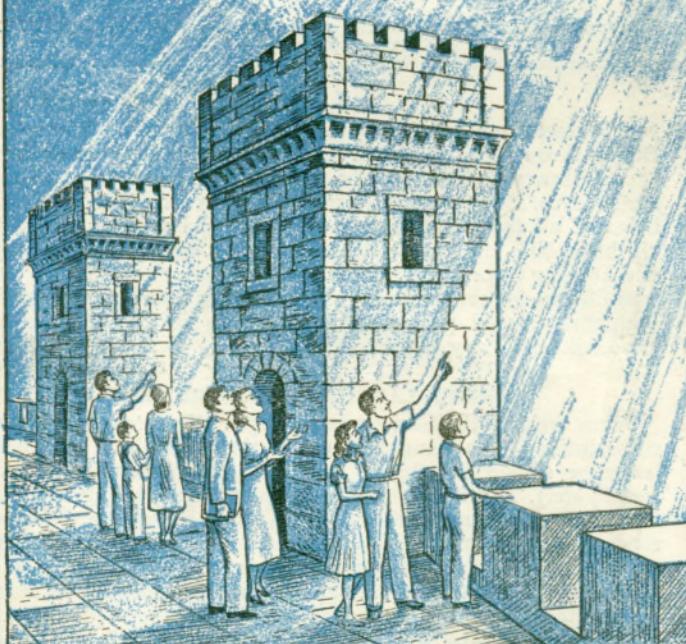


# The WATCHTOWER

Announcing  
Jehovah's Kingdom



"They shall know that I am Jehovah."  
-Ezekiel 35:15.

VOL. LXXI SEMIMONTHLY No. 8

APRIL 15, 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  
117 Adams Street - Brooklyn 1, N.Y., U.S.A.

OFFICERS

N. H. KNORR, President

GRANT SUITER, Secretary

"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" STUDIES

- Week of May 21: "Servants Feed the Flock,"  
¶ 1-20 inclusive, *The Watchtower* April 15, 1950.  
Week of May 28: "Servants Feed the Flock,"  
¶ 21-25 inclusive, also "Divine Requirements Resting on Servants",  
¶ 1-14 inclusive, *The Watchtower* April 15, 1950.

## 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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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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## SAVE

your personal or home copy of each issue of *The Watchtower*. Do not throw them away, but preserve them in a binder or drawer or on library shelves. At the end of each year, in its December 15 issue, *The Watchtower* contains an index of subjects and an index of all the scriptures cited, quoted and commented upon in all the leading articles throughout the year. By saving your copies and keeping them in date order you will have an invaluable reference library for consultation in your study of the Bible. Organized companies should preserve copies in the library of their local Theocratic ministry course school.

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When writing the Society regarding a *Watchtower* or *Awake!* subscription in a language other than English, the foreign language should be clearly indicated (as, Greek, Spanish, or Polish, etc.). This is especially necessary when sending in changes of address and subscription renewals, using other than the regular renewal slips. Renewal slips with no foreign language indicated are always believed to be English, hence considerable trouble and delay may be caused if a foreign-language subscription is desired. Be sure to indicate the language plainly in all correspondence and in upper right-hand corner on all renewal slips. It will greatly facilitate the work in the office if you use the renewal slips that are sent with your magazine. Your correspondence with the Society's office at Brooklyn will be given quicker attention if you write in the English language whenever possible.

# The WATCHTOWER

## ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXXI

APRIL 15, 1950

No. 8

### SERVANTS FEED THE FLOCK

*"Feed the flock of God."—1 Pet. 5: 2.*

J EHOVAH is the Great Shepherd over all his people. None are greater than he in the expression of love and wisdom and in the exercise of justice and strength toward his people. He is more faithful and just in dealing with his flock than is any human shepherd, more tender and compassionate toward his little ones than any herdsman of this world, more powerful and fierce in defending his people than any guardian of natural sheep. At all times Jehovah protects those devoted to him from wild and beastly enemies, while at the same time he provides them fertile pasturelands of spiritual food and leads them along the life-sustaining streams of refreshing waters that constantly flow from his Word of truth. Surely The Great Shepherd is Jehovah!

<sup>2</sup> It is not surprising to find that this Superior Shepherd employs methods that are superior and altogether different from those used by others, in handling, tending and looking after the needs of his multitudinous flock. Instead of bringing in hirelings, such as popes, cardinals, archbishops and bishops, giving them lofty and high-sounding titles and setting them up to rule over the flock, Almighty God raises up from among his own flock certain ones whom He appoints as servants or "slaves" to look after and care for the needs of their brethren as he directs. Faithful to their appointments as servants, these sheep-tenders never try to turn the flock to one side or out of the right way or exploit the flock for their own profit, but rather they guide and direct the Lord's sheep in the God-appointed way. It is therefore Jehovah God that takes full responsibility and receives full credit and praise for the way of prosperity in which his people now find themselves. That this is the Lord God's orderly way of providing for the needs of his Theocratic organization we shall see from a study of the Scriptures.

<sup>3</sup> In ancient times it was the Great Shepherd Jehovah that led his people Israel, together with a mixed multitude, out of Egypt through the wilds of the Sinai peninsula and into the hostile country now known as Palestine, and he did so by the hands of such faithful servants as Moses and Aaron. "Thou

leddest thy people like a flock by the hand of Moses and Aaron." (Ps. 77:20) It was Jehovah that "made his own people to go forth like sheep, and guided them in the wilderness like a flock". (Ps. 78:52) When they fell away and were in distress it was to their Great Shepherd Jehovah that they cried, saying: "Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims." (Ps. 80:1) In the course of time God called forth David from among his brethren and set him over the flock of Israel to care for their particular needs. "And Jehovah said to [David], Thou shalt be shepherd of my people Israel, and thou shalt be prince over Israel." (2 Sam. 5:2; 1 Chron. 11:2, *Am. Stan. Ver.*) Now David was a humble man, a man after God's own heart, and though he sat on "the throne of Jehovah" he never forgot that he was merely the servant of the Great Shepherd. (1 Sam. 13:14; Acts 13:22; 1 Chron. 29:23, *Am. Stan. Ver.*) David appreciated that actually it was God who provided the necessary food, care and proper guidance in the right way for his chosen people, and so he sang: "Jehovah is my shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside still waters. He restoreth my soul: he guideth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff, they comfort me."—Ps. 23:1-4, *Am. Stan. Ver.*

<sup>4</sup> The "flock of God" today, as in times past, are not four-legged, wool-bearing, dumb beasts, but, as the Scriptures say, they are "men", men of good-will, the people of the Lord. "Ye my sheep, the sheep of my pasture, are men, and I am your God, saith the Lord Jehovah." (Ezek. 34:31, *Am. Stan. Ver.*) The majority of the readers of this magazine, being meek and teachable and having gentle, sheeplike dispositions, show by their willingness to follow the Great Shepherd Jehovah that they are now gathered or are being gathered together into the Lord's fold. "Know ye that Jehovah, he is God: it is he that hath made us, and we are his; we are his people, and the sheep of his pasture." (Ps. 100:3, *Am. Stan. Ver.*) It is

1. How is Jehovah the Great Shepherd over his people?

2. In appointing whom does he show himself a superior shepherd?

3. How did he show himself a shepherd by means of Moses and David?

4. Why should servants know God's method of caring for his sheep?

therefore important for all of such flock to know and understand God's method for caring for the needs of his people. They should appreciate that he has appointed servants to feed, aid and comfort them in these modern times. It is also good for such servants to realize and appreciate the great responsibilities and duties placed upon them by the Lord. They must not neglect such duties. They must not abuse such privileges. They must faithfully look after and care for such God-assigned duties to the honor and glory of the Great Shepherd and the blessing of his flock.

#### THE CHIEF SERVANT AND SHEPHERD

<sup>5</sup> Behold Christ Jesus whom God has appointed as both Chief Shepherd and Good Shepherd over His flock! (1 Pet. 5:4; John 10:14) Look unto "Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds". (Heb. 12:2, 3) Yes, look to this Son of God as the perfect example of one raised up from among his brethren to be a servant over the flock. (Acts 3:22) Faithfully he endured all manner of persecution and hardship while searching out and looking after the lost sheep. Shame and reproach brought upon him by this world of antitypical Egyptians, who hated and despised him because he was the Chief Shepherd, the Son of the great Shepherd-Father, did not stop or turn him aside from his assignment. "For every shepherd is an abomination unto the Egyptians," both typically and antitypically; but this did not cause Jesus to change his occupation as God's foremost servant and shepherd.—Gen. 46:34.

