

The WATCHTOWER

Announcing
Jehovah's Kingdom

"They shall know that I am Jehovah."

- Ezekiel 35:15.

VOL. LXXI SEMIMONTHLY No. 7

APRIL 1, 1950

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"YE ARE MY WITNESSES, SAITH JEHOVAH, THAT I AM GOD." - Isa.43:12.

The WATCHTOWER

PUBLISHED SEMIMONTHLY BY

WATCH TOWER BIBLE & TRACT SOCIETY
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"And all thy children shall be taught of Jehovah; and great shall be the peace of thy children." - *Isaiah 54:13.*

THE BIBLE CLEARLY TEACHES

THAT JEHOVAH is the only true God, from everlasting to everlasting, and is the Maker of heaven and earth and Giver of life to his creatures; that the Word or Logos was the beginning of his creation and his active agent in creating all other things; and that a cherub son of God rebelled against Jehovah and raised the issue of His universal sovereignty;

THAT GOD created the earth for man, made perfect man for the earth and placed him upon it; that man yielded to the unfaithful cherub, or Satan, and willfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrong act all men are born sinners and without the right to life;

THAT THE LOGOS was made human as the man Jesus and suffered death in order to produce the ransom or redemptive price for obedient men; that God raised up Christ Jesus divine and exalted him to heaven above every other creature and clothed him with all power and authority as head of God's new capital organization;

THAT GOD'S CAPITAL ORGANIZATION is a Theocracy called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the new world; that the faithful anointed followers of Christ Jesus are Zion's children, members of Jehovah's organization, and are His witnesses whose duty and privilege it is to testify to Jehovah's supremacy and declare his purposes toward mankind as expressed in the Bible;

THAT THE OLD WORLD of Satan began its "time of the end" A.D. 1914, and Christ Jesus has been placed by Jehovah upon the throne, has ousted Satan from heaven, and now proceeds to vindicate His name and establish the "new earth";

THAT THE RELIEF and blessings of the peoples can come only by Jehovah's kingdom under Christ, which has begun; that His next great act is to destroy Satan's organization and establish righteousness completely in the earth; and that under the Kingdom the people of good-will surviving Armageddon will carry out the divine mandate to "fill the earth" with righteous offspring, and that the human dead in the graves will be raised to opportunities of life on earth.

"ANNOUNCING MESSIAH'S PRESENCE" TESTIMONY PERIOD

April closes the 1950 campaign of taking subscriptions for the *Watchtower* magazine. This final month has been set aside as "Announcing Messiah's Presence" Testimony Period and will be a month of special effort and activity world-wide in this behalf. When first published in July, 1879, our magazine was called "Zion's Watch Tower and Herald of Christ's Presence". It is still a herald of the invisible presence of Christ or Messiah, with more proof of this now than ever before since 1914. Very fittingly, then, subscriptions for *The Watchtower* are to be taken during the Testimony Period thus designated. For each subscription for a year at the regular rate of \$1.00 a set of 8 booklets is to be given as a premium. Where people are already subscribers for *The Watchtower*, they may be offered, instead, our companion magazine *Awake!* but without the booklet premium. We should like this twelfth *Watchtower* campaign to realize a peak of subscriptions. If you are in favor of that, join us in the campaign. Write us, should you need any assistance to that end. Each one's report will enhance the world-wide total. So submit your report on our form for such.

"WATCHTOWER" STUDY

Week of May 14: "Divine Education Bears Good Fruit,"
¶ 1-22 inclusive, *The Watchtower* April 1, 1950.
(See also page 103)

ITS MISSION

THIS journal is published for the purpose of enabling the people to know Jehovah God and his purposes as expressed in the Bible. It publishes Bible instruction specifically designed to aid Jehovah's witnesses and all people of good-will. It arranges systematic Bible study for its readers and the Society supplies other literature to aid in such studies. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

It adheres strictly to the Bible as authority for its utterances. It is entirely free and separate from all religion, parties, sects or other worldly organizations. It is wholly and without reservation for the kingdom of Jehovah God under Christ his beloved King. It is not dogmatic, but invites careful and critical examination of its contents in the light of the Scriptures. It does not indulge in controversy, and its columns are not open to personalities.

Notice to Subscribers: Remittances should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. Subscription rates in different countries are stated below in local currency. *Notice of expiration* (with renewal blank) is sent at least two issues before subscription expires. *Change of address* when sent to our office may be expected effective within one month. Send your old as well as new address.

Please address the Watch Tower Society in every case.

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Translations of this journal appear in many languages.

ALL SINCERE STUDENTS OF THE BIBLE who by reason of infirmity, poverty or adversity are unable to pay the subscription price may have *The Watchtower* free upon written application to the publishers, made once each year, stating the reason for so requesting it. We are glad to thus aid the needy, but the written application once each year is required by the postal regulations.

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MEMORIAL FOR 1950

The new moon nearest the spring equinox in the north temperate zone determines the first month of the year according to Jehovah's decree. (Ex. 12:1, 2) This year the month Nisan begins at sunset of March 19, and hence the fourteenth day of Nisan would begin at sundown of Saturday, April 1, 1950. This agrees with the date nineteen years previous according to the metonic cycle. That day, after 6 p.m., Standard Time, would be the correct time for the annual observance of Christ's death according to his command. At an appointed hour that night companies, units, and groups of the consecrated people of God should assemble. After an opening song and prayer, some appointed consecrated person, preferably one of Jehovah's anointed ones, should present extemporaneously or read a discussion upon the meaning of the Memorial emblems. Then prayer should be offered over the emblems and they should be served, for any of the remnant of the anointed members of Christ's body to partake of. The emblems should be unleavened bread and red wine, to copy our Lord's example. All persons of good-will, whether consecrated or not, are cordially invited to attend this significant and blessed celebration, even though they are not authorized to partake of the emblems as members of Christ's body. After the Memorial appropriate service announcements for the group may be made, a closing song sung, and the meeting dismissed with prayer. A report should be made to the Society of the entire number attending at each gathering, and the number of those partaking of the emblems.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXXI

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DIVINE EDUCATION BEARS GOOD FRUIT

"The wisdom from above is first of all pure, then peaceable, forbearing, conciliatory, full of mercy and wholesome fruit."—Jas. 3:17, Moffatt.

J EHOVAH God ranks first in the field of up-to-date education. Not that his inspired instruction has changed to keep pace with the times, for he completed the key textbook of his study course more than eighteen centuries ago. Rather than his instruction catching up to the times, the times are just now reaching the point where his prophetic wisdom has all along been concentrated. The divine wisdom long ago stored up in the Bible's pages is only now being fully understood by Jehovah's servants, for the prophecies centered on the turbulent times of the last days, and now that man has reached this period he links the observed fulfillments with the prophecies, and understanding flashes into his enlightened mind. "Jehovah giveth wisdom; out of his mouth cometh knowledge and understanding: he layeth up sound wisdom for the upright; he is a shield to them that walk in integrity." "They were written for our admonition, upon whom the ends of the ages are come." (Prov. 2:6, 7; 1 Cor. 10:11; Rom. 15:4, *Am. Stan. Ver.*) So now, finally, man has reached the point in time when Jehovah's up-to-date education unfolds in full bloom for humanity's comprehension.

² But not all persons heed Jehovah's provided education. They look upon it as old-fashioned, and instead turn to the wisdom of this modern world. With pride they point to the advances of scientific knowledge in the fields of chemistry and physics and medicine. They peer into their telescopes and microscopes, study the structure of the earth, read the record in the rocks, and bring forth theories in waves. Studies in human relations run the gamut from the family circle to the international front. They have developed their cultures in music and literature and art. Moreover, their religions have evolved with the times, grown materially richer, embraced social problems, entered political fields, and been added to and subtracted from to make them able to live with supposed scientific advances in education. And to teach all this worldly wisdom they have set up intricate school systems that grab the individual's mind at childhood and indoctrinate it till he reaches adult-

hood. The world considers such educational program the vital one, and pushes it forward while pushing back old-fashioned Bible instruction.

³ Has the world's educational program brought forth good fruit? Has it brought the peace, happiness, health and life mankind wants? Has it erased greed and selfishness, racial barriers and religious prejudices from the human mind and heart? Has not war rather than peace had first call on man's scientific knowledge? Do not many measure happiness in terms of money? Has not health been sacrificed on the altar of so-called civilization, with its unnatural ways of living? Has not life become artificial, filled with social and other vanities? Has man's knowledge of medicine delivered him from the ill effects of disease and harmful habits and immoral practices? Mankind's ailments have increased with its education. Knowledge has forwarded man's destruction. Worldly wisdom is not awake to the times, and its educational program is not up-to-date with these last days. Even its religious systems have failed to feed the people on the divine education they are thirsting and starving for: "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the LORD, and shall not find it."—Amos 8:11, 12.

