for the purpose of giving them happiness and to serve his purposes in carrying out his will for them.

For one thing, angels are shown as ministering to God: "There were a thousand thousands that kept ministering to him." Repeatedly they are pictured as being in his presence: "Seraphs were standing above him." "I heard a voice of many angels around the throne." Often they were sent to bring good news to man, thus serving as evangelists, as when they announced the birth of the Savior. God used angels to communicate his will to such of his servants as Abraham, Moses, Joshua, Daniel, Peter, Paul and others. And in that their messages became part of God's written Word, they contributed toward the writing of the Bible.—Dan. 7:10; Isa. 6:2; Rev. 5:11; Luke 2:13.

Note also God's use of angels in the life of Jesus. Angels announced his conception and birth. They ministered to him after his forty-day fast and strengthened him in his final trial. When the mob came to arrest him, twelve legions of angels were at his call had he chosen to ask for them. Angels also announced his resurrection and were present at his ascension into heaven.—Matt. 4:11; Luke 22:43; Matt. 26:53; 28:5-7; Acts 1:10, 11.

Angels are further shown as accompanying Jesus Christ when he comes for judgment, separating the wheat from the weeds and the sheep from the goats. Angels joined with Michael in his war on the dragon and his demons at the time of the birth of God's kingdom in heaven. They will also support Michael in fighting the war of the great day of God the Almighty,

Armageddon, even as in times of old they were used by Jehovah God to execute the wicked.—Matt. 13:41; 25:31; Rev. 12:7-10; 16:14, 16; 19:14.

And finally, God's spirit messengers minister to his servants on earth today, which is a most comforting thought: "Are they not all spirits for public service, sent forth to minister for those who are going to inherit salvation?" "Do not despise one of these little ones, for I tell you that their angels in heaven always have access to my Father who is in heaven." Not necessarily that each one of God's faithful servants has an angel assigned to him; but that one angel is assigned to a number of God's servants on earth.—Heb. 1:14; Matt. 18:10.

Yes, "the angel of Jehovah is encamping all around those fearing him and he rescues them." "He will give his own angels a command concerning you, to guard you in all your ways." True, angels do not appear visibly the way they did to the apostles to deliver them from prison and the way one appeared to Paul when he was shipwrecked. But we may rest assured that, regardless of the odds against us, regardless of how many foes press in upon us, had we spiritual vision we could see surrounding and protecting us armies of God's spirit messengers, even as they protectingly surrounded the prophet Elisha and his servant when the king of Syria dispatched a heavy military force, including horses and war chariots, to capture Elisha.—Ps. 34:7; 91:11; Acts 5:19; 12:7; 27:23; 2 Ki. 6:13-17.

Truly, what God's Word has to say about his spirit messengers, the angels, is both enlightening and faith-strengthening.

*Oh the depth of God's riches and wisdom and knowledge! How
unsearchable his judgments are and past tracing out
his ways are!—Rom. 11:33.*

Pursuing my Purpose in Life

As told by Elmer C. Ibrig

LITTLE did I realize back in 1926, when my mother first got some booklets published by the Watch Tower Society, that I would some day be pursuing my purpose in life as a full-time minister. I had rejected those booklets as 'just another religion' in which I had no interest. But here I am, a missionary of Jehovah's witnesses in British Honduras, after about thirty-four years, of which twenty-six have been spent in full-time pioneer service.

We bought our first radio in 1928, and to this day I feel it was the best investment we ever made. At first it was the local broadcasts that interested us, but later, more or less by accident, we tuned in on one of the big hookups that the Society arranged during an assembly. I began to see that this was a religion that was really different.

Sometime later, when visiting one of my brothers, I found he had some of the publications. I promptly asked to borrow them; and he just as promptly agreed, as he showed little interest in them. Noting the address of the Society and that a catalog could be had, I sent in my name and address; it was not long before I was reading with relish the description of every book and booklet listed. As soon as possible I sent in an order.