<sup>6</sup> Prophecy recorded centuries before Jesus was born showed that he was destined to be Jehovah's Chief Shepherd, and he was determined to fulfill such role. Moses, the shepherd over fleshly Israel, was a type of Christ, the shepherd over the true Israel of God. (Deut. 18:15; Acts 3:22) David, who shepherded God's chosen people, was a picture of Christ Jesus the Greater David, in whom Ezekiel's prophecy finds fulfillment: "And David my servant shall be king over them; and they all shall have one shepherd." (Ezek. 37:24; Luke 1:32, 33) Christ the Shepherd is also spoken of in prophecy as the Greater Cyrus, concerning whom Isaiah foretold, saying: "Thus saith Jehovah . . . Cyrus, He is my shepherd, and shall perform all my pleasure."—Isa. 44:24, 28, *Am. Stan. Ver.*

<sup>7</sup> So we find "Jesus, that great shepherd of the sheep", showing the same love and devotion and

tender compassion for the Lord's sheep as exhibited by his Father. (Heb. 13:20) Ceaselessly the anointed Jesus ministered to the needs of his brethren, the flock of God. Untiringly he searched out the strayed and hungry sheep, and when he found them he fed them on food convenient for their health and well-being. "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd." (Matt. 9:35, 36) The Good Shepherd did not ignore this multitude of people who were hungering and thirsting for the bread of life and water of truth. He may have been tired and weary from his extensive travels throughout all the cities and villages, and from his exhaustive work of teaching and preaching and healing the sick and diseased, yet he did not pass up this multitude and leave them without a shepherd until sometime later. When he saw that they were sheep who were going astray, the record says that "he began to teach them many things", pointing out to them the right way that leads to eternal life. (Mark 6:34) Doubtless many of that multitude gave heed, returned from their waywardness and thereafter continued to follow the Good Shepherd, giving praise to the Great Shepherd, Jehovah. All Christians, the apostle Peter tells us, were at one time in a similar hopeless condition. "For ye were going astray like sheep; but are now returned unto the Shepherd and Overseer of your souls."—1 Pet. 2:25, *Am. Stan. Ver.*, margin.

<sup>8</sup> In becoming Jehovah's Chief Servant, it was necessary for Jesus to lay aside his former heavenly glory that he had enjoyed as the Logos, and take on the form of a servant, even humbling himself to do the work usually performed by slaves. Jesus had made a consecration to do, not his own will, but the will of his heavenly Father; hence, if it was the will and purpose of Jehovah that his beloved Son should become a servant or slave to his brethren, who was he to find fault or rebel or grumble over this assignment? Instead of complaining or undertaking the job half-heartedly, Jesus zealously and energetically worked as a humble slave among the flock of God. His meat and strength was the doing of his heavenly Father's will, no matter what personal discomfort or hardship it brought upon him. (John 4:34; 6:38) In this he is a noble example for all servants of God to follow. If any would aspire to be servants of the Most High God let them have this same mental attitude and follow the same course of humility—this is the advice of the apostle Paul. "Have the same attitude that Christ Jesus had. Though he possessed the

5. Who is the Chief and Good Shepherd? Why should we look to him?

6. By what three special characters was he foreshadowed?

7. How did Jesus on earth show compassion like God's for sheep?

8. What steps did he take to become and prove himself shepherd?

nature of God, he did not grasp at equality with God, but laid it aside to take on the nature of a slave and become like other men. When he had assumed human form, he still further humbled himself and carried his obedience so far as to die, and to die upon the cross.”—Phil. 2: 5-8, *An Amer. Trans.*

<sup>9</sup> Even as Moses “was faithful in all his house, as a servant”, so also was the Greater Moses, Christ Jesus. (Heb. 3: 5) Even as “Moses spake unto Jehovah, saying, Let Jehovah, the God of the spirits of all flesh, appoint a man over the congregation, who may go out before them, and who may come in before them, and who may lead them out, and who may bring them in; that the congregation of Jehovah be not as sheep which have no shepherd”, so also was Christ concerned over the continued well-being of the Christian congregation after his departure. (Num. 27: 15-17, *Am. Stan. Ver.*) Jesus knew that when his brief ministry on earth was completed the congregation of sheep left behind would need to be shepherded and cared for. Furthermore, the fact that Christ was appointed as the *Chief Shepherd* in itself implied that it was the will and purpose of God that other shepherds would be associated with and would serve under Christ. For these reasons Christ gave his apostles and disciples special verbal instructions as well as practical examples on how they should conduct themselves as servants and shepherds of the flock. ‘Listen to my words and follow my example,’ was the substance of this instruction.

<sup>10</sup> On one occasion Jesus called his disciples together and said to them: “You know that those who are supposed to rule the heathen lord it over them, and their great men tyrannize over them; but it is not to be so among you. Whoever wants to be great among you must be your servant, and whoever wants to hold the first place among you must be everybody’s slave. For the Son of Man himself has not come to be waited on, but to wait on other people, and to give his life to free many others.” (Mark 10: 42-45, *An Amer. Trans.*) Again stating the same thing in fewer words, it is written: “And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.” (Mark 9: 35; Matt. 23: 11) Those among the flock of God who would be especially honored with greater privileges of service should be servants and slaves to the others, waiting on and helping their brethren in every way possible. “Remember the word that I said unto you, The servant is not greater than his lord.” (John 15: 20) If the Lord Christ Jesus, as a shepherd and servant of God, spent time feeding his Father’s flock, waiting on them, comforting them, and in every way possible helping them, then no less is expected of the servants of Christ. ‘If any man serve

me, let him follow my example,’ is the rule laid down by this Good Shepherd.—John 12: 26.

<sup>11</sup> Jesus’ ministry was fast drawing to a close. Now only a few hours remained before he would be betrayed and hung on the cursed torture stake. He must impress upon his disciples’ minds in the strongest possible way the proper position of servants in the congregation. So he rose from the table at which he celebrated the last passover, the account says, and, after laying aside his outer robe, he took a towel and a basin of water and began washing the feet of his brethren. This concluded, the Chief Servant said: “Do you understand what I have been doing to you? You call me Teacher and Master, and you are right, for that is what I am. If I then, your Master and Teacher, have washed your feet, you ought to wash one another’s feet too. For I have set you an example, in order that you may do what I have done to you. I tell you, no slave is superior to his master, and no messenger is greater than the man who sends him. Now that you have this knowledge, you will be blessed if you act upon it.”—John 13: 12-17, *An Amer. Trans.*

#### “FEED MY SHEEP”

<sup>12</sup> Thus for three years and more this Chief Shepherd showed by way of examples as well as by precepts how servants in the Theocratic arrangement should minister to the needs of their brethren. His period of ministry in the flesh among the Lord’s sheep had come to an end. The time had arrived for the smiting and slaying of the shepherd in fulfillment of Zechariah’s prophecy, and, as a consequence, it was a time for the momentary scattering of the sheep which was also foretold. (Zech. 13: 7; Matt. 26: 31; Mark 14: 27) That the scattering of those who had followed this shepherd would be of short duration is shown by the events which occurred after the resurrection of Christ. On several occasions Christ appeared to those selected to be special servants, the apostles, in order to strengthen them for the work of regathering the scattered sheep.

<sup>13</sup> It was on such an occasion, early in the day, at breakfast time, that Jesus inquired of Peter if he really loved him. In answer to the question Peter said: “Yes, Master, you know that I love you.” To this reply Jesus said: “Then feed my lambs!” Again, “Jesus said to him a second time, ‘Simon, son of John, are you devoted to me?’” This time Simon Peter answered with more emphasis, stating in no uncertain language, “Yes, Master, you know that I love you.” To this second answer Jesus replied: “Then be a shepherd to my sheep!” And still again, the third time, Jesus asked the question: “Simon, son of John, do you love me?” Well, by now Peter

9. What need of his flock after his leaving did he provide for?

10. What rule did the Good Shepherd lay down for fellow servants?

11. What demonstration did he make at the last passover? Why?

12. When and how were his sheep scattered and then regathered?

13. How did Jesus emphasize with Peter the need to feed the flock?

was distressed and perplexed that the Lord would repeatedly question his devotion and love. There was no doubt in his own mind on the matter; hence it says that "Peter was hurt because the third time Jesus asked him if he loved him". Therefore in great earnestness and most emphatically, Peter declared: "Master, you know everything, you can see that I love you." Undoubtedly Peter's sincerity was so visibly displayed he was sure that Christ could even "see" that he loved him, yet the Lord Jesus simply repeated his instruction: "Feed my sheep!" (John 21: 15-18, *An Amer. Trans.*) What Jesus was really doing was emphasizing by repetition the necessity for Peter, and likewise others who would also be servants of the flock, to feed the sheep if they were to really prove that they love the Chief Shepherd Christ Jesus and the Great Shepherd Jehovah.