⁴ Travel the length and breadth of Christendom's religious realm though they may, searching persons will not find spiritual food in her religious or secular educational programs. Why? Because these worldly systems have either watered down or abandoned Jehovah God's chief textbook, the Bible. The modern professed people of God have blundered in the same way as did the Israelites of old: "My people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." (Jer. 2:13) The clergymen have allowed their watering-places to become cracked and riddled by human theories of

1. How does Jehovah rank as an educator, and why?
2. Do all heed Jehovah's provided education? What shows this?

3. What fruit has the world's educational program produced?
4. Why is no spiritual food to be found in Christendom's programs?

evolution and scientific doubtings, as well as contaminated by pagan religious philosophies. Their new theories will not hold water, and their old pagan teachings are quickly punctured by the Bible truths they have forsaken. Their wisdom rates no higher than any of the other wisdom of this present old evil world, and which Jehovah's Word evaluates as follows: "The wisdom of this world is foolishness with God."—1 Cor. 3:19; 1:17-29; Isa. 29:14.

⁵ Because of spiritual starvation, the orthodox congregations are wasting away and are too weak to fight off the inroads of materialism and atheism. This condition is being noted by worldly observers, and they note something else, also. Consider the following, published in England's *Illustrated Leicester Chronicle*, September 10, 1949: "All over the country congregations in churches and chapels have dwindled to an alarming degree. Thousands of children are being brought up with little or no religious background. The man in the street shows small interest in the old established faiths. Yet a religious convention in Leicester last week-end attracted 8,500 adherents of a creed which inspires its members with overwhelming fervour. The burning enthusiasm of the Jehovah's witnesses is something to make clergymen and their depleted congregations think—and think hard. Why is this movement so powerful a magnet? Why are its members filled with such ardour? One answer is that Jehovah's witnesses believe in taking religion to the people. They believe in preaching from door to door. They are fully aware of the value of publicity, and enterprising in their use of it. They shout their religion from the rooftops. Whatever any church or chapel-goer may think of their beliefs or methods, their intense eagerness is a challenge to bishops and clergymen in every diocese, and to every chapel in the land. Will they answer this challenge by sweeping away old-fashioned ideas?"

⁶ What such candid observers fail to understand is why Jehovah's witnesses are so zealous and the orthodox church-goers so apathetic. Even the clergy note the difference, and of this Catholic bishop Thomas J. McDonnell of New York complained: "The average Catholic often lacks any sense of a lay apostolate. Too often he is content with just a passive membership. He regards his religion as something between himself and God and is not interested in sharing his faith with others. Faith without good works is dead." Then the bishop cited Jehovah's witnesses as "the last word in zeal for propagating their faith". (*New York Times*, November 15, 1948) But why the difference? It is not that Jehovah's witnesses as people are any different. Most of them were at one time apathetic and listless members of

orthodox religious congregations. The key point is that they changed their spiritual diet, or, more accurately, broke the spiritual fast forced upon them in Christendom's congregations. Not getting spiritual food, they had no spiritual strength for Christian labors. But when they broke from the parched and famine-stricken religious pastures of Christendom and began to feed upon the rich and nourishing spiritual food of God's Word, the Bible, they became strengthened and energized and spiritually bubbled over. And continued feeding renews strength for continuous bubbling over in fervent and zealous Christian preaching.

SPIRITUAL FOOD MADE AVAILABLE

⁷ Through the gospel-preaching of Jehovah's witnesses thousands of persons of good-will are discovering bounteous supplies of spiritual food. They cease their foolish starving in the midst of plenty. They are learning of the program of divine education offered by Jehovah God. Not from the "doctors of divinity" who can flourish a diploma from some theological seminary do they learn, nor is the Bible knowledge gained by regular attendance at some besteepled edifice. Their education frequently begins at home, and without charge by either stipulated tuition or collection-plate solicitation. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat." "Whosoever will, let him take the water of life freely."—Isa. 55:1; Rev. 22:17.

⁸ Christ Jesus is closely associated with Jehovah God in the teaching work, and he taught in the homes of the people when he was on earth. Following in Jesus' footsteps his early disciples 'ceased not to teach and preach Jesus Christ in every house'. The apostle Paul taught the people "from house to house". (Acts 5:42; 20:20) True Christians today cling to the methods established by their Exemplar, Christ Jesus. They call at the homes of the people, presenting the gospel message. When they stand on the streets displaying Bible magazines and a passer-by shows interest, they offer to call at that person's home to conduct Bible studies.—Prov. 1:20, 21; 8:1-3.

⁹ Many persons of good-will are finding that a practical way to get the divine education is to set aside an hour once a week for Bible study with such Christians, Jehovah's witnesses. With the Bible and Bible helps one can carefully examine and discuss the primary teachings of God's Word. That does not mean the creed-bound doctrines of the orthodox religions, for the learner soon discovers that such teachings as trinity, hell-fire, immortal soul and others are not Scriptural. What he does learn are

5. How do Christendom's systems and God's witnesses compare on zeal?
6. What accounts for this difference as to zeal?

7. How have many of good-will ceased from starving amid plenty?
8. To whose teaching methods do we cling today? In what way?
9. What do many find a practical way to get up-to-date education?

truths concerning Christ's kingdom, the blessings it will bring in a new earth, the signs now visible proving that we are living in the last days, the evidences that Christ's kingdom is established in the heavens and is scheduled to soon move explosively against this wicked world in the battle known as Armageddon, and many other vital instructions that will enable the learner to survive these troublous days and ultimately live in Jehovah God's new world without end. (Matt. 24: 3-39; 2 Tim. 3: 1-5) This is education that is up-to-date with these perilous times, and not lagging behind the times as does the worldly education that scoffs and says that these things in fulfillment of Bible prophecy are yet far off, if they ever come at all.—2 Pet. 3: 3, 4.

¹⁰ Jehovah God blesses the home Bible study, and Christ Jesus prosters even such a small gathering. Did he not promise, "Where two or three are gathered together in my name, there am I in the midst of them"? (Matt. 18: 20) Hence as the zealous witness conducts the home study in an orderly manner, the real Teachers, Jehovah God and Christ Jesus, enlighten the eyes of understanding of the meek student and cause the divine purpose to unfold for the learner. (Isa. 30: 20; 54: 13; Eph. 1: 18) Faithfully each week the witness will go to the home for several months, and sometimes for more than a year, freely giving his time and energy to obey Christ's command to 'feed the sheep', not with one but with many, many spiritual meals.—John 21: 15-17.

¹¹ As time goes by the progressing student becomes better able to heed the Scriptural rule: "Let him who is being orally instructed in the word have fellowship with him that is so instructing him, in all good things." (Gal. 6: 6, *Roth.*) The instructed one contributes to the educational instructiveness of the study by communicating back to the conductor the "good things" being learned. This fixes the newly learned truths in the student's mind and gives him confidence in expressing them in his own words. He will be better able to tell his neighbors what he is learning.

¹² Now an invitation is extended to him to attend a Bible study with a larger group of persons in a nearby home. This company book study is conducted similarly to the one held in his own home, but more attend and a greater variety of comments stimulates his own mind to activity and remembrance of things previously learned. The experience proves the Bible proverb: "Iron is sharpened by iron: so doth a man sharpen himself on the countenance of his friend." (Prov. 27: 17, *Leeser*) Sharpened by these contacts with others of Jehovah's witnesses, the new person is keen on going to the larger congregational meetings of Jehovah's witnesses held at the Kingdom

Hall. Will he not reap additional blessings by heeding the admonition, "Let us consider how to stir up one another to love and good deeds, not ceasing to meet together, as is the habit of some, but admonishing one another—all the more so, as you see the Day drawing near"?—Heb. 10: 24, 25, *Moffatt*.

¹³ At the Kingdom Hall a strong bond of Christian companionship springs up between the learner and others in the company. Their fellowship does stir him to love and good deeds and fortifies him against the mounting evils as time marches on nearer to the day of divine reckoning for this satanic world. The public lectures at the hall cover many of the points previously explained to him, but the different speakers approach from other angles and clarify and broaden his understanding. True, the speakers take texts from scattered parts of the Bible to let them converge on the one subject theme, and the student can remember when his worldly friends and even his former church preacher scoffed at this method and said the witnesses "jumped here and there through the Bible like grasshoppers, and that by such skipping about in the Bible one could prove anything". But this topical method of study was the reason that he had learned more through the witnesses in a month than he had from his former church organization in twenty years.