Contact with the local congregation was made in a rather unusual way. Generally it is by members of the congregation calling on the people, but in this case it was by my opening a conversation with an elderly man whom I had known for some time. He had taken shelter from a sudden rain in a new house being built by my brother and me. It is difficult to say which one was most surprised. We learned from him of the local congregation that met, at that time, in his home. It was further learned that a traveling representative of the Society was due here in a short time to give a talk. We were invited. If there had been any doubts in our minds as to this being the truth, that talk drove them all out. Here, too, I met the first pioneers I had ever known. A few years later I had the privilege of working in a party of pioneers in which they also were working. I have always been thankful for the experience. It has helped me very much to pursue my purpose in life, especially in the missionary field.

Looking back to my first experience in the field ministry, I can see how far the organization has progressed up to now and how wise it is always to keep up with it in all things. In those days we did not have training partners to help us. I first worked for about one hour with another brother; then I was given a handful of booklets and a couple of sheets of paper. A petition was then being circulated in connection with the broadcasting of the Kingdom message on the radio. This work seemed of particularly great importance to me, because it was by means of radio that I had really become interested in the message. How I got along by myself, however, is indicated by the fact that I worked for three Sunday mornings without placing a booklet or getting a signature on the petition. This was quite discouraging, but I have always been very glad that I did not give up.

BEGINNING THE PIONEER SERVICE

It was not long until I met a young brother who later became my first pioneer partner. After talking to him, in addition to having read so many encouraging field experiences in the Society's publications, I felt that I was ready to pioneer.

Just before going to our first assignment in Missouri, we were privileged to attend my first big assembly. Brother Rutherford and others of the Society's representatives were there. This was just the shove-off we needed. This was the first time I had ever spent any time away from home. Being over 500 miles from home with only \$9 between the two of us was not a nice feeling at first. But as we worked and found some who showed interest and with whom we could associate, we began to feel much better.

We not only began this assignment by attending a big assembly, but, as a kind of reward for completing it, we also had the grand privilege of attending still another assembly. This time it was the 1935 assembly in Washington, D.C. Our being able to attend that assembly seemed almost like a miracle to us, as right up to the time to leave we did not know how we were going. But with some especially good territory for placing literature, with the good brothers and people of good will aiding us, we were able to pay our way on a school bus, loaded mostly with pioneers, leaving from Little Rock, Arkansas. Not only did we make it to the assembly, but we were able to get to our next assignment in Iowa.

I continued to pioneer in isolated territory for several years. Not until 1940 did I begin to have a little experience with a congregation. This was when we found a considerable number of interested persons in a territory we were working, and we thought a congregation should be formed. When the zone servant came around, it was

arranged and he recommended me for congregation servant. I found before very long that more responsibility was due to come. Shortly, another letter was received from the Society, this time asking me to fill a vacancy in the zone servant ranks.

In about one year after that the zone work came to an end. Then special pioneer work opened up for us. This was just what I had been wishing for. Now I could do lots of door-to-door work and have many studies, as this was the time when home Bible studies were just getting under way in earnest. Not so long after that, another assembly was arranged for. Here we first heard of a school to prepare missionaries for the foreign field. But, of course, that was for others, I thought, and never for me. I was wrong. A short time after that, part of our group was sent to a small town in southern Illinois. I was one to go. Not long afterward here came the letter that really made me think and pray. What do you think it was? A letter from the president's office, together with a form to fill out for the Watchtower Bible School of Gilead. So I had the privilege of attending the very first class of Gilead.

I hesitated to leave my partner in that somewhat difficult territory, but he encouraged me to go. The people there, on occasions, had mobbed and beaten Jehovah's witnesses before our going there. It was a further encouragement to me when, after Gilead, I had the privilege of attending an assembly in Chicago, meeting, among others, an elderly couple from this same town I had left to go to Gilead and with whom I had studied. I rejoiced greatly to see at least two people come out from such territory and take their stand for Jehovah.

BLESSINGS OF MISSIONARY WORK

Although the first class ended in mid-1943, we were not able to come to British

Honduras until late in 1945, making it fifteen years that I have been here. Looking back to that time when there were only some six or eight holding up the light of truth for all to see and now seeing the increase, I really rejoice to have had a small part in it. There was only the one small congregation then, there being no congregations in the outer districts. I used to go to these places and spend a couple of weeks at a time, sowing seed by placing books, taking subscriptions and giving talks. Now when we go to such places we see either a congregation or at least an isolated group of our brothers, there helping others to see the light of truth.