<sup>14</sup> Peter and the other apostles knew what Jesus meant when he said that they were to feed the Lord's sheep, for while the Good Shepherd was still on earth he had sent them out from city to city with instructions to go "to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand". (Matt. 10: 1-16) The record says that he sent out seventy of the mature and faithful disciples to engage in this shepherding work. (Luke 10: 1-17) It is true that the commission to preach this gospel of the Kingdom falls on every one of God's people, but especially is this true of those whom the Lord selects as servants in his Theocratic organization. That this is so is shown by what occurred from and after Pentecost. There on that occasion a goodly portion of the Lord's power and holy spirit was poured out on all present, brothers and sisters alike, old and young alike, servants and nonservants alike. However, the apostles, as appointed servants, were particularly zealous in proving their love for God and his kingdom. They went to the limit in searching out, finding and feeding the Lord's sheep. As Peter, James, John, Jude and Paul mentioned in the introductions to their epistles, they appreciated that as sheep-tenders over the flock, they were servants of the Lord. (2 Pet. 1: 1; Jas. 1: 1; Rev. 1: 1; Jude 1; Phil. 1: 1; Titus 1: 1) In this position Peter set Christ up as his pattern and example, and he urged his fellow servants to do likewise. Paul did the same thing, declaring: "Be ye followers of me, even as I also am of Christ."—1 Pet. 2: 21; 1 Cor. 11: 1; 1 Thess. 1: 6.

<sup>15</sup> Paul writes that to be an apostle and a servant of the flock is no easy task. While his greater responsibilities and privileges of service gave Paul much joy and contentment, they also seemed to bring greater affliction and distress to the flesh, as he writes: "I think that God hath set forth us the apostles last, as it were appointed to death: for we are

made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place, and labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it: being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day." (1 Cor. 4: 9-13) Truly Paul endured much while in the line of duty as a faithful servant of the flock; not in his own strength, however, but he endured it by the Lord's grace and strength, as he writes on another occasion: "Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion."—2 Tim. 4: 17.

#### RELIGIOUS HIRELINGS TAKE OVER FLOCK

<sup>16</sup> Faithfully the apostles as servants labored in the field, hunting for lost sheep, feeding such when they found them, fighting for the flock against all apostates, disorderly persons and those ravenous ones who tried to cause division among the brethren. Under such Theocratic organization the flock prospered and grew in numbers, and many sheep were gathered together from off the scant and barren ranges of heathendom into the fertile pasturelands of true Christianity. But with the passing of the apostles off the scene it was not long before worthless men set themselves up as the chief or principal ones over the flock. Being altogether negligent of the duties they should have performed as servants, and being lazy and indifferent toward the needs of the flock, they not only refused to get out and hunt for lost sheep, they even refused to feed and care for those already gathered. They called themselves shepherds, yet when wolves entered in to destroy and devour the flock these impostors fled and refused to fight for the sheep. Consequently, the fierce judgment of Jehovah fell upon them.

<sup>17</sup> A sorry condition it was, even as the apostle Paul had warned it would be if the appointed servants were not faithful to their assignments: "Take heed unto yourselves, and to all the flock, in which the holy spirit hath made you overseers, to feed the church of the Lord which he purchased with his own blood. I know that after my departing grievous wolves shall enter in among you, not sparing the flock; and from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them. Wherefore watch ye." (Acts 20: 27-31, *Am. Stan. Ver.*, margin) Even in Jude's

14. Who especially must preach and feed sheep? After whose example?  
15. Is being flock servant easy? How did Paul illustrate this?

16, 17. When did false shepherds enter in, and how conduct themselves?

day some had crept in and were "feeding themselves without fear". (Jude 12) Perverse and apostate men they were. Coveting the approval and praise of men, and desiring the sheep for themselves, they raided the Good Shepherd's fold and drove disciples off to their own religious quarters. "Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter." (Isa. 56:11) As shepherds without understanding they fleeced the sheep even in the wintertime. As greedy dogs who are never satisfied they continually fed themselves at the expense of the sheep.

<sup>18</sup> The important yet humble position occupied by a servant or slave in the Lord's congregation was looked down upon with scorn and contempt by these puffed-up and pompous ones who presumptuously assumed shepherdhood over the sheep. Proud and haughty, they pushed aside the privilege of being servants, installed themselves as the clergy (a class not provided or arranged for by either Christ or the apostles), and took upon themselves flattering titles, such as bishop, archbishop, metropolitan, pope, sovereign pontiff, etc. (Matt. 23:5-11) With force and with cruelty they ruled their flocks. Such was the state of affairs by the time Constantine the Great laid the foundation of the Catholic church in the fourth century A.D., and down through the centuries since then, Christendom's multitudinous sects and cults have continued to hold sheeplike persons in their parish folds, where they are plundered, exploited, fleeced and devoured for the pleasure and profit of the false shepherds. "My people have been lost sheep," says Jehovah by the mouth of Jeremiah, "their shepherds have caused them to go astray; they have turned them away on the mountains; they have gone from mountain to hill; they have forgotten their restingplace. All that found them have devoured them; and their adversaries said, We are not guilty, because they have sinned against Jehovah."—Jer. 50:6, 7, *Am. Stan. Ver.*

<sup>19</sup> They may not think so, but the Great Shepherd Jehovah does hold the false shepherds guilty for leading the sheep of his flock astray, and his burning wrath and fierce anger are ignited against all such, as he says: "Mine anger is kindled against the shepherds, and I will punish the he-goats; for Jehovah of hosts hath visited his flock." (Zech. 10:3, *Am. Stan. Ver.*) Yes, long ago Jehovah promised that in his own due time he would visit his flock of scattered sheep and would justly punish the false shepherds.

<sup>20</sup> Jehovah the Great Shepherd by the hand of his Chief Shepherd, the Greater David, is fully capable of separating the sheep from the oppressive horned ones. So, when he came to deliver his flock from the

power of the wicked shepherds he also separated them from the horned oppressors who horn and butt the sick and weak and who trample underfoot the message of the Kingdom and muddy up the clear water of truth. Delivering his sheep from all these evils Jehovah sets them in good pastures amid the Kingdom heights of his mountain.—Ezekiel 34.

#### REGATHERING SCATTERED FLOCK

<sup>21</sup> The facts that have come to pass in "the cloudy and dark day" of this twentieth century show beyond all doubt that the complete fulfillment of Ezekiel's prophecy has taken place in our day. Jehovah has gathered the "remnant" of his people out of the far countries of Christendom where they were scattered. Over them God has set up "my servant" Christ Jesus the Greater David, and this "one shepherd", the Chief Shepherd, is feeding them. For some time prior to A.D. 1918 the preparing of the Lord's way was going on and then suddenly the Lord came to his temple, there to take account with his servants, rewarding those that had been faithful and punishing the unfaithful. This is described for us by Jesus in his great prophecy on "the end of the world" in Matthew 24:42-51. As Malachi foretold, it would be a time of fiery judgment and one that would last for some time, until all the evil servants were purged and cleaned out from among the Lord's remnant.—Mal. 3:1-3.

<sup>22</sup> The gathering together of the remnant, the visiting of evil upon their oppressors, the installing of the Chief Shepherd as King, and the reestablishment of the Theocratic organization as it existed in apostolic times were also foretold by still another prophet, namely, Jeremiah. (Jer. 23:1-8) With Christ Jesus the Shepherd-King in charge since the regathering of the remnant after 1918, things moved along rapidly toward the setting up among them of a Theocratic organization similar in design to that in existence 1,900 years ago. This meant they all recognized the fact that Jehovah is the Great Shepherd over and above all; that Christ Jesus, the enthroned and reigning King of the heavenly Theocratic government, is Jehovah's Chief Shepherd; that here upon earth the "faithful and wise servant" organization has been placed in charge of all the Kingdom interests; and that in such Theocratic arrangement mature and faithful brethren have been appointed as various servants to look after, wait upon and care for the needs of the Lord's sheep.

<sup>23</sup> At first the flock that followed Christ Jesus were few in number, only a "little flock", and when the regathering work began after the Lord's coming to the temple in 1918 there was only a small remnant

21. How has Ezekiel's prophecy on the "one shepherd" come true?

22. How since 1918 has the Theocratic organization been restored?

23. 24. How do we account for the great flock today? Who feed them?

18. How have they exalted themselves? In what religious systems?  
19, 20. What will Jehovah do for the sheep and to the false shepherds?

of this little flock remaining on earth. (Luke 12:32) However, today there is a great and mighty flock of sheep, meek and teachable people, following the Good Shepherd, even as Jesus said there would be. "Other sheep I have, which are not of this fold [not of the "little flock" fold]: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." (John 10:16) The parable of the "sheep and goats" reveals that Christ Jesus would begin to gather and "bring" these "other sheep" following his enthronement as King in 1914 and his coming to the temple for judgment in 1918. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats." —Matt. 25:31, 34.