¹⁴ Moreover, did not the inspired writers of the Greek Scriptures bring together texts scattered throughout the Hebrew Scriptures? And did not that exemplary Teacher, Christ Jesus, in his famous public sermon on the mount make twenty-one Hebrew Scripture quotations, from the books Exodus, Leviticus, Numbers, Deuteronomy, 2 Kings, Psalms, Isaiah and Jeremiah? He was not trying to "prove any old thing" by jumping here and there in his use of texts. By this method and to the people's pleasant surprise "he taught them as one having authority, and not as the scribes", because he backed up his teaching with the authority of God's written Word.—Matt. 7: 29.

¹⁵ At the Kingdom Hall study of the *Watchtower* magazine he is flashed the "meat in due season" from God's Word, illuminating the highway to life. He had been reading *The Watchtower* at home, but now he sees how much of the material he had failed to grasp. And the Kingdom Hall service meetings and Theocratic ministry school! Church-going days had never brought forth anything like those sessions! So this is why Jehovah's witnesses were so efficient in preaching the gospel. At the service meeting they studied effective ways of presenting the message, demonstrating the methods as well as discoursing on them. And the way they organized so that one would not be duplicating the work of another! As for the school, it taught good speaking, composition, facts about the origin and preservation of the Bible, when the var-

10. By whom are such home Bible studies blessed? How and why?
11. How does the one instructed communicate with the instructor?

12. How does he enlarge his study privileges? With what benefit?

13, 14. How does the topical method affect him? Is it Scriptural?
15. What privileges of study and training come at Kingdom Hall?

ious Bible books were written, by whom, to whom, what they contained, and many additional instructions vital to ministers. Then the ministers enrolled for this training gave classroom talks, and were constructively counseled on their delivery and composition. Surely the witnesses did strive hard to obey the admonition, "Do your best to win God's approval as a workman who has nothing to be ashamed of, but rightly shapes the message of truth."—2 Tim. 2:15, *An Amer. Trans.*

¹⁶ The instruction and training that Jesus gave to the apostles and early Christians compare with the ministry school and service meeting of Jehovah's witnesses of today. Many of Jesus' discourses were service talks, urging his followers to let the light shine, to preach the Kingdom gospel, to bear fruit, to baptize the new ones and start them off in the preaching work. He conducted demonstrations for the benefit of his followers, taking the lead in service and showing how the work should be done. "He went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him." (Luke 8:1) They observed the Master Preacher, and learned from him, and later they gave others cause to recall this superb training. (Acts 4:13) When Jesus sent the twelve apostles out to preach, he gave them specific instruction on how to handle interest and opposition found in door-to-door witnessing. (Matt. 10:1-16) Later on he gave similar Theocratic ministry training for field service to seventy disciples before sending them out to preach, and they returned to report the success of their field service activities.—Luke 10:1-11, 17.

BLESSED CHANGE FOR THE DIVINELY EDUCATED

¹⁷ Now, the new learner pauses to reflect on what he had gained through the divine education offered by God through His witnesses. Before, his life had been a routine of work and a rather desperate effort to capture what he once considered "fun", which frequently involved late hours and dissipation that added to the burdensomeness of his secular work. Worry over the perplexing world problems with war fears always hovering close by, and anxiety for his family because of financial burdens and juvenile delinquency dangers, kept peace from his mind. But how different now! He knew the sure remedy of God's kingdom, that it was near, that present woes were only forerunners of eternal joys in a new world, that the dark clouds had the most silvery of linings when viewed through the prophetic vision of God's Word.—Luke 21:28-32.

¹⁸ Of course, many of his former friends do not

16. How do service meeting and Theocratic school compare with what Jesus gave his disciples?

17. What change for the better does such divine education bring?

18. What change of associates occurs? Does the learner mind it?

come to associate with him as they used to. It seems they no longer speak the same language. He no longer wishes to do the things he did with the old gang, feels that he has wasted too much time on that in the past, and does not even mind the ridicule his former friends now aim at him. He is comforted to read: "You have spent time enough in the past in doing as the heathen like to do, indulging in sensuality, passion, drunkenness, carousing, dissipation, and detestable idolatry. They are amazed that you no longer join them in plunging into the flood of dissipation, and they abuse you for it; but they will have to answer for it to him who is ready to judge living and dead." (1 Pet. 4:3-5, *An Amer. Trans.*) He does not mind their loss, for he has gained many more and better friends.—Matt. 19:29.

¹⁹ Moreover, he now has the "peace of God, which passeth all understanding". (Phil. 4:7) Not peace just because he knows what the future holds and is no longer anxious about conditions and his family. Not peace just because he has found spiritual food and is no longer awed by this world's foolish wisdom that is so often turned to destructive purposes, or because he has found better and cleaner friends. His peace is of God, because he has been educated by God with God's wisdom, and he shares the benefits of that divine wisdom. As it is written: "The wisdom from above is first of all pure, then peaceable, forbearing, conciliatory, full of mercy and wholesome fruit, unambiguous, straightforward; and the peacemakers who sow in peace reap righteousness."—Jas. 3:17, 18, *Moffatt*.

²⁰ He shares in these blessings to the full, even to the extent of bringing forth "wholesome fruit". The one-time learner has now become a teaching instrument by reason of his diligent study, for now he is "able to teach others also". (2 Tim. 2:2) "Freely ye have received, freely give," he remembers. (Matt. 10:8) According to the Scripture rule he has found it true, "It is more blessed to give than to receive." (Acts 20:35) By his study of God's Word, and by instruction gained at the ministry school and service meeting, and by observing the good examples of zealous witnesses, his mental outlook has changed over from old-world to new-world thinking. "You must not adopt the customs of this world but by your new attitude of mind be transformed so that you can find out what God's will is—what is good, pleasing, and perfect." (Rom. 12:2, *An Amer. Trans.*) Purged of past bad habits of thinking and conduct by God's Word, he is fruitful in Kingdom service, as commanded: "Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

19. What peace does he enjoy, and for what reason?

20. Why must he become fruitful? By what mental change?

Now ye are clean through the word which I have spoken unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."—John 15:2, 3, 8.

²¹ Peace that passes human understanding is his now because he is at peace with God, in harmony with God, doing God's will, sharing in God's vindication. He proves that he has wisdom and understanding by obeying the commands to preach. (Ps. 111:10) By using the divine education in field service, by repeating Bible truths at the doors of the people, he fixes them in his mind and prevents them from slipping his memory when needed. Continued study refills the imperfect mind that lets the truth waters escape as if from a leaky vessel. (Heb. 2:1; margin) Diligent use of his mental faculties in study exercises

21. How does the practical use of his education benefit him?

and strengthens them till they can digest not only the milk but the strong meat of God's Word, and the strength gained thereby equips him to withstand persecution and other satanic snares that abound in this world. He advances to perfection of maturity, as the scripture counsels: "Full-grown men have a right to solid food, for their faculties are trained by practice to distinguish right and wrong. Let us therefore leave elementary Christian teaching alone and advance toward maturity."—Heb. 5:14; 6:1, *An Amer. Trans.*

²² Perhaps as this Christian continues his course in divine education and bears more and more good fruit he may advance to the very mature ministry of full-time service, known to Jehovah's witnesses today as pioneering.

22. To what large privilege of service may he advance?

MORE AND MORE PIONEERS OF GOOD NEWS

This article makes searching examination of full-time ministry service as a career. It considers some of the pioneer's problems, the requirements, and how to stick to this service. It calls notice to how children may share in pioneering. Because of the service theme, the article will be studied at the service meeting instead of the "Watchtower" study. By the regular "Watchtower" study method, each company should consider it during the last three service meetings in April. Use no more than 30 minutes of each meeting for the study, and at the first meeting consider paragraphs 1-10; at the second, 11-21; at the third, 22-31.

THIRTY-SIX years have gone by since God established his kingdom in heaven for mankind's benefit. The "day of Jehovah" beginning A.D. 1914 is far spent and the accomplished end of this world is at hand. The human family is facing the greatest slaughter since the days of Noah. After the storm of Armageddon has passed there will not be enough living to bury the dead. (Jer. 25:33) Carrion-eating birds of prey and wild beasts of the field and forest will be summoned to a feast of human flesh. (Jer. 34:20) The invisible demon forces can no doubt see Jehovah's Chief Executioner, Christ Jesus, closing in on them. Frantically their desperate and turbulent influence moves upon the kings of the earth to drive them like stampeding cattle to their doom. (Rev. 16:14-16) That is why the rulers of the earth are confused and frustrated, with each nation dashing against another like the roaring sea pounding its rocky shores; men's hearts failing them for fear of what they see coming upon the earth. As the end draws ever closer, the pressure of the demons increases; earth's rulers become more desperate and arrogant, resulting in more and more oppression to the sea of humanity. Only by a knowledge of God's kingdom and with complete reliance upon it can man stop his headlong rush down to the Dead Sea of Armageddon.