It makes life seem worth while when one sees in this increase some of those upon whom one has called and helped to see the Kingdom truth. As an example: In the west part of the colony there is an isolated group, and a few miles farther on, a small congregation of our brothers. Here are two young native special pioneers, working and taking oversight of these two groups. One is a young man upon whom I called several years ago, when he was a mere boy. Then in 1954, when opening up another missionary home in another part of the colony, this same young fellow was met again. This time he was ready to go. The seed had sprouted and with just a little watering and cultivating it was ready to produce fruit.

Another small congregation in the rurals has as its congregation servant a man with whom I placed some literature and with whom a study was started some years ago. This territory being a considerable distance from Belize, I was unable to continue the study but arranged for another brother who lived not so far from him to continue it. When it was shown, in the course of the study, that the righteous requirements concerning marriage were to be met, he was ready to do so. Now he is

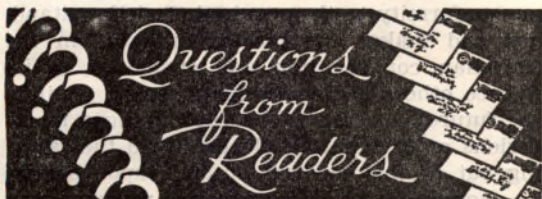
enjoying the privilege of serving his brothers and other people of good will in his neighborhood. It makes me rejoice that I have had a small part in helping him.

A short time after the second missionary home was opened, a congregation was established. The nucleus of this was a few persons on whom I had called in previous years, when working the area as isolated territory. Now since a missionary home had been opened, we could be there to water the seed sown; and before long it began to grow and produce fruit. Even as late as 1952, when we held our first assembly there, there was no sign of a congregation. This now is one of the strongest congregations in the colony. It has advanced to where they were able to care for many of the local arrangements for holding an assembly. A native special pioneer who graduated from Gilead School at the Divine Will International Assembly in New York, in 1958, is now the overseer there.

After returning from the assembly in 1958, I had a further privilege given me. That was being called to Belize to help oversee the building of a new branch home and Kingdom Hall.

If there are any who are still in doubt as to whether to enter the full-time service, just remember: "God your Father knows what things you are needing before ever you ask him." (Matt. 6:8) From personal experience of twenty-six years of full-time service, I can say that that is true, that he has provided all things needed, material and spiritual. Sometimes things would look very difficult, but by trusting in Jehovah and working hard in doing his work, there has always been a way out. Let Jehovah prove to you that he is good. Put him to the test by starting now to pursue your purpose in life as a full-time publisher of the good news. As time goes on, undoubtedly new fields of full-time service will

open up to you. Maybe special pioneer work, where you can go either to a place where no brothers are working or to a weak congregation that needs mature help.



● In view of the seriousness of taking blood into the human system by a transfusion, would violation of the Holy Scriptures in this regard subject the dedicated, baptized receiver of blood transfusion to being disfellowshipped from the Christian congregation?

The inspired Holy Scriptures answer yes. About the middle of the first "Christian" century the twelve apostles of Christ met with the other mature representatives of the congregation at Jerusalem to determine what should be the Scriptural requirement for the admission of non-Jews into the Christian congregation. The twelve apostles and other representative men of the Jerusalem congregation as met together on this occasion to decide this vital question were Jews or circumcised proselytes, and, as such, they had been up until Pentecost of A.D. 33 under the prohibition contained in the Mosaic law against eating or drinking the blood of animal creatures. In that Mosaic law at Leviticus 17:10-12 God said to the Jews: "As for any man of the house of Israel or some temporary resident who is residing for a while in your midst who eats any sort of blood, I shall certainly set my face against the soul that is eating the blood and I shall indeed cut him off from among his people. For the soul of the flesh is in the blood, and I myself have put it upon the altar for you to make atonement for your souls, because it is the blood that makes atonement by the soul in it. That is why I have said to the sons of Israel, 'No soul of you should eat blood and no temporary resident who is residing for a while in your midst should eat blood.'"