<sup>24</sup> In such separating work, now progressing among the nations, the "other sheep" class are placed on the King's right hand of favor. The Revelation vision given to John describes these "other sheep" as a "great multitude" of persons of good-will who have been gathered together in recent years and are now joyfully singing: "Salvation to our God which sitteth upon the throne, and unto the Lamb." Never again will they hunger or thirst, "for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters." (Rev. 7:9-17) Some sheep have been in this one flock organization of the Lord for twenty or thirty years, others for a much shorter time, and still others, like newborn lambs, are now studying this *Watchtower* magazine for the first time. But all

together, Jehovah and Christ Jesus are feeding the "sheep", whether they be young or old. "Behold, the Lord Jehovah will come as a mighty one, . . . He will feed his flock like a shepherd, he will gather the lambs in his arm ["with his arm"; His right arm Christ Jesus (*Septuagint, Bagster; Douay; Leeser*)], and carry them in his bosom, and will gently lead those that have their young."—Isa. 40:10, 11, *Am. Stan. Ver.*

<sup>25</sup> This gathering of the half-starved "other sheep" out of Christendom's dried-up strongholds by the Good Shepherd has progressed so rapidly since the Lord came to the temple that it has filled the clergy and the principal of their flocks with fear and anguish and has caused them to howl out in bitter rage. They see that this righteous work of the Lord is dividing off and bringing out from their ecclesiastical pens all the "sheep", leaving only the "goats", and so they weep and curse and gnash their teeth in anger over this loss in membership and revenue. "Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock: for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel. And the shepherds shall have no way to flee, nor the principal of the flock to escape. A voice of the cry of the shepherds, and an howling of the principal of the flock, shall be heard: for the LORD hath spoiled their pasture." (Jer. 25:34-36) Better that they howl now, for shortly, when this work is completed, Armageddon's slaughter of Christendom's false shepherds will silence them forever! Hence all you faithful servants, feed now the flock!

<sup>25</sup>. What do the clergy now do, but the faithful servants do?

## DIVINE REQUIREMENTS RESTING ON SERVANTS

**A**S THE Lord gathers more and more sheep into his fold he adequately provides for their every need by appointing servants who lovingly help and assist the flock in the way the Lord directs. Such Theocratic way is set forth in the Bible. The apostle Peter, it will be remembered, had very forcefully impressed on his heart and mind the necessity for him to prove his love for Christ by feeding and caring for the Lord's sheep. Peter never forgot this truth, for, thirty years later, he earnestly exhorted other servants of the Lord to likewise prove their love by feeding the "sheep". This letter of Peter's, as well as Christ's direct commandments to servants in general, has been preserved for the instruction and guidance of those having special responsibilities in the Theocratic organization today. Servants do well, therefore, if they both study this counsel and put it into

practice. "If ye know these things, happy are ye if ye do them," said Jesus.—John 13:17; Phil. 4:9.

<sup>2</sup> "I appeal therefore to those who are elders among you; I am their brother-elder," is the way Peter begins his counsel. (1 Pet. 5:1, *An Amer. Trans.*) The "elders" (Greek: *presbytérōus*, older ones) do not refer to "elected elders" made so by the popular vote of some congregation after a heated political campaign. Peter is addressing himself to the older or elder ones in Christian growth, to those that are mature and well versed in Theocratic law and organizational requirements. They are not necessarily those old in body and mind or those who have been a very long time in the truth, but rather those mature in spiritual growth and development. Timothy, though a youth perhaps in his late teens, was nevertheless mature in spiritual growth, hence an elder. It

1. How do servants prove their love for the Shepherd, happily?

2. Who are the "elders" whom Peter tells to feed the flock?

is such mature ones that are chosen for the more responsible duties as servants among the Lord's "sheep". So whether you are appointed to care for the Kingdom interests as a company servant in a congregation of the Lord's people or as some assistant servant assigned to look after other organizational details, you do well to take special heed to what Peter says, for he speaks as your brother elder, a fully matured servant of the Lord.

<sup>3</sup> "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." (1 Pet. 5:1-3) You who are servants should not accept the appointment "by constraint", "as though it were forced upon you" (*An Amer. Trans.*), "reluctantly" (*Weymouth*), "because you are compelled" to do so. (*20th Cen. New Test.*) Rather, take up the duties as a servant "willingly", of your own free will, with eagerness and alertness, glad and happy for the privilege of serving in any capacity in which the Lord can use you. Those seeking the office of a servant seek a good thing. They must also accept the responsibilities that go with it.—1 Tim. 3:1.

<sup>4</sup> But what if one who receives a servant's assignment feels he is incapable of handling the duties? What should he do? The answer is simple: Accept the appointment as from the Lord, and pray for God's spirit and power to be upon you to help you handle the job faithfully and efficiently. Remember, Jehovah's wrath was kindled against Moses when he protested that he was unfit for his assignment. Appointed by God as a special servant and witness to go before that wicked Pharaoh of Egypt, Moses in substance replied: 'Who? Me, Lord? I can't talk! Send someone else.' (Ex. 4:10-14) Remember also the case of Jeremiah. When appointed as the Lord's servant and prophet, Jeremiah threw up his hands and cried: 'O Lord, I am but a child; I can't speak; better send someone else.' (Jer. 1:6, 7) In both of these cases, complaining that they were unqualified for the assignment was the same as telling the Lord He had made a mistake in choosing them.

<sup>5</sup> Few of the Lord's servants are college graduates, trained and qualified for handling the duties that fall on servants in the Lord's organization. (1 Cor. 1:26-29) Many are farmers, carpenters, fishermen and factory laborers by trade and training. But call to mind that Noah was not chosen for his special work because he was a shipbuilder by trade. Moses was

not selected because he was an eloquent orator who could persuade and overpower the mighty Pharaoh with cunning speech-making. The apostles were not appointed as the Lord's special ministers and servants because they were graduates of a great rabbinical school of theology. Moses and David and Amos were stock-raisers by occupation. (Ex. 3:1; Ps. 78:70-72; Amos 7:14, 15) Peter and Andrew and other apostles were fishermen by education. (Mark 1:16-20) Luke was a physician by schooling. (Col. 4:14) And Jesus, the Chief Servant of the Lord, was only a carpenter's helper by training before his anointing. (Matt. 13:55) In each and every one of these cases it was Jehovah's holy spirit or active power and force upon them that enabled them to take up and carry out their new assignments as the Lord's special servants. They cultivated the gifts that they received, and the Lord blessed them. The same holy spirit of God will be upon any servant of the Lord today if he willingly accepts his assignment and diligently works at it, trying faithfully to perform the assigned duties.

<sup>6</sup> Peter cautioned those that are servants among the flock of God not to accept an assignment "for filthy lucre", "not for base love of gain" (1 Pet. 5:2, *An Amer. Trans.*), "not in the hope of sordid gain" (*Knox's New Trans.*). Servants among God's flock are not to fleece the flock or feed themselves instead of feeding the flock. They are not to plunder the flock as thieves who enter in "to steal, and to kill, and to destroy". (John 10:10) They are not to assume the attitude or follow the sinful course of Christendom's lucre-loving clergy, who abuse and destroy the "sheep", scatter the flock, and even rob and devour widows' houses to satisfy their lustful and greedy appetites. (Matt. 23:14; Mark 12:40; Luke 20:47) Make no mistake: if any servant within the Lord's fold would prey upon his brethren or in any wise follow such a course of iniquity, the Good Shepherd's holy angels would move so swiftly in casting the worthless wretch out that his teeth would start to gnash and chatter. If unrepentant his end would be the same as that of the false shepherds: everlasting destruction!—Matt. 13:41, 42.

<sup>7</sup> This is why Peter also warns his fellow servants not to conduct themselves as "lords" over God's heritage, as the arrogant sectarian shepherds do over their flocks. "Not as domineering over those in your charge but being examples to the flock," is the apostle's good advice. (1 Pet. 5:3, *Rev. Stan. Ver.*) As a servant are you puffed up in your own estimation? Surely your position of responsibility is nothing to compare with that of Moses', who headed a great nation or congregation of people numbering in the millions. Why, then, should your estimation of

3. How should such elders take up their duties as servants?

4. What should those feeling incapable do, and remembering whom?

5. What illustrates servants need no college, seminary training?

6. For what purpose should servants not handle "sheep"? Why not?

7. Why should servants not lord it over the flock?

yourself be inflated, when it says: "Now the man Moses was very meek, above all the men which were upon the face of the earth"? (Num. 12:3) If any servant thinks he is important and should be placed on a pedestal above his brethren, there to be looked up to and honored, then let him read what Paul wrote: "If anyone imagines he is somebody, he is deceiving himself, for he is nobody." (Gal. 6:3, *Moffatt*) Do not let the job of being a servant go to your head. Do not be a domineering boss or a harsh dictator over the "sheep". Do not forget that the "sheep" belong to someone else. They are not your "sheep". They are "my sheep", says the Good Shepherd, and as he calls them each by name "they know his voice". "They know not the voice of strangers"; hence, if you speak to them in a bossy voice, a stranger's voice, they will not respond. (John 10:3-5) So meekness and humility is the rule governing the Lord's sheepfold; and all therein, servants included, must obey such law. All must imitate the perfect example of meekness and humility found in Christ the Chief Shepherd. "All of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God."—1 Pet. 5:5, 6.