² Jehovah has no pleasure in the death of the wicked; how much less in the death of the oppressed

and uninformed! In this class there are many meek and teachable ones who sigh and cry because of the abominations committed in the land. Even though the future may look dark and hopeless for many, there is, however, a way of escape. Down through the ages Jehovah has always shown concern for the oppressed. In olden times he sent his prophets to sound warnings and point out the way of relief and to leave a written record for future generations. Now in this "time of the end" do you think God would leave this world to its doom without sounding a warning and pointing out a way of escape? To be sure, He would not do it and has not done it!

³ Today Jehovah God has a modern, efficient, working organization of ministers who are completely devoted to him and governed by his spirit. God's spirit directed them in organizing their legal corporation, known as the Watch Tower Bible & Tract Society, as an instrument to facilitate the sounding of a world-wide warning before the accomplished end. The Watch Tower Society classes Jehovah's active ministers or witnesses in two groups: the group preaching only part-time and the other class on more of a full-time basis, preaching at least one hundred hours a month. This latter class the Society refers to as "pioneer ministers". From time to time special letters showing the urgent need for more to enter pioneer service are sent to all companies of Jehovah's witnesses. The reason for continual

1. Where is humanity now plunging? How can man halt from the plunge?
2. How does God show concern for the oppressed and uninformed?

3. Why does the Society exist? What special calls does it issue?

pioneer calls by the Society can be better appreciated when one analyzes the contents of the inspired written records left for this generation.

⁴ The sacred writings foretold a Messiah who would vindicate Jehovah's universal sovereignty and provide a ransom for the dying human family. True to God's written Word his firstborn Son appeared on earth to do his Father's will. The same loving concern shown by God for suffering mankind was also shown by his Son in no uncertain way. While he did not appear dressed like an American pioneer in buckskin with a rifle swung over his shoulder, he was at first like a man breaking ground and blazing the trail through a religious wilderness; a wilderness of ecclesiastical traditions that had the people snared and alienated from true worship. With a hearty pioneer spirit Jesus cut a trail through the Jews' religion that left a path out of it beaming with the light of truth. A straight and narrow path it was, when compared with the broad way that leads to destruction, but, nevertheless, it led to freedom and life eternal.

⁵ Jesus Christ was a perfect example of a full-time pioneer minister. He fully realized the hopeless condition of the Jews bound up in their religious traditions, and so did everything then possible to save them. Great feeling, sympathy and anxious concern for Jerusalem's welfare are seen in him when he said: "O Jerusalem, Jerusalem, thou that killst the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" With Jesus it was always, 'not my will, but yours be done, on earth even as it is done in heaven.' This being true, one could not help but notice the driving force of God's spirit moving him to increase the intensity of gospel-preaching as the end of his earthly ministry drew to a close.

⁶ So much was this increase that the religionists of that day conspired to kill him before their pastures were completely spoiled. The urgency of the message could be seen and felt by those hearing Jesus' earnest and stirring appeal on the great day of the feast of tabernacles: "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water." (John 7:37, 38) All the Jews had to do was to accept Jesus as their Messiah; not by blind faith, but by searching out the Scriptures foretelling him and seeing the physical fulfillment before their very eyes. Doing so, they would have escaped the destruction of Jeru-

salem A.D. 70 and also gained eternal life in the Kingdom.

⁷ During the time of Jesus and his apostles the ministry expanded more and more. As others heard and responded, 'out of their bellies the living water flowed' after the holy spirit was poured out on the day of Pentecost A.D. 33, and this "water" in turn reached others who also responded. (John 7:38, 39) And so on until about forty years later, when Jerusalem was destroyed. Jehovah did not then hold those early ministers bloodguilty. They had sounded the warning, resulting in salvation for those heeding and destruction for those scoffing. Today the Watch Tower Society shows the same concern for this generation now facing world destruction at Armageddon. Two great opposing organizations are set for a showdown fight then to settle once and for all the issue of supremacy. Satan's strategy is to keep the people in ignorance and let them stumble blindly into the pit of Armageddon's slaughter. God's purpose is to sound a warning by sending his witnesses throughout the land, to open the eyes of the blind and release those who sit in darkness.

⁸ Christ Jesus is now invisibly present in his kingdom, ruling in the midst of his enemies. (Ps. 110:1, 2) He is zealous for Jehovah's side of the issue and will show no mercy to those who will not forsake the camp of the great adversary. On the other hand, his spirit of mercy toward the oppressed has not lessened in the least from the time of his visible earthly sojourn. His脚步 followers now on the earth also appreciate the issue and have a peculiar zeal for Jehovah's side of the controversy. They realize the people of this generation are faced with a great decision and to make it intelligently they must have understanding. Here God's mercy is expressed to the nations through his organization on the earth, by sending his ministers to them. Truly the work of Jehovah is not in vain, for many from all nations, kindreds and tongues are coming up the straight and sure path that leads to life. The ministry expands more and more, but still the harvest is great and in comparison the laborers are few. Therefore the crying need for more laborers to be sent into the field. The Watch Tower Society, realizing this, is continually moved by God's spirit to send out calls for more pioneers.

CONDITIONS FOR ENTRY

⁹ None should close his mind to these calls and assume that pioneer service is out of the question as far as he is concerned. If you are one of Jehovah's consecrated witnesses, you must realize that all things are possible with God. He can even make you a pioneer. By urging more to take up the pioneer

4. How did the Son show concern like God's for suffering mankind?
5. How was he a perfect example of a full-time pioneer minister?
6. To escape destruction and enter the Kingdom, what was needed?

7. How did 'waters flow forth out of believers'? With what result?
8. How is God's mercy expressed through his witness organization?
9. Why should a person consider the pioneer service? In what way?

ministry the Society does not expect you to do so without due consideration. Such a decision must in the final analysis be made soberly before Jehovah with full confidence and reliance upon him. If a man has a family and gains a knowledge of the truth and desires to become a full-time minister, it would not be proper for him to do so unless he could provide for his family at the same time. Those who do not provide for their own, says 1 Timothy 5:8, are worse than unbelievers.

¹⁰ Neither would it be proper for the husband to separate from his wife because of her unbelief, or vice versa, and enter the pioneer work. If the unbelieving one is willing to live with the consecrated Christian, due consideration should be given to the unbeliever by the consecrated one. This is the Scriptural course, and it may be that the wise and considerate course taken by the consecrated one will win the unbelieving one over to Jehovah's side. God joined man and woman in marriage, and the truth should not separate them unless the unbelieving one refuses to remain with the one who desires to serve Jehovah God. Then, of course, this would leave the consecrated free to concentrate upon the Kingdom work. We are admonished to work out our own salvation with fear and trembling. To do this the spirit of a sound mind must be used. Emotions should not be permitted to lead one into a hasty decision on the spur of the moment. Jesus advised his servants to seek first the Kingdom, promising that the material things would be added.

¹¹ Seeking the Kingdom first means one would have uppermost in his mind at all times the Kingdom interests. Such one would be looking for opportunities to serve in its behalf, and not be forever seeking first his material needs and laying up worldly goods to safeguard his future. To be sure, not all will be able to take up the full-time ministry. Nevertheless, this advice applies just as much to those who find it necessary to engage in secular activities for financial support. By seeking continually to serve the Kingdom as opportunity affords, many have seen their way cleared for entry into the pioneer service. Thousands have taken advantage of such opportunities, and, no doubt, there are now associated with companies of Jehovah's witnesses thousands more who could become pioneers if the privilege were sought after more earnestly.

¹² Many housewives find it possible to work in three or four hours each day telling others about the Kingdom blessings. Maybe you are one who could do likewise. If so, then you should seriously consider the pioneer calls. It may even be possible for both the husband and wife to pioneer, by one or both of them

doing some part-time secular work. Part-time work to maintain one in the ministry is not to be frowned upon. That is exactly what the apostle Paul did in order that he might not be a burden upon those to whom he preached. Thus doing, no offense could be found against him, except it be found against the message itself. However, orthodox religions of this world do not look upon this method with favor. On the other hand, Jehovah's witnesses do not herd their congregations into elaborate cathedrals and confront them continually with a collection basket throughout the services.

¹³ Jehovah's witnesses come from all walks of life, engaging in all trades of secular activities. Their first aim is to please Jehovah God by faithfully fulfilling their consecration vows to preach. The amount of secular activity engaged in is governed by the circumstances. When it comes to storing up wealth for the future or for living in extravagance now, Christians should consider Jesus' counsel: 'Lay not up gold and silver where thieves break in and steal.' If this course of laying up earthly treasures is followed, there is where the heart and mind will be also. But the "mammon of unrighteousness", when used wisely now, can cause its user to be received by our true Friends, Jehovah and Christ, into everlasting habitations when it fails. Why? Because the treasures of such one are stored in heaven, where no thieves can steal, and because their money was used only as a means, directly or indirectly, to sustain them in seeking the Kingdom first.—Luke 16:9.