Those Jewish Christians had now come under the new covenant that had been validated by the pouring out in death of the blood of Jesus

One never really knows what Jehovah has in store for those who will take him at his word. But we know that whatever it is it will be good.

Christ, the Mediator between God and men. What, then, was their decision as to the requirements to be imposed upon Gentile believers for admission into the Christian congregation? The decree setting forth their decision replies: "The apostles and the older brothers to those brothers in Antioch and Syria and Cilicia who are from the nations: Greetings! . . . For the holy spirit and we ourselves have favored adding no further burden to you, except these necessary things, to keep yourselves free from things sacrificed to idols and from blood and from things killed without draining their blood and from fornication. If you carefully keep yourselves from these things, you will prosper. Good health to you!" (Acts 15: 23-29) Thus for all Christian believers the apostolic decree under the guidance of God's holy spirit declared that among the things *necessary* for them was the keeping of themselves free from blood and from things killed without draining their blood. Years later that decision was still in force upon Christians according to Acts 21:25. That decision has never been revoked, because it is God-given and still applies to Christians today who are dedicated, baptized believers, faithfully following in the footsteps of Jesus Christ, who was born a Jew over 1900 years ago.

Under God's law as mediated by the prophet Moses toward the nation of Israel those Jews or circumcised proselytes who violated God's prohibition against eating or drinking animal blood were to be cut off from his chosen people. According to the apostolic decree as handed down by that conference in Jerusalem, the Christian congregation was under obligation to do a similar thing toward those who ate or drank animal blood. Blood transfusions were not in vogue in apostolic days. Nevertheless, although the twelve apostles and their fellow members of the Jerusalem congregation may not have had such a thing as the modern blood transfusion in mind, yet the decree handed down by them included such a thing in its scope. The medical profession today admits that blood transfusion is a direct feeding of

the blood vessels of the human body with blood from another person or other persons that the practitioner of blood transfusion says is necessary for the survival of the recipient.

God's law definitely says that the soul of man is in his blood. Hence the receiver of the blood transfusion is feeding upon a God-given soul as contained in the blood vehicle of a fellow man or of fellow men. This is a violation of God's commands to Christians, the seriousness of which should not be minimized by any passing over of it lightly as being an optional matter for the conscience of any individual to decide upon. The decree of the apostles at Jerusalem declares: "If you carefully keep yourselves from these things, you will prosper." Hence a Christian who deliberately receives a blood transfusion and thus does not keep himself from blood will not prosper spiritually. According to the law of Moses, which set forth shadows of things to come, the receiver of a blood transfusion must be cut off from God's people by excommunication or disfellowshipping.

If the taking of a blood transfusion is the first offense of a dedicated, baptized Christian due to his immaturity or lack of Christian stability and he sees the error of his action and grieves and repents over it and begs divine forgiveness and forgiveness of God's congrega-

tion on earth, then mercy should be extended to him and he need not be disfellowshipped. He needs to be put under surveillance and to be instructed thoroughly according to the Scriptures upon this subject, and thereby be helped to acquire strength to make decisions according to the Christian standard in any future cases.

If, however, he refuses to acknowledge his nonconformity to the required Christian standard and makes the matter an issue in the Christian congregation and endeavors to influence others therein to his support; or, if in the future he persists in accepting blood transfusions or in donating blood toward the carrying out of this medical practice upon others, he shows that he has really not repented, but is deliberately opposed to God's requirements. As a rebellious opposer and unfaithful example to fellow members of the Christian congregation he must be cut off therefrom by disfellowshipping. Thereby the Christian congregation vindicates itself from any charge of connivance at the infraction of God's law by a member of the congregation through blood transfusion, and it upholds the proper Christian standard before all the members of the Christian congregation, and keeps itself clean from the blood of all men, even as the apostle Paul did who promulgated to the various Gentile congregations the apostolic decree handed down at Jerusalem.—Acts 20:26.

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