#### EXAMPLES TO FLOCK IN CONDUCT AND ACTIVITY

<sup>8</sup> The apostle Paul in his letters to Timothy and Titus sets forth the requirements that servants and overseers in the Theocratic organization must meet. "The overseer [Greek: *episkopos*, a superintendent] therefore must be without reproach [above reproach], the husband of one wife, temperate [vigilant], sober-minded [stable-minded, sensible, thoughtful], orderly [of good behavior], given to hospitality, apt to teach [able to teach]; not quarrelsome over wine [not a hard drinker, not a drunkard], no striker [not pugnacious]; but gentle, not contentious, no lover of money [not greedy for filthy lucre]; one that ruleth [manages] well his own house, having his children in subjection [under control] with all gravity." (1 Tim. 3:2-4, *Am. Stan. Ver.*, margin) Moreover, Paul continues: "For if a man does not know how to conduct his own household, how can he look after a church of God? He must not be a new convert [not a novice or newly interested one], or he may grow conceited and incur criticism from slanderous people. He must also be a man of good standing with outsiders, or he may get into disgrace and be entrapped by the slanderers." (1 Tim. 3:5-7, *An Amer. Trans.*) No, one appointed as an overseer should not be a newly interested person, but rather should be one showing growth and maturity, one that is fully consecrated to God and his service, and hence one that is baptized by water immersion.

8. What requirements as to overseers did Paul write Timothy?

<sup>9</sup> After detailing the requirements that overseers of the Lord's flock must have, Paul next points out to Timothy that assistant servants must meet the same high standard in spirituality and conduct. "So, too, Assistant-Officers [Greek: *di-a'ko-nos*, attendants; hence servants among the flock of God] should be serious and straightforward men, not given to taking much drink or to questionable money-making, but men who hold the deeper truths of the Faith and have a clear conscience. They should be tested first, and only appointed to their Office if no objection is raised against them. It should be the same with the women. They should be serious, and not gossips, sober, and trustworthy in all respects. [Phebe, being such a woman, was appointed as a servant in the congregation of Cen'chre-ae. (Rom. 16:1, also subscription to Romans)] Assistant-Officers should be faithful husbands, and men who rule their children and their households well. Those who have filled that post with honour gain for themselves an honourable position, as well as great confidence through the faith that they place in Christ Jesus."—1 Tim. 3:8-13, *20th Cen. New Test.*, 1904 ed.

<sup>10</sup> In his letter of instructions to Titus the apostle Paul gave similar advice concerning those that should be given the responsibility of caring for the flock of God on the island of Crete. "My reason for leaving you in Crete," writes Paul, "was that you might put in order what had been left unsettled, and appoint Officers of the Church in the various towns, as I myself directed you. They are to be men of irreproachable [qualities], who are faithful husbands, whose children are Christians and have never been charged with dissolute conduct or have been unruly. For a Presiding-Officer, as God's steward, ought to be a man of irreproachable [qualities]; not self-willed or quick-tempered, nor addicted to drink or to brawling or to questionable money-making. On the contrary, he should be hospitable, eager for the right, discreet, upright, a man of holy life and capable of self-restraint, who holds doctrine that can be relied on as being in accordance with the accepted Teaching; so that he may be able to encourage others by sound teaching, as well as to refute our opponents."—Titus 1:5-9, *20th Cen. New Test.*

<sup>11</sup> If servants are to be proper examples for their brethren in the church of God they must constantly and consistently bring forth "the fruit of the spirit", which is "love, joy, peace, longsuffering, gentleness, goodness, faith". (Gal. 5:22) "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth."

9. What requirements did Paul write him as to assistant servants?

10. What requirements as to overseers did Paul write Titus?

11. In what respects should servants be examples to the flock?

(2 Tim. 2: 24, 25) "Set those who believe an example in speech, conduct, love, faith, and purity. Until I come, devote yourself to the public reading of Scripture, preaching, and teaching. Do not neglect the gift you have, . . . Cultivate these things, devote yourself to them, so that everyone will see your progress. Look out for yourself and for your teaching. Persevere in your work, for if you do you will save both yourself and those who listen to you." (1 Tim. 4: 12-16, *An Amer. Trans.*) And because Timothy followed this advice, and because Paul himself practiced what he preached, Paul was able to call the Thessalonians' attention to how he and Timothy and Silvanus had been proper examples among them. "For you yourselves know how you ought to imitate us; because we were not disorderly among you . . . that we might give ourselves a pattern for you to imitate us."—2 Thess. 1: 1; 3: 7-9, *Diaglott.*

<sup>12</sup> Servants, follow the Chief Shepherd's pattern in conduct! Imitate the apostles! Display before your brethren proper examples both in word and in deed! Be faithful, steady, regular, calm, earnest, thoughtful, humble, meek, peaceable, trustworthy, dependable, sincere. Above all, show love. Lovingly and with great mercy, tenderness and longsuffering seek out the Lord's "other sheep" that are lost, and when you find them, feed them. Food is the important thing. As the wise man says: "Remove far from me falsehood and lies; give me neither poverty nor riches; feed me with the food that is needful for me." (Prov. 30: 8, *Am. Stan. Ver.*) This necessary food provided by the good and righteous Shepherd is God's revealed Word, which if any eat they are promised eternal life. (John 6: 68) "The mouth of a righteous man is a well of life: . . . The lips of the righteous feed many." (Prov. 10: 11, 21) Feed not only the spiritually skinny "sheep" you find in the field, but also, servants, feed and take care of the flock of which you are a part. "Take heed to yourselves and to all the flock of which the holy spirit has appointed you guardians."—Acts 20: 28, *Moffatt.*

<sup>13</sup> The Lord's appointed servants are not hirelings. They are true shepherds and guardians of the "sheep". Hirelings care nothing for the "sheep", and if wolfish beasts enter in to maim and kill they run to save their own skin. (John 10: 12, 13) True shep-

herds, on the other hand, fight for the sheep, not against them, and, like the Good Shepherd, they are even willing to lay down their lives for the sheep. (John 10: 11) Like the Chief Shepherd, faithful servants are willing to put the welfare of their brethren ahead of their own comforts. Willing to lay down their lives for their brethren, they are more willing to go out of their way to help weaker ones with their problems. If publishers create burdens for themselves and for the servants, then servants, not begrudgingly, but gladly and out of love for the weaker members, offer to give aid and help as seems best under the circumstances. (Gal. 6: 1, 2, *An Amer. Trans.*) Unlike Christendom's hirelings and false shepherds, servants in the Theocratic organization spiritually strengthen the weak, heal the sick, bind up the wounded, bring back the strayed, seek out the lost lambs. (Ezek. 34: 4) It is God's will that not one lamb should perish.—Matt. 18: 10-14.

<sup>14</sup> If all this seems like much to demand of servants, then it is because to them much has been given in the way of blessed privileges of service at the hands of the Lord. To whom much has been given, the rule is, much more is demanded in return. (Luke 12: 48) Keep in mind that your responsibility as servants is to the Great and Chief Shepherds, and what service is rendered unto your brethren is counted as rendered unto the Lord. The "sheep" are the Lord's. Be not therefore slothful servants or unprofitable slaves, lest you be cast out, not only out of office as a servant, but "into outer darkness" with no further opportunity for life. (Matt. 24: 48, 51; 25: 26) Faithfulness in performance of duties is what brings good results, results in the form of rewards, rewards now and in the ages to come both to the servants and to the flock. As long as servants and "sheep" continue to "hear" their Master's voice and follow him there will be mutual joy and gladness, and rapid progress will be made toward that glorious new world of eternal peace and prosperity in which there are no wild beasts, parched lands or dried-up streams. What a blessed lot now is ours! What glorious prospects lie ahead of us! With voices and hearts united in thanksgiving and praise to Jehovah we sing: "We thy people and sheep of thy pasture will give thee thanks for ever: we will shew forth thy praise to all generations."—Ps. 79: 13.