DIVINE SUPPORT FOR THE WORK

¹⁴ The consecrated minister puts God on the spot, so to speak, in that he takes Jehovah at his word. By sound reasoning he considers his course to be the same as that taken by Israel when Jehovah called them out of Egypt. Israel was in bondage to the world power of that time and under great, oppressive burdens. By the hand of Moses God delivered them after bringing upon Egypt ten devastating plagues. The final ones were those of thick darkness and of the killing of Egypt's firstborn. With a crowning demonstration of his mighty power God opened the Red sea and Israel marched through on dry land. Pharaoh and his army, driven by wild, blinding anger, plunged into the breach, only to be trapped and completely destroyed. Such a mighty demonstration of mass deliverance and mass slaughter brought Jehovah's name prominently into the view of that world. His name had been placed on a people of his choice.

¹⁵ After all this, do you think God would permit Israel to perish in the wilderness? Do you think he would permit it to be said: 'God was able to deliver

10. How should one in marriage ties decide as to pioneer work?
11. As to service, what does seeking first the Kingdom mean?

12. Why is part-time work for pioneers not to be frowned upon?

13. How about the amount of our secular work and use of mammon?
14, 15. How does the minister put God on the spot as in Israel's case?

Israel from bondage but was not able to sustain them through their wilderness sojourn? Absolutely not! For his name's sake Jehovah preserved over 2,000,000 Israelites for forty years. Their clothes did not grow old and rot; their sandals did not wear out, and the manna from heaven never failed to stay their hunger. Israel did not live in luxury, but had sufficient while on the march toward the Promised Land. Above all, they had plenty of spiritual food, supplied through Moses and the Levitical priesthood. With the fruitful land of promise before them, peace and patience and contentment should have been theirs.

¹⁶ Today a like deliverance is taking place for thousands, yes, and for probably millions before the final count at Armageddon. This great multitude are those delivered from bondage to the present evil world. To them the higher powers of this world are as destroyed already; they recognize only Jehovah God and his Son Christ Jesus as "The Higher Powers". (Rom. 13:1) Their eyes of understanding see before them the promised new world "flowing with milk and honey". Just as surely as Jehovah called his people out of Egypt by the hand of his servant Moses, so now he is calling his people out of antitypical Egypt under his greater Moses, Christ Jesus. No life of luxury in abundance and ease is promised to these now. But there is ample of what they need most to sustain them. What's that? you say. It is a table of spiritual food, "meat in due season," surpassing anything ever before supplied. With such spiritual blessings and the grand hope of a new world so near God's servants can show the same patient attitude as Paul, who said: "Having food and raiment let us be therewith content," for "godliness with contentment is great gain".—1 Tim. 6:8, 6.

¹⁷ As the Christian grows in spiritual understanding and maturity his appreciation of God increases. The things of this life that in times past rated first in importance receive now but little attention. He considers the plight of those groping about in the thick darkness of antitypical Egypt and does what he can to open their eyes to the only light. If the Lord God opens their eyes to the light of truth it will lead them safely through this old world wilderness of tangled politics, commerce and religion.

CHILD PIONEERS

¹⁸ Israelite children also marched in that exodus from Egypt and continued through the wilderness to inherit the Promised Land. Children today are numbered in the ranks of God's people on the march to the new world. They, too, must be strong spiritually and ready to identify themselves by testifying before others. For this reason parents are admonished to

raise their children in the nurture and admonition of the Lord. For the child's own good and to the praise of God the Watch Tower Society also urges children to become vacation pioneers. "Out of the mouth of babes and sucklings thou hast perfected praise," said Jesus. (Matt. 21:16; Ps. 8:2) Would it not make you parents happy and proud to have a child instilled with the desire to serve its Creator? To know that it, through knowledge and understanding, had chosen to serve God instead of running the usual course for children of this world? A course that might even lead to delinquency, bringing shame and reproach on you.

¹⁹ To the contrary, you might say: 'I love my child too much to fill his young mind with ideas that would cause him to become unpopular with his neighborhood playmates, and for this reason I will not encourage him to serve God now, but will wait until he is grown; then he can decide for himself.' Is this true love for the child? True love would be to take the course that would benefit the child most, over the longest period of time. At Armageddon's slaughter old and young alike will not be spared. After the marking work had been done according to Jehovah's instructions, the command to his executioners then was: "Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark." (Ezek. 9:6) Therefore no guarantee is given that a child will pass through Armageddon by reason of the field-service record of a parent that is careless toward his own children. In fact, the parent might be zealous and faithful on every point except that of offering his own children freely in God's service. The selfish love held for a child might cause a parent to try to protect it from the adversary's rebukes which come to all who stand for the Kingdom.

²⁰ Consider Abraham, who withheld not his only beloved son from God. Abraham taught Isaac concerning Jehovah and, when it was time for him to be offered in obedience to Jehovah's command, he was ready and willing. Suppose Isaac, through lack of knowledge, had become panic-stricken and had broken away from his father and raced off over the hills. Or, on the other side, suppose Abraham's faith in God had been shaken by a selfish love he might have held for his son, and so he had refused to obey. Jehovah's purpose would not have been served in making a prophetic picture foretelling the sacrifice of his only-begotten son. It was more of a test upon Abraham than upon Isaac, but Abraham knew that to obey was the wise course. It would result in the most good to himself and to his beloved son. Imagine the joy and satisfaction to both Abraham and the young fellow when Jehovah said: "Lay not thine hand upon the

16. What is promised and provided, with which to be content?

17. With increased appreciation of God, how do we look on matters?

18. What does the Society urge children to become, and why?

19. How might some decide against the child's best interest? Why?

20. What does Abraham's course show as to deciding for one's child?

lad, neither do thou any thing to him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son . . . in blessing I will bless thee, . . . and in thy seed shall all nations of the earth be blessed; because thou hast obeyed my voice."—Gen. 22:12-18.

²¹ Jehovah did not ask Abraham to do something that He was not willing to do himself. As a boy Jehovah's son Jesus had early training, and this created in him the desire to know more about his heavenly Father. So at a tender age he was at his Father's courts inquiring and discussing. Even though this course led him into conflict with the then-existing world and resulted in his death on the stake, he never for a minute wanted to turn back. Truly, then, Isaac and Jesus were wise sons and made the heart of their fathers glad.

²² Shining examples such as these illuminate the path for present-day parents to follow in raising the children. If you have children, help them to have and to hold the desire to serve their Creator. Make it possible for them to respond to the call for vacation pioneers. Many will respond if they are properly taught. Many will respond if they are properly taught at home and taken to the Kingdom Hall studies regularly and, with you, into the field service. Doing this they will not become a part of this world's rising tide of child delinquents, but will contribute to the ever-increasing Kingdom.

²³ From the child's viewpoint his young mind will be able to see the difference between standards of this world and those of the new world, even as they apply to children of his own age. Instead of his mind's being filled with hero-worship, such as of "Superman, Dick Tracy, and the Lone Ranger", he will soberly consider faithful men of valor, such as Joshua and David. If he is frowned upon for not showing the same zeal for present-day sports-champions, he need not be duly concerned. He will find satisfaction in pointing out that none of their champions could "hold a candle beside" David, who slew a lion while a young shepherd and killed a huge giant with a sling; and Samson, who slew a thousand foes with the jawbone of an ass. The child who is diligent and enthusiastic about serving his Maker holds promise of living in a beautiful earthly paradise where all beasts of the forest will be his pets. Love for God and faith in his promises will be the motivating power that will cause him to respond to vacation pioneering. During this past summer, in the United States alone more than 800 children joined the pioneer ranks in singing Jehovah's praises.

21. How was Jesus, like Isaac, a wise son?

22. How can parents incline and help children to serving God more?

23. What will motivate the child to answer the pioneer call?

REMAINING IN THIS BRANCH OF SERVICE

²⁴ Increase in the ministry and on to the pioneer field will not be without tests, whether one is old or young, male or female. Forward advance will cause the "god of this world" to put increasing opposition in your path to impede your progress. Follow Paul's advice and "watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of [your] ministry". (2 Tim. 4:5) Thousands of pioneers throughout the earth are making full proof of their ministry in the face of obstacles and afflictions. Jehovah has so added the increase to their ranks that from 462, in 1922, there are now more than 12,000 pioneers serving full-time throughout the world. From these over 1,200 have been sent through the Watchtower Bible School of Gilead for advance missionary training equipping them to serve in foreign countries throughout the world. These have been sent to over 80 foreign countries with the life-giving message for all who will hear. In South America, for example, over the past five years, ministers for the new world have increased from 1,700 to now more than 5,000 reporting each month. This is an increase of more than 194 percent. Like increases in other parts of the world are attributed largely to the work of pioneer ministers; and yet still more and more pioneers are needed, for truly the harvest is great.