<sup>12</sup> So what exhortation does *The Watchtower* give servants?

<sup>13</sup> How do servants show themselves true shepherds, not hirelings?

<sup>14</sup> Why is so much required of servants? But with what rewards?

## PRESIDENTIAL VISIT TO NORTHERN SOUTH AMERICA

**W**HILE the travelers, the Watchtower Society's president and his secretary, were in Panama they had the pleasure, too, of meeting five brethren from New Zealand. These pioneers were on their way to New York, planning to attend the next class at the Watch-

tower Bible School of Gilead. They spent a few days in the missionary home at Panama City during the early part of Brother Knorr and Brother Morgan's visit. The three brothers and two sisters were anxiously looking forward to seeing the new Bethel home and then going on to Gilead.

But here they got a little foretaste of what missionary home life is like and also firsthand information as to what missionaries can accomplish. Moreover, they were able to enjoy part of the assembly held in Panama City. To hear one of the New Zealanders say "Too right!" after a Panamanian publisher expressed his pleasure at the good meeting reminded Brother Knorr of his visit to Australia and New Zealand. Their flight to Miami (Florida) took the New Zealand brethren away from the missionary home in the wee hours of the morning. Brother Knorr and Brother Morgan left from the same airport a few days later, bound for Colombia.

#### COLOMBIA

Saturday, January 7, was a clear, bright day and it was interesting to watch the jungle and rolling terrain below. It was not long until the sparkling blue waters of the Caribbean came into view, with the coastline's silver fringe. Then the plane headed south, inland toward Medellín, Colombia. Before arriving in Medellín the plane passed over some very beautiful mountains, but the valleys seemed to be quite barren with burned red earth. However, as your eye runs from the valley up the side of the mountain the color gradually changes from burned red to brown mixed with spots of green; and when your eye has reached the top of the mountain you realize that the color has become a rich forest green. Interesting it is to note the scattered houses on the tops of the mountains, with cultivated patches around them, for it is up here that crops grow. As one gets nearer to the equator one expects warm weather. The best place to live is in the high altitude, for here you get lighter air and cool breezes, as well as rain and sunshine.

Medellín was the first stop, and here it was necessary to change planes, from Pan American to Avianca. As the airport is approached the plane passes over the well-laid-out city. Scattered throughout the city itself, as well as on the outskirts, one sees large industrial plants. The hustle and bustle of the city are felt at the airport because of the great number of planes coming and going, all of them carrying heavy passenger traffic and freight. After a few hours' wait for their plane to arrive, some sixty-odd passengers climbed aboard the DC-4, and within a short time the two travelers were being greeted by seventeen of Jehovah's witnesses from Bogotá who had come to the airport to welcome the Society's representatives to the city.

Inasmuch as Brother Morgan and Brother Knorr arrived in Bogotá late in the afternoon, it was not long until the brethren were coming to the Saturday night meeting, and 50 of them filled the small Kingdom Hall. Special permission had to be obtained for the public meeting, and this was granted by the government. It was impossible to rent a public hall for the occasion, so only those having Bible studies were invited to the meeting. On Sunday afternoon 81 persons packed out the hall and dining-room of the missionary home. Brother Robert Tracy, the Watch Tower Branch servant, did excellently in translating from English to Spanish. Brother George Dawkins, who interpreted for Brother Morgan, did very well too. These brethren have been in Colombia for only a little over three years and it was good to see how they had, because of careful study and practice, grasped the language sufficiently to be of use as

interpreters. The third session of the three-day assembly was held on Monday night, and 61 brethren and people of goodwill gathered to hear more of the Lord's Word discussed.

After going over the problems of the missionary home with the six brethren there now, three having just arrived in the latter part of December, it was concluded that a larger Kingdom Hall is needed. Every effort will be made to move to a new location so that the hall in the missionary home will be large enough to handle greater crowds. It is believed that in this city, which is situated a mile and a half above sea level, there are hundreds of persons who will become ministers of the gospel if they are given the opportunity to study and learn the truth. More missionaries are needed; more work must be done. The city of Bogotá is growing rapidly and it is a very pleasant place to live, although the cool evenings require one to sleep under two or three blankets for comfort. Brother Knorr observed many changes since his last visit to Bogotá. Many splendid improvements have been made in the city: streets have been paved; beautiful boulevards have been constructed; new model electric and gasoline busses are to be seen operating throughout the city; and a fine building program is under way in the heart of town. The construction program was made necessary mainly because of the havoc wrought by fire in the spring of 1949, which fire was touched off by the rioting crowds of people who were angry over the assassination of a popular political figure. The destruction was terrible. But the Colombians are not just letting the ruins stand. They are cleaning up the mess and are making the city more beautiful than ever. Streets are wider and the heart of the city is taking on a new look.

There has been considerable political unrest throughout the whole country of Colombia, and everything is under army control. Everyone is waiting to see what the new president will do when he takes office in August, 1950. Conditions are certainly favorable for the preaching of the gospel, for when the people mourn it is good to take to them the hope of the Kingdom. Usually they are in a more receptive frame of mind under such circumstances. If the people once get started in a study of the Word of God and come to appreciate the blessings of the new world, they will desire to preach 'in season and out of season', as Paul admonished Timothy to do.

The stay of the Society's representatives in Bogotá was much too short, but meetings had been arranged in Barranquilla at the second missionary home. So on Tuesday at 9:30 a.m. the Branch servant, along with the two brethren from New York, were winging their way northward to this Colombian seaport city. One of the most thrilling sensations, and probably one of the most fascinating sights in the world, is to leave Bogotá for Barranquilla by plane. For ten minutes after taking off you are cruising over the beautiful plateau on which the city of Bogotá is built. Then you come to the edge of the plateau and abruptly there is a drop of many thousands of feet. It appears to the passenger that the plane is soaring high into the sky, gaining altitude in an almost miraculous manner; but the fact is that the earth below has dropped away from the plane. The jagged peaks were a sight to behold. They come on you very suddenly and this makes them all the more awe-inspiring. God's creative powers certainly have made the earth glorious!

What will it be when God instructs man how to make it his paradise home?

At the airport in Barranquilla were the four missionaries of that city, along with thirty other publishers who had come out by bus to meet the brethren from Bogotá. Maybe it is the climate, but the company publishers here seemed warmer and more enthusiastic about the visit and about the work of preaching the gospel than the brethren in Bogotá did. When you enter the Kingdom Hall, which is in the missionary home, one of the first things you observe is that the company recently reached a new peak of 81 publishers; also that each publisher is averaging 17 hours per month, and the average number of home Bible studies is .9, or nearly one study for each company publisher. No wonder they were enthusiastic, for in Barranquilla things are on the move! That feeling prevailed throughout the entire stay. A meeting had been arranged for the company that night, and 94 listened attentively to Brother Morgan and Brother Knorr give them counsel on the work to be done at the present time and also help them with their organizational problems.

The brethren asked if they might advertise the public meeting on the radio and by means other than through handbill distribution and the extending of invitations to those having Bible studies. But Brother Knorr advised them that with such enthusiasm among the company publishers they would probably fill the hall to overflowing with just their personal activity. This turned out to be true. So no extra money was spent in advertising the talk "Liberty to the Captives". Before the talk began on Wednesday evening the hall was practically filled. When the count was taken there were 261 present, not including children under the age of understanding. The hall was packed out and some were standing on the front porch. The audience gave excellent attention, and the brethren were certainly delighted with the attendance. This was Jehovah's witnesses' biggest public meeting in Barranquilla, in fact, in all of Colombia. It demonstrated to everyone that there are interested people in the city, and now is the time to take the message of the Kingdom to them. It was expected that Barranquilla would be unbearably warm, being right on the coast and practically at sea level, but steady breezes from the Caribbean made the visit most pleasant. They were a wonderful aid to the public meeting, too, because the people packed into the hall did not have to endure the usual sweltering weather.

At the present time there are only nine missionaries in Colombia. The Society could very easily use 25 more in the principal cities of this country, which has nearly eleven million people. The Society has tried diligently in the last four years to keep missionaries there, but for one reason or another more than fifteen have left their assignment. For three years, from 1946 to 1948 inclusive, the work practically stood still in the way of aiding the people of good-will. But 1949, with only eight hard-working missionaries, found the Lord's blessing upon the work. It is firmly believed that if the brethren who take up missionary privileges would stick to their work rather than become entangled in the affairs of the world, as a number did in Colombia, the work in that country would be far more advanced than it is today and would show an increase more in proportion to the efforts put forth. But it was a joy to spend a few days with the

brethren who are working diligently to expand true worship in Colombia. By the Lord's grace, much more work will be done in the very near future. On the morning of January 12 ten of the publishers traveled to the airport with us, and soon we were saying good-bye and were en route to Maracaibo, Venezuela.