²⁵ Jesus said that all the Law and the Prophets hung upon the two great commandments: love Jehovah with all your heart, mind, soul and strength, and, second to this, love your neighbor as yourself. To go into a foreign assignment takes great faith and complete trust in God. Love for the Lord God and for one's neighbor does not mean a selfish, emotional love, which results from false religious teachings. It means perfect expression of unselfishness. Pioneer ministers when going into foreign countries must express that kind of love. Hardships will be encountered, but by faithful endurance the fruits of our labors will bring joys far beyond expectations. Experiences related by missionaries testify to this fact. For instance, from the interior of the Philippine Islands we hear of native settlements with Jehovah's witnesses in the majority. From the heart of Africa we hear of whole villages consisting of Jehovah's witnesses, and in every country the number of witnesses enlarges. Actual reports now show over 300,000 ministers preaching at least part of the time during each month. Their congregations are neighbors living within their reach. Thus true love is expressed, not only to God in obedience to his command to preach, but also to their neighbors. So doing, these ministers guarantee salvation for themselves

24. In the face of what do pioneers prove their ministry? How well?

25. What two great commandments do they fulfill? With what results?

and also for those who respond to the Kingdom message.

²⁶ Truly Jehovah's new world ministers, whether pioneers or otherwise, are a peculiar people. To God they are the apple of his eye. To the world, they are strange and are considered by many to be religious fanatics. But, regardless of what the world thinks of his servants, whom he out of mercy sends forth to sound a final warning, Jehovah will never forsake them. His eyes run to and fro throughout the earth to show himself strong in behalf of those who love him.—2 Chron. 16:9.

REQUIREMENTS

²⁷ What must one do after taking the steps into the pioneer field, to be assured of remaining in this branch of the service? In answer to this question let us consider, for example, the "Faithful and True Witness", Jesus Christ. His actual course and abundant counsel give perfect instructions. 'Well,' you might say, 'Jesus told us to consider the lilies of the field, how they neither toil nor make provision for the future, and yet Solomon in all his glory and with all his riches was not so adorned. Jesus also said to consider the birds and how the heavenly Father provides for them. And, further, he said to take no thought of the morrow, for sufficient to the day is the evil thereof. How can I stay in the pioneer work if I have such an attitude? This is the modern twentieth century, and we have to be practical about the high cost of living.' To be sure, such questions of yours must be considered.

²⁸ The first requirement for pioneers to consider is that of faith. Jesus surpassed us all in this quality. Without it it is impossible to please God. With it the servant's mind and heart are in the right attitude for understanding and are quick to respond when enlightened. Jesus was a true servant, fired with a zeal that caused him to work at his Father's service as did no other. He could not sit down and sway in the breeze just to be pleasing to the eyes of men and expect God to provide for him. That was not his purpose for being on the earth. The lilies, however, fulfilled their purpose, and for that reason God sustained them in their beauty. The birds of the air fulfilled their purpose and are also provided for. For Jesus to be sustained he must fulfill God's purpose as it applied to him, namely, to bear witness to the truth in vindication of his Father's sovereignty over all and to provide a ransom.

²⁹ Jesus fulfilled his commission perfectly and was sustained sufficiently throughout his earthly sojourn. For 33½ years he lived as a human creature and his material needs were no less than any other human creature's. As a young man he, no doubt, worked at

the carpenter trade. At the age of thirty he devoted his full time to gospel-preaching. He had made no plans for marriage and the raising of children, but decided at an early age to serve his heavenly Father completely. When entering the full-time work he did not have to consider supporting a family. His faith was sufficient that he left his support completely at the disposal of his Father in heaven. By faithfully preaching he found that those who listened to him were in many cases willing and anxious for him to dine with them. In doing so Jesus imparted spiritual food far more valuable than the material food he consumed. He was not particular about his lodging for the night, but slept anywhere Jehovah provided, whether under the stars, in a stable, or in a home. He said: "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head."—Matt. 8:20.

³⁰ Today the same is possible for single persons who are without family and financial obligations and, above all, fired with a zeal for Jehovah similar to that of Jesus. Again we say, this does not mean you will have the conveniences and luxuries expected by members of this world. Man does not live by bread alone, but by every word that comes from the mouth of Jehovah. If you preach the gospel, you will live by the gospel, because the laborer is worthy of his hire. Many to whom you carry the water of life will count it a privilege and a service to the Lord God to provide you with food and drink. Accept it as God's provision in meekness and with thanksgiving. When Jesus said of those who would hear, that 'from their bellies would flow living waters of life', he meant that the divine truth would be their first concern in life. They would bear fruit, and were likened by the apostle Paul to good ground that drinks in frequent showers of spiritual refreshment, and produces vegetation or Kingdom fruits which are of use to those for whom the ground is cultivated. Pioneers are cultivated by God for his work of advertising his Kingdom and warning of Armageddon.

³¹ This is the acceptable time for you to join the pioneer ranks. Never was the need for them so great, nor the time so short and the harvest to be reaped so plentiful. If you have been called out of darkness into the marvelous light, reflect it to others before it is too late. The more time you spend in reflecting the light, the brighter your reflector becomes and the more brilliant your light, and the more are attracted to the truth. The day of Jehovah is far spent and the night of Armageddon is very near. Do not be caught napping and in a state of indifference toward those who are in bondage. Hear the call for more and more pioneers of good news. Feel the urgent need, and then respond!

26. Despite world opinion, what may God's ministers expect of him?

27. How may some argue as to maintenance in full-time service?

28, 29. (a) How is faith regarding support in service a requirement?

(b) How was this illustrated in Jesus' own case?

30. By what will the full-time minister live and be fruitful?

31. Why is this the special time to join the pioneer ranks?

FROM NICARAGUA TO PANAMA

THE president of the Watch Tower Bible and Tract Society, Nathan H. Knorr, was flying the same route that his secretary, Robert Morgan, had taken some days earlier through Central America. While on this flight Brother Morgan had his first view of a volcano that was really belching smoke. There are a number of volcanoes in Central America that are active from time to time, but this one really showed its anger by throwing up a great column of smoke and ashes into the air. He was glad to get a good view of this phenomenon. A fine group of brethren, including the twelve Gilead graduates assigned to Nicaragua, were at the airport to meet him. Brother Morgan was to experience the fact that Nicaragua is really a warm country, even though he arrived there during the cool season. The convention arranged for the visit of the American travelers was already in progress. Eighty-six brethren assembled for the Saturday evening meeting, December 24, 1949. There were representatives from five different cities in Nicaragua. Sunday morning they had an immersion service and six brethren symbolized their consecration to the Lord to carry forward the message of the kingdom of God in that land. One sister was 74 years old and she had traveled 75 miles to get to the convention and symbolize her consecration before the brethren.

The public meeting was scheduled for Sunday afternoon at the Teatro Trebol, an unusual building with four walls but no roof. Practically all theaters in Managua are constructed in this manner, because they like plenty of air-conditioning in this hot country. Good advertising was carried on by the brethren. Forty thousand handbills were distributed; posters were put up; letters of invitation were sent out; announcements were made over the radio; newspapers were used for advertising; and large banners were hung over the streets. This Sunday, however, was Christmas day and the greater portion of the people was carrying on the usual celebration. But despite the Christmas attraction for feasting and celebrating there were 286 persons at the public meeting. It was the largest public meeting yet held in Nicaragua by Jehovah's witnesses. The brethren were pleased with the results, especially in view of the fact that Christendom was celebrating her feast day of pagan origin, for Christ really was not born on the 25th of December.

It is interesting to observe how the Latins in different countries celebrate the Christmas festivity. In Managua on Christmas eve Brother Morgan was able to observe that many of the people who could get a horse and buggy to drive around the streets celebrated by driving. One of the principal means of conveyance in Managua has been the red-and-black carriage drawn by two small-sized horses. There were also many parties in progress throughout the city. A few days before Christmas Brother Knorr, while in Guatemala, observed that it was the custom for people to carry images of Joseph and Mary through the streets from house to house, looking for someone to give the statues lodging. Some kind-hearted person who was in the mood to celebrate would invite the carriers of Joseph and Mary into his home, along with the few others who followed with their improvised noise-making instruments, and all would join in a feast. So the party began. In Honduras on Christmas eve, where Brother Knorr gave a talk to the brethren, the whole city of Tegucigalpa celebrated in the same fashion

as Americans do on the 4th of July. Throughout the entire talk the explosion of fireworks was heard. As the evening drew on toward midnight the crescendo increased until the noise was deafening, and one would suppose that he was in the middle of a battlefield listening to the cannonading and shellfire. How different from the time when the birth of Jesus actually took place! That was not a time of great noise, but one of joyful singing on the part of angels. The shepherds were in the fields watching their flocks, and all was peaceful and quiet.

Then, too, the pagan yule log had to be brought into the picture in some way. Many of the stores, cafés and restaurants, and a good many of the homes that could afford it, obtained boughs of pine trees and set them up. In other places pine needles were strewn over the floor and decorations set up. So every nation has its customs, all of which are handed down by tradition. Very little thought is given to God's Word on Christmas day or on the days immediately preceding it. Using the occasion to explode fireworks, make a glutton of oneself and become drunk is giving way to ideas far removed from the message of peace which the Savior brought. But so much for Christmas in Central America. There is still much work for Jehovah's witnesses to do in preaching "this gospel of the kingdom" which will bring peace and comfort and real joy to those people of the world who love righteousness and the peace that surpasses all understanding, and who are not particularly interested in hilarious living for one day.

In addition to addressing the convention, Brother Morgan again talked to the brethren on Tuesday evening and also spent some time checking records and handling Branch matters. He was on his way to the next country, Costa Rica, Wednesday morning. That same afternoon Brother Knorr arrived in Nicaragua for a two-day visit with the missionaries and the Managua brethren. On Thursday night the two units in Managua assembled together in the Kingdom Hall in the home housing the Branch office and there were 90 in attendance. It was good to see such a fine organization in this capital city. Back in 1946 when Brother Knorr visited the then newly established missionary home there were only six company publishers in the land. Now there are 136 on the average every month, with a peak of 166 publishers during the 1949 service year. Good progress is being made, but there is plenty of room for expansion. One Gilead graduate prefers to work alone out among the natives, and she is having a very enjoyable time in some of the smaller towns. Brother Knorr arranged for another group of newly arrived graduates to go to Diriamba, a city of about 13,500 people situated in the hills. There is a real need for many more missionaries in this country, and it is hoped that the Society can send at least ten or twelve more into this land to work other towns, now that the truth is established there and the people of good-will are taking heed to the message of the Kingdom.

The brethren are looking forward to the 1950 assembly, as are all the folks along the way. While they have high hopes that 1950 will be a banner year in preaching the gospel in Nicaragua, we know that all Central American countries will have interruptions due to the fact that so many of the missionaries will be returning for that international gathering of Jehovah's witnesses in New York city.

But they are planning to return to their foreign assignments to accomplish really big things, by the Lord's grace. They expect many new missionaries to join their ranks immediately after the convention, for the 1951 service year. To "preach the word" is their determination in Nicaragua, as in every Central American land.

It seemed that the days were too short. Being with brethren of "like precious faith" makes time go by quickly. Friday morning saw all the Gilead graduates piling into two cars to go with Brother Knorr to the airport to see him off to Costa Rica, where he would catch up with Brother Morgan and from which place they would finish the trip together.

COSTA RICA

The trip by air from Nicaragua to Costa Rica was uneventful, although one does fly over Lake Managua and Lake Nicaragua, two beautiful bodies of water which take up a large part of Nicaragua. Then there come into view the beautiful hills and cultivated lands of Costa Rica, which make the trip very interesting. Costa Rica has its beauties in nature, and it has a delightful climate, especially around San José. The airport is very convenient to the city; in fact, it adjoins the city. Approximately seventy of the conventioners had come out to the airport to welcome Brother Knorr to the city. This was very much appreciated, and it was not long until all were starting off for the convention hall. The assembly had begun the day before, on the 29th of December, and was going in full swing. A fine cafeteria was organized and excellent food was being served. A well-stocked bookroom was convenient for all the publishers. As far as convention details were concerned, it looked like a good-sized circuit assembly in any country.

Everyone attending was surprised at the number who had managed to get to the assembly, because just a few weeks before terrific rainstorms had washed out sections of the railroad in three different places and it was impossible to come from the Atlantic coast to San José by train. Many of the brethren gathered together all the funds they could get and flew over to San José. They were very glad that they had done so, too, because they not only enjoyed the air trip and the new view of the country it gave them, but they also enjoyed the assembly, which proved to be instructive to all publishers, both in English and in Spanish. The Friday evening meeting found 526 assembled, and Saturday night brought out 542. That Saturday evening in the Estadio Mendoza Brother Knorr was privileged to release the 1950 *Yearbook* and Calendar at the conclusion of his talk to the brethren. They were very happy to be able to get these publications before the new year began. They certainly appreciated the Calendar with its picture of the new Bethel home, and many were looking forward to coming to New York to see the real thing. After that meeting Brother Knorr spoke to 30 pioneers about the prospect of Gilead, and nine of these pioneers filled out preliminary applications, hoping that some day soon they would be called to receive special training for missionary assignments. Three faithful pioneer sisters had already been called to come to Gilead. They have done excellent work in Costa Rica and so they were in the 15th Gilead class, which started on February 22, 1950.

It is certainly a joy to see the good work that has been

done in this country. Many of the brethren have seen their privilege of engaging in the pioneer service, and now there are 47 pioneers in Costa Rica, only seven of these being from Gilead. The remaining 40 are native Costa Ricans. As more of the brethren throughout the Central American countries arrange their time to take up the pioneer service they will find that the Lord richly blesses those who are willing to give up their secular employment and get into the work such as Paul, Timothy and others of the early church did, striking out into new fields and building up new companies that will eventually take care of the work in that territory.

It was in the winter of 1943 that the first missionaries were sent to Costa Rica, and at that time there were 83 publishers, most of them associated with the English-speaking colored company at Port Limón. Very little work was being done among the Spanish-speaking people. Since then the work has gone ahead by leaps and bounds until today there are nearly 1,100 publishers scattered throughout the land, organized in 28 companies. While there has been a splendid increase in number of publishers there is still great room for improvement in company organization. One of the outstanding things observed to be true in Costa Rica is also true in many parts of the world. Some brethren do not see their responsibility or appreciate the value of coming regularly to the *Watchtower* study and service meeting. In San José, for example, one of the units with 160 publishers has an average of 50 to 60 brethren attending the *Watchtower* study. They are zealous in their work and they do very well from door to door, but a number let other things interfere as to their proper feeding on the Lord's Word. These points were covered at the assembly. On the other hand, at other places in Costa Rica brethren put forth great efforts to get to the assemblies of the Lord's people. They appreciate that they should not forsake the assembling of themselves together. Several zealous brethren travel ten miles by canoe to attend every company meeting. Zeal such as this is worthy to be marked by all of Jehovah's witnesses, especially where so many have to walk only a mile or two to get to a meeting and feed upon things convenient for all of us. It is believed that this, along with other counsel given at the assembly, will stimulate attendance at meetings, which meetings will stimulate the brethren to even greater works, which will result in more expansion in Costa Rica.

On Sunday morning 45 brethren symbolized their consecration to do God's will. The assembly was concluded with the rousing public meeting held on January 1, another great *fiesta* day in Costa Rica. All convention attenders were wondering how many of the people would forsake the *fiesta* to come to hear the Bible talk "It Is Later than You Think!" But 863 gathered together in the auditorium, including the head of the evangelical mission in Costa Rica, who recently published a book against Jehovah's witnesses. His slanderous remarks have not hurt the work at all.

In between sessions the Branch records had to be checked and other problems discussed. Again time was too short for everything one would have liked to do. At noon on Monday the travelers had to be away for their next appointment, in Panama. Another large crowd was down at the airport Monday noon. Many of the Port Limón brethren were flying back home, too, so it seemed as though the air-

port was overflowing with Jehovah's witnesses, some going in one direction and some in another. It surely is interesting to observe that in this little country of approximately 900,000 people there are now 1,100 publishers for the Kingdom. It is believed that there are many more people of good-will to be found and, by the Lord's grace, the publishers in Costa Rica are going to feed the "other sheep" that Christ gathers to his fold.

PANAMA

The two travelers, Brother Knorr and Brother Morgan, wished they could have remained longer to visit with the graduates of Gilead, for their stay seemed to be no longer than the long breakfast they had together on Monday morning, January 2, at which time some personal problems were discussed. But traveling they must be, in order to keep the schedule. A fast rise was made by our Pan American DC-3 plane in order to get over the nearby mountains to the south. And it was not long till we were flying out over the Pacific and, a little later, approaching the airport at David, Panama. This was just a refueling point, but a few passengers also got off. It was good, however, to see this city in the northern part of Panama where there is a small company organized due to the good work of missionaries. Then on again, flying in an easterly direction out over the Pacific, for here the mainland takes a jog to the east. It was a disappointment to Brother Knorr not to land at Balboa, where he had come in on previous trips; however, within the last three months the commercial airlines had to move out into the country to a new field, Aeropuerto Tocumen. The Balboa field is convenient to the city, but the new airport is about twenty miles away from Panama City. But this did not quench the desire of the brethren to meet the plane. There was a number of carloads of brethren, as well as many travelers by bus, who had come out to welcome the visitors from the Society. There were so many people that it was difficult to see all the missionaries; but it was not long until we arrived at the missionary home on 4th of July avenue and were able to talk to all those who had been through school and had taken up foreign assignments. It was a real pleasure to talk to them that night and show them the latest photographs of the Brooklyn Bethel home and factory and the campus of the Watchtower Bible School of Gilead, all of which brought back many memories to them. And they had a lot of questions to ask, including some about the 1950 assembly that were not answered. But it is hoped they will get the answers in due time, to their full satisfaction.