#### VENEZUELA

Here again another grand reception was accorded Brother Morgan and Brother Knorr. There were about fifty present at the airport. Children carried bouquets of flowers, and a newspaper photographer was there to take a picture, which appeared in the paper the next day, giving notice of the arrival of the speaker who would talk on "Liberty to the Captives", at the Masonic Temple. The two travelers, along with the missionaries located in Maracaibo, left for the home while the other company publishers went into the field to distribute handbills advertising the public meeting. The Kingdom Hall was much too small for the little assembly that had been arranged for the companies near Maracaibo, but chairs were set up in the patio behind the house and 75 persons listened to the lectures given that evening from seven to nine.

Maracaibo is a thriving city; the production of oil makes it a very busy place. Friday morning it was necessary to go downtown in connection with immigration regulations and to check on travel to the next city, and while there the brethren went into the market, which was very interesting. In the food section the meat hangs down from a rail right above the counter, and when someone wants to make a purchase he has to push a leg or some other large cut of beef or pork out of the way in order to talk to the man behind the counter. A missionary working the market may have a rabbit or chicken draped around his neck while giving a witness to the person in the booth. It was certainly a crowded place, but everyone seemed congenial and friendly. The missionaries have a number of Bible studies with persons who work in the market. Everyone seemed to know of the public meeting that night; so the brethren were looking forward to a good attendance. The rainy season was supposed to be over, but the weatherman changed his mind and it had been raining every day since the beginning of the dry season. It was hoped that no rain would fall that afternoon or evening, because when it rains in Maracaibo people just do not come out. Unfortunately there was a downpour just an hour before the public meeting, which dampened the zeal of some. Despite this the hall was filled, 132 occupying the seats and a few standing in the lobby.

The brethren were so enthused about Brother Knorr's coming that they thought the lecture should be broadcast and they arranged for this with radio station Ondas del Lago (which means "Waves of the Lake"). Special permission had to be obtained to have a public meeting, and permission also had to be obtained to speak in the English language over the radio. This permission was given by the government. Just fifteen minutes before the lecture was to begin the radio technicians arrived to make the connections so that the talk in English and Spanish would be relayed from the Masonic Hall to the transmitter. A few minutes after 8 p.m. the program commenced. Approximately fifteen minutes after Brother Knorr began speaking to the very attentive audience all the lights in the building went out.

The auditorium was plunged into darkness, and the power failure interfered with the broadcast. Brother Knorr asked the audience to remain quiet and he continued with his discussion. No one left, with the exception of the few who hurried out to see what could be done about getting the lights back on. There was a momentary murmur through the hall, but soon all quieted down and resumed listening to the lecture. It was learned later that a fuse had blown on the main line. The caretaker replaced this quickly; so the audience was in darkness only about three minutes. Within a matter of seconds after the power came on again, Brother Morgan heard the English-Spanish conversation once more coming forth from the small radio with which he was monitoring the program.

The broadcast went through very well, both in English and in Spanish, for an hour and thirty minutes. The next day it was reported to brethren working from house to house that the public lecture was greatly appreciated. One woman was bubbling over with enthusiasm because of what she had learned and it was no effort to place a book with her and arrange for a study. She had heard the radio announcements advertising the public lecture, but her neighbors advised her not to attend the talk at the Masonic Hall. The priests had told her neighbors that Jehovah's witnesses were "white devils from the States". But her curiosity got the best of her and she listened to the broadcast. She was certainly overjoyed with what she heard, and wanted to hear more. Other publishers reported that some people listened to the English discussion, while still others understood only the Spanish. Favorable comments concerning the broadcast were heard everywhere. The local publishers were extremely glad to know that the broadcast went over well, and they hope to reap good results due to this meeting.

The little company of Jehovah's witnesses in Maracaibo has been growing well since the missionaries started there a year ago. Now there are 36 company publishers. Five missionaries from Gilead are now helping the publishers in that city. Another thing that made the local brethren happy was that the newspaper *Panorama del Diario* published another picture of Brother Knorr, along with his interpreter, speaking at the Masonic Temple. They made the comment that the talk was very interesting. So Jehovah's witnesses are at work in Maracaibo, and the missionaries and company publishers will take advantage of the advertising that has been done and will help free the captives from their superstition and religious chains by diligently carrying on Bible studies in the homes of those of good-will. Once again the visit seemed much too short, but it was felt that a lot of good was accomplished by talking to the missionaries and handling some problems that had arisen among the company publishers.

Saturday morning the two representatives of the Society had to be on their way to the capital city of Venezuela, Caracas. A number of brethren were at the Maracaibo airport to see them off, and at 11:15 a.m. the Pan American Clipper was speeding down the runway, heading toward Lake Maracaibo and then out to sea. The two travelers, along with the other passengers, had settled back into the comfortable seats, thinking that in an hour and a half they would be meeting more of their fellow workers in the capital city. Suddenly the plane seemed to pause in the air momen-

tarily and then go ahead again. Something was going wrong. The same thing happened a second time, and a third. The sensation is difficult to describe. You might imagine that you are pulling hard on the end of a rope, with an equal force pulling on the other end. Suddenly the force at the other end of the rope lets go momentarily and you slip back. Then when the pull resumes you return to your original position. But in the process you get a jolt. This occurred with the plane three times, and the two travelers realized that one of the engines was not functioning properly. In a matter of minutes after this occurred it was noted that the captain banked the plane to the right, heading inland, and kept it going to the right until he had completed the turn. Then he straightened the plane out for a direct run to the airport which we had left only fifteen minutes before.

By that time the brethren who had seen the travelers off had returned to the city. Not knowing how long the plane would be grounded for repairs, all the two brethren could do was to wait. In a little more than two hours the mechanics had taken out some parts of the engine and made replacements. When they tested the engine it seemed to be in excellent condition; so at 2 p.m. Brother Morgan and Brother Knorr left again, this time completing a smooth trip to the airport at La Guaira, which city is the seaport for Caracas. The brethren were there waiting for the travelers, wondering what had happened, and were very glad to see them. Then came the interesting ride up the mountain-side, with the road zigzagging, twisting and turning, first this way and then that way, with many sharp precipices all along the route. But the road was much improved compared with its condition when Brother Knorr traversed it three and a half years ago on the occasion of his first visit. For Brother Morgan it was all new and interesting. Finally the city came into sight, about three thousand feet above sea level. Big changes are being made in the city of Caracas. The center of town has been pretty well torn down and a new super highway or boulevard, parts of it subterranean, is going right through the heart of the city. Fine new buildings are being constructed, some already being completed. Caracas is a growing, busy city and the missionaries assigned here are happy to be in this metropolis to preach the Word.

Saturday night was the second day of the circuit assembly, and Brothers Knorr and Morgan were scheduled to speak. They did so to an audience of 110. This was a great contrast to the little meeting held a few years previous in the small home of an interested person. Now in the large Kingdom Hall, which was a remodeled garage, it was interesting to meet some of the brethren whom Brother Knorr met before and to enjoy to the full the splendid increase in the work. The next morning twelve brethren symbolized their consecration by water baptism. The afternoon was set aside for a public meeting, but because written permission had not been obtained for Brother Knorr to address the public assembly a native minister of Jehovah's witnesses gave the public talk on "The Only Light". He did very well, and those who braved the rain, of which there were 90, enjoyed the talk very much. Later in the day the weather cleared and the people of good-will felt more free to come to the evening meeting to hear Brothers Knorr and Morgan once again. This was the largest meeting of the assembly, namely, 143.

All the company publishers were inquiring about their pioneer brother who had been called to Gilead and who would attend the class beginning in late February. They were told he was well and studying English diligently, as well as changing pace from the slower Latin style to the faster ways of our American brethren in the factory. For a number of years the missionaries in Caracas had to be content with a very humble home in a poor section of the city, because they were unable to obtain anything else. About a year ago the Branch servant, Brother Baxter, finally succeeded in renting a very lovely home in the better section of town. The brethren are very well pleased to have decent living conditions, as well as their fine Kingdom Hall, which is now much too small, connected right to the house. In fact, at the Sunday night meeting half of the audience had to sit in the driveway and front yard and were served by loud-speakers. Probably it will not be very long until another company will have to be formed to accommodate the growing interest. The new missionary home, which is a large house, is now filled with missionaries, five new ones

just having arrived. There are now ten in Caracas. All are very much enthused about the assignment, and like the people and their customs. The only thing they do not like is the terrific expense—the cost of food and clothing. Venezuela is one of the most expensive countries in which to live in all of South America at the present time. But this obstacle is taken care of by the Society through the missionary home.