Brothers Knorr and Morgan stayed with the sixteen missionaries at the home in Panama City, which is a very beautiful home. Four and a half days were spent in Panama and they were busy ones. During the day the publishers were busy in the field advertising the public talk "Liberty to the Captives". In the evening we were busy in the assembly hall, which was a night club rented for the occasion. The session, beginning at 7 p.m., had to be over by 9 p.m. so that the room could be used for other purposes. On Tuesday night there were 350 brethren in attendance, both English- and Spanish-speaking publishers and people of good-will. The lectures had to be interpreted from English into Spanish. Brothers Knorr and Morgan spoke to the congregation.

Wednesday morning, January 4, a baptism talk was given and twelve brethren symbolized their consecration. Advertising of the public meeting by means of handbills and placards continued. That evening the auditorium was packed out, every seat having been taken, and there were hundreds standing. The count showed that 703 had gathered together, and they paid rapt attention. Thursday was devoted to the missionaries and the Branch office activity, as well as was part of Friday. A trip had to be made to Colón on the Atlantic side of the isthmus, where there are also an English and a Spanish company. A visit was made to the missionary home in Colón. Excellent work is being accomplished through it. Two good companies are established, and these brethren assembled together in their regular Kingdom Hall, which they use jointly. Their book-study people were invited to attend this meeting, all in English, as the majority of the Spanish-speaking brethren also understand English. Filling the Kingdom Hall were 294. This was the first session of their English circuit assembly on Friday night, so Brother Knorr and Brother Morgan were their speakers, devoting time to service talks. That night after the meeting a few of the brethren returned to Panama City with the brethren from headquarters, for it was necessary for the visitors to be up early the next morning to travel on to Colombia.

The work in Panama is progressing very nicely, but there is still room for expansion, and that is the thing every missionary is anxious to see. Some are most desirous of getting off into the interior, and they hoped a new missionary home would be opened up. They felt sure they could get away from the larger cities, work the smaller towns and start new companies. So arrangements were made to open up a new missionary home with some of the present Gilead graduates in the interior immediately after the 1950 assembly, for these brethren want to attend the assembly and then return to new territory. Upon reviewing the work it was determined that a number of new missionaries should go into Panama. So probably four or six brethren will be sent to Panama immediately after the international gathering of Jehovah's witnesses to add stimulus to the work going on so well there. During the first year the missionaries were in Panama, the record shows, there were 53 publishers on the average. And in five years the average has increased to 375, with a peak of 490. Here too we see a number of local brethren taking up the general pioneer service. Fifteen of the publishers in this land have found it possible to get into the full-time service. A number of them have gone into the interior, having excellent success. There are now eleven companies established, and the brethren believe that in 1950 a number more will be built up in other towns and villages.

Panamanians are an excitable people and very active, and, as the missionaries have said, are either quick to grasp the truth or want nothing to do with it. Probably their temperament can be best understood by observing their bus-driving tactics. You find hundreds of these small twenty-passenger busses throughout Panama City; and it is not uncommon to see these small busses racing with one another to get to the next stop first in the hope of getting to the prospective passengers before the competitor. You often wonder how your driver will make it on the narrow streets as he squeezes by other vehicles. Brother Morgan and

Brother Knorr were traveling with four Gilead graduates through the city on one occasion, and they were amused to watch the bus driver draw up to the curb and ask someone if he wanted to go somewhere. It is all right for the driver to solicit business, and he will stop for anyone who even looks as if he were thinking about getting on a bus. Sometimes he will stop in the middle of an intersection to pick up a passenger.

However, the two visitors and the Gilead graduates got their greatest thrill and amusement this morning when the driver stopped on a hill behind several other busses. Then this rickety vehicle's brakes gave way and the fun started. Instead of allowing his machine to drift two or three feet and bump into the machine ahead, the driver foolishly steered the bus to the right and mounted the sidewalk. People scattered quickly to avoid being run down as the bus rolled along the sidewalk. Finally the driver, gesticulating wildly to show that his brakes were not working, wedged the machine in between another bus and the building, blocking the entrances to two shops. Fortunately no one was hurt, and it was impossible to keep from laughing at the situation. The passengers could not get out of the bus, because the entrance was jammed against the building wall and the windows were too small to crawl through. There was much excitement and a lot of talk, and within a few minutes three policemen were on the scene arguing with the bus driver as to why he did such a thing. Arguments were loud and gestures augmented the words to prove that the brakes really did not work. This seemed to wholly satisfy the policemen. It seemed that if your brakes did not hold, that was the thing to do; and there were no traffic violation summonses being handed out to appear in court

for using a vehicle for public conveyance that was not in proper shape.

Finally the policeman got after the driver of the bus that had us pinned to the building and told him to get moving. Then we wondered what would happen. Would we continue to roll down the sidewalk? There were hundreds of people standing right in front of the bus by this time, thoroughly discussing the situation, and it would do no good to tell them to move. There was excitement and everyone wanted to be in on it. Fortunately the bus was pressing so tightly against the wall that it would not move down hill. The only way the passengers could now get out was through the emergency door in the side of the bus, now that the other bus had moved on. Brother Morgan tried to open the door by loosening the latch, but he found that the emergency door for quick exit was nailed shut. One of the Gilead graduates explained to the driver in Spanish that we wanted to get the emergency door open. So he took his lucky horseshoe and, using that as a hammer and pry, bent back the nails, making it possible to open the emergency door. All the passengers got out and walked down the street a few blocks to another bus, leaving the excitement behind. Later in the day the same group of brethren got on another bus returning to the missionary home and, much to their surprise, there was the same driver who had run the machine up on the sidewalk. He appeared just as exuberant and happy as ever, only this time he had a new bus and he insisted that the brakes worked on this one. To convince us he drove full speed ahead and then slammed on the brakes to stop quickly at a corner. And so with the little busses and their horns Panama City keeps on the move.

RESOLUTION OF FIRST CANADIAN FRENCH CIRCUIT ASSEMBLY

The following letter of resolution was drawn up by a committee of elder brethren of the Quebec circuit who have witnessed the growth in numbers of Jehovah's praisers from about 5 publishers twenty years ago to well over 500 now. It was presented at the final session of the circuit assembly, Sunday, January 15, 1950, and enthusiastically adopted.

"Jehovah's witnesses of Quebec, Circuit No. 1, and their friends, united in assembly in the number of 800, desire to express to all their brethren, and to all their friends, as well as to all persons who may be reached by this present, their firm resolution to remain unshakably in the service of our heavenly Father, the Great God of the universe, Jehovah, who made himself known to us through his organization, while we in Quebec were still held captives, in ignorance of the Word of God, the Bible.

"Our resolution signifies our determination to continue in the way blazed for us by Jesus Christ and the apostles, in spite of the fact that systematic opposition and intense persecution are unleashed against us. We have not forgotten the words pronounced only a few years ago by persons in high honour in this province, declaring that 'the handful of Jehovah's witnesses will soon be forced to evacuate this province', dominated almost entirely by Catholicism. In fact, far from having left the province, by the grace of Jehovah, who has abundantly blessed and protected us, His witnesses are now in greater numbers than ever before,

spread out in more than 32 different localities of the province.

"The persecutions and restrictions of which we have been the target since the start of our preaching of the Bible under the direction of the Theocratic organization will not at all impair our resolution to march ever forward in the way that we have followed to now, and which we would follow even to death, whatever be the persecutions and the machinations that the Devil may raise by his agents or organizations.

"We know that there are yet many 'prisoners' in this province, but the fact of being united here, in our first French circuit assembly, in such large numbers, is for us the proof that we are carrying out the will of God.

"It is therefore with absolute confidence in Jehovah and with gratitude toward Him, and love for our neighbor, that we are resolved, being fortified by 'food in due season' received from Jehovah through his faithful and wise servant, to seek in our turn all those in our circuit who hunger and thirst after righteousness; to bring them the same spiritual food which will deliver them from their condition of captivity and cause them, with us, to 'praise Jehovah more and more' in preaching His Word.

"With much love for our brethren of Bethel, of Gilead, and of the Toronto Bethel, we are,

United with you to the end of the fight,

YOUR BRETHREN OF QUEBEC CIRCUIT NO. 1."