Back in 1946 when Brother Knorr made his first visit and the first two missionaries started to work there were only one or two good publishers, but by the end of that year thirteen were reporting work. By the close of the service year 1949 there were 91 regular publishers in the field, and a peak of 132 had been reached. There are prospects that before the 1950 service year ends they will have 100 publishers in the city of Caracas alone, with good increases in the six other companies that are organized throughout the country. If possible the Society will send more missionaries to Venezuela at the close of this service year and will open missionary homes in several of the larger cities. There is a lot of work to be done among the 3½ million Venezuelans.

## GILEAD GRADUATES MORE QUALIFIED MISSIONARIES

**G**RADUATION day at Gilead! Why is it such a happy occasion? Why are Jehovah's witnesses everywhere so interested in this semiannual event? Because Jehovah's witnesses are interested in God's command, "Preach the word." They know that this means now to preach the gospel of God's established kingdom, starting in their own home locality and extending to the uttermost corners of the earth. What greater work could be done now? No other school on earth is devoted to training ministers to do this, and, although not all of Jehovah's witnesses are able to receive this advanced missionary training, all have a part in supporting the school and the work of those graduating.

It was with glad hearts, then, that over 1,100 from many states and Canada filled the assembly hall and classrooms of the Watchtower Bible School of Gilead on the evening of Saturday, February 4, 1950, for the first session of Gilead's fourteenth graduation exercises.

After a study of the *Watchtower* article, "Be Rich in Good Works," and a short period of musical entertainment by student talent, a special treat was in store for all, and particularly the graduating students. The president of the Watchtower Bible and Tract Society, N. H. Knorr, had just returned from a tour of Central and South America and would give an account of his travels. He related the marvelous expansion of the preaching work in these countries; and then, to the happy surprise of the students, after telling of the conditions and needs in the missionary fields, began filling these needs by giving assignments to all! Besides assignments to Latin American nations, other countries were included, bringing the total up to 22 countries, including Canada, Belgium, Holland, Sweden and Newfoundland. Certainly a sizable part of the globe will be covered by the fourteenth class from Gilead!

This properly set the stage for the main session Sunday morning, as 1,591 persons tried to find seating or standing room within earshot of the loud-speakers installed in the assembly hall, classrooms, basement and library building.

After a few words from the farm servant and instructors, and the reading of telegrams of congratulation and encouragement from points in all corners of the earth, the Society's president gave the graduation address. His subject: "Qualifications for Service."

Mr. Knorr opened his talk by calling to mind the thorough internal and external study of the Bible that the students had just experienced. He admonished, however, that the question in the future would not be, How many times have I read my Bible? but, When did I read it last? "It's the Lord's Word that keeps us alive," he said.

As the speaker used the texts at Ephesians 3:14-19; 5:1; Philippians 4:8, 9; 1 Thessalonians 4:7, 8; 1 Timothy 1:12-15; 3:5-8 and Hebrews 11:15, 16, he stressed how the apostle Paul wanted his brethren to have the qualifications for service. To enable them to have this, Paul emphasized the importance of prayer. One serving God should never get to the point that he can't pray, or that he is afraid to face God in prayer. If he does so, he has rejected his Ransomer who has made it possible for him to come to God. By prayer the "inner man" is strengthened. This "inner man" is what we really are inside. Our outward appearance may not be so attractive, but what we are inside will always show, and this determines whether we are good ministers and good missionaries. To comprehend God and his organization we must dig into his Word, taking the straight, unadulterated truths of it. We must get into God's organization, continually study the life and acts of Jesus Christ and imitate him.

Whatsoever is virtuous, whatsoever is praiseworthy should be what our minds dwell on. We cannot bring old world practices into new world service. Why use base, degraded language in describing things, descriptions that are really not expressive, but meaningless and worthless for any edification? There are so many things we love, our Kingdom Hall, our local company, our records, our brethren, our organization, these we can dwell on, give our attention to.

We can listen to advice from our brethren, advice based on the Word of God. This will help us to dwell on the proper things and be imitators of God.

Then, by the use of 1 Timothy 3:1-7, the missionaries were shown what qualifications to look for in selecting ministers for service positions in the congregations which they would establish, for many of the assignments are in places where the Word of God has never been preached.

But what would the missionaries themselves do? Would they permit home ties, weariness in well-doing, or any other thing to bring them back from their assignments? Do we have an example of the God-pleasing course in this respect? Abraham was one. He left his home country at God's command, and went to the foreign assignment Canaan to preach the Word. Certainly he left a comfortable home in a much more highly developed civilization, just as many of these missionaries are doing. Abraham could have found plenty of excuses and opportunities to return home, as the apostle says. But he didn't. He believed the word of God and went to his assignment with the idea of staying until that heavenly city, the Kingdom of God, was established. He did not live that long, but because of his faith he is going to receive a resurrection to life in the new world.

Faith and faithfulness to the Lord is necessary. It makes no difference where we live, because the whole earth is going to be made glorious. Those faithful missionaries who have been in the foreign field for a number of years, when they come back for a visit, are anxious to get back "home". The assignment the Lord gave them, that is their home, and they love it and the people in it. Their example strengthens our faith in Gilead and the purpose for which it was established.

After the talk each student stepped to the platform as his name was called and received from the Society's president an envelope containing a class picture and a gift from the Society to help them get started in their assignments. While those going to Quebec will immediately start in their final assignments, most will proceed to New York city, working there until after the International Assembly in August, whence they will go on to foreign lands. Also in their envelopes 99 of the 103 graduates found diplomas of scholastic merit.

As the last student returned to his seat, a resolution was presented by one of the student body and unanimously adopted. It expressed in a forceful way their resolve to show faithfulness during the few remaining years until the new world is established, even in the face of Satan's certain attempts to divert them from this course. It was as follows:

#### RESOLUTION

WHEREAS the universal war of Armageddon is near, Jehovah God having established His King and Chief Field Marshal on the throne A.D. 1914 and since that time He has been ruling in the midst of His enemies; and

WHEREAS we have come out from "this present evil world" and have enlisted as soldiers in the army of this Field Marshal, dedicating ourselves thereto as full-time fighters pledging unbreakable allegiance to Him and His kingdom; and

WHEREAS the battle has been intensified by the ever-increasing advances by Jehovah's people toward pure worship and Satan is making his final all-out effort to stop the proclamation of the established Kingdom by an onslaught of violent persecution and by every means at his command, including the so-called "holy year" of 1950; and

WHEREAS we have been called in from the Canadian and American theaters of Theocratic warfare to be further trained and equipped at the Watchtower Bible School of Gilead and we desire to show our deep thankfulness and appreciation to Jehovah God and His organization for this blessed privilege of expanding our efficiency as Theocratic warriors;

THEREFORE we, the members of the fourteenth class and of the first class of the eventful international convention year of Jehovah's witnesses, 1950, assembled at graduating exercises at South Lansing, New York, this day of February 5, 1950, do hereby resolve and declare:

THAT we will go forth from this place to whatever post of duty our Commander directs through His organization; and

THAT we will use the weapons of knowledge He has given us to proclaim liberty to those held captive by Satan and his organization and that we will not allow the "sword of the Spirit" to get dull in our hands nor let it rust in its sheath but will effectively wield it to the vindication of Jehovah's name; and

THAT we will show love toward those to whom we are sent, by lovingly nourishing them with God's Word of truth; and

THAT, by God's grace, we will resist all the satanic efforts of world conspiracy and will not yield to his subtle schemes to regiment all the world into his service but will continue to "preach the word" until Satan and satanic supporters lie crushed and Jehovah has carried His people victoriously through the final war of Armageddon into the new world "wherein dwelleth righteousness".

This assembly dismissed, the attenders enjoyed fellowship with old friends. Light lunches were served in the Gilead basement, so that almost all were able to spend the full day right on the campus, inspecting the various features of the farm and school.

And so we turn the pages of another chapter of the place called Gilead. Another potential heap of witness in far-away countries. Another group of zealous ministers of our God Jehovah who are in readiness to bring to persons of good-will joy in the place of mourning, and life-giving spiritual food in the place of death-dealing leaven spread on the "table of demons".

School is over; but what do we see on this last day? Graduates excitedly thumbing their way through encyclopedias and geographic magazines, and saying, "There is where I am going!" This provided subject material for the closing session Sunday evening, as they gave brief expressions of appreciation from the platform. Much was heard on far-away peoples and far-away lands: lands and peoples that will be their future homes and future neighbors.

*Let God arise, let his enemies be scattered; let them also that hate him flee before him. As smoke is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish at the presence of God. But let the righteous be glad; let them exult before God: yea, let them rejoice with gladness. Sing unto God, sing praises to his name.—Psalm 68:1-4, Am. Stan. Ver.*