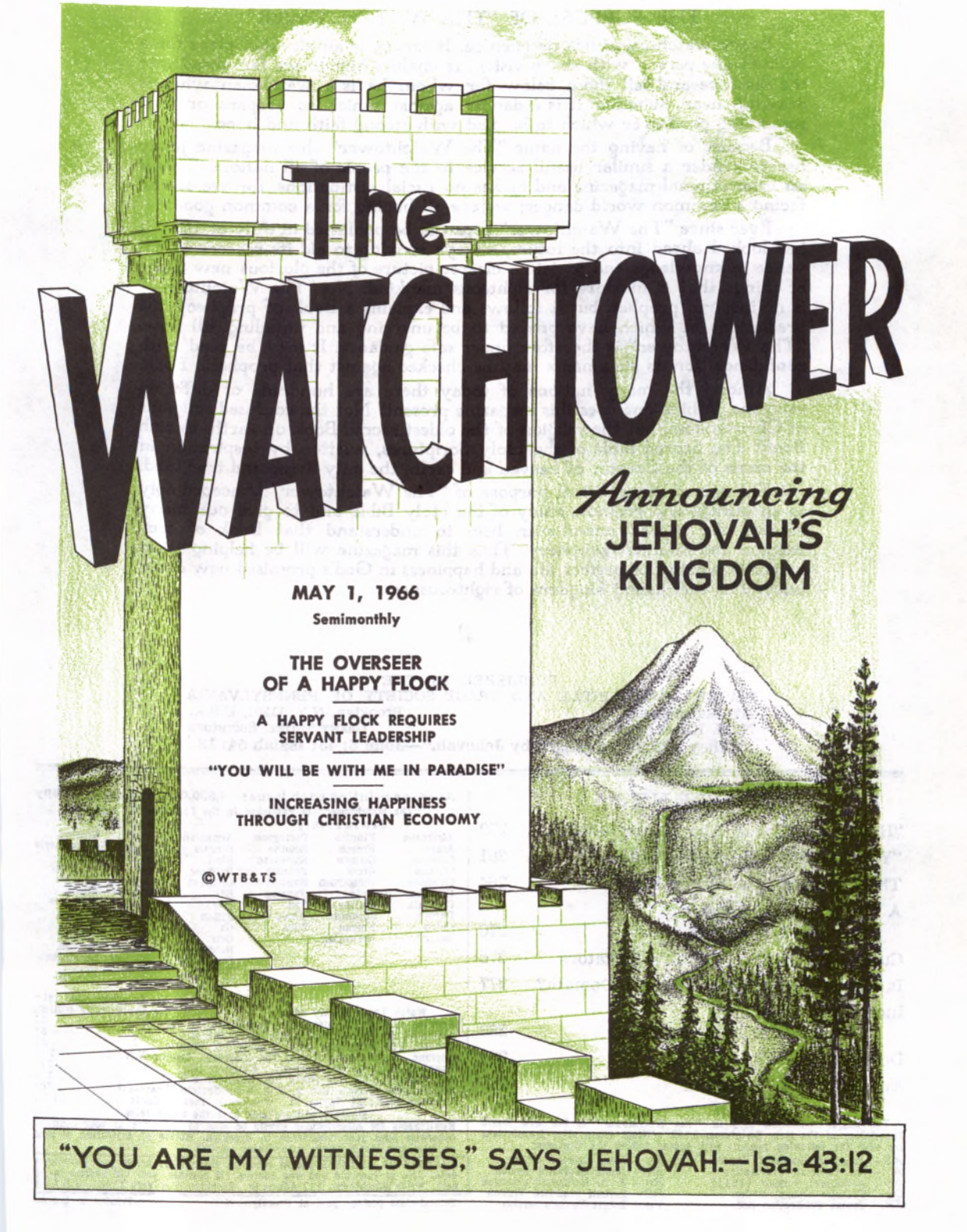




The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

MAY 1, 1966

Semimonthly

**THE OVERSEER
OF A HAPPY FLOCK**

**A HAPPY FLOCK REQUIRES
SERVANT LEADERSHIP**

"YOU WILL BE WITH ME IN PARADISE"

**INCREASING HAPPINESS
THROUGH CHRISTIAN ECONOMY**

©WTB&TS

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

THE PURPOSE OF "THE WATCHTOWER"

Every watchtower has its purpose. It serves as an elevated place for a wide-awake person with sharp vision. It enables him to see far ahead into the distance and tell those below for whom he is a watchman what is drawing near, whether it is a danger against which to prepare or it is something good over which to be glad with strong faith and hope.

Because of having the name "The Watchtower" this magazine justly has to render a similar useful service to the people of all nations. This is an international magazine and makes no racial distinctions, for we are all facing a common world danger; we are all hoping for a common good.

Ever since "The Watchtower" began to be published in July of 1879 it has looked ahead into the future, always striving to aid its readers to advance in knowledge and to gain a clearer picture of the glorious new order of things that is in store for righteous mankind. No, "The Watchtower" is no inspired prophet, but it follows and explains a Book of prophecy the predictions in which have proved to be unerring and unfailing till now. "The Watchtower" is therefore under safe guidance. It may be read with confidence, for its statements may be checked against that prophetic Book.

Among the many nations of today there are hundreds of differing religions. Which one does this magazine present? Not the confused religions of Christendom, but the religion of the oldest sacred Book on earth. Which Book? The Sacred Bible of the Holy Scriptures, written by inspiration in the name of the Creator of heaven and earth, the only living and true God.

The sacred, nonpolitical purpose of "The Watchtower" is accordingly to encourage and promote study of the Holy Bible and to give our many readers the needed unsectarian help to understand that Book of true religion and infallible prophecy. Thus this magazine will be helping them to prove worthy of perfect life and happiness in God's promised new order under His everlasting kingdom of righteousness.

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

CONTENTS

"Happy Are Those Who Mourn"—Why?	259
"You Will Be with Me in Paradise"	261
The Overseer of a Happy Flock	264
A Happy Flock Requires Servant Leadership	270
Cultivating Love as Christ's Imitators	276
Is Christendom Truly Christ's Domain?	277
Increasing Happiness Through Christian Economy	283
Do You Remember?	286
An Invitation to Attend	288

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"Happy Are Those Who Mourn"—Why?

"HAPPY are those who mourn"? "What a contradiction!" someone may well exclaim upon reading those words in Jesus' sermon on the mount. Mourning and happy at the same time? How can that be?

A little reflection, however, will make it plain. True, among the many definitions of the word "happy" is "having the feeling arising from the consciousness of well-being"; and among its synonyms are gay, cheerful, pleasant, glad and joyous. However, "happy" also has a deeper meaning, such as fortunate, or, from the Bible viewpoint, "favored by God." It is this weightier meaning that attaches to Jesus' words: "Happy are those who mourn, since they will be comforted."—Matt. 5:4.

That Jesus had this thought in mind is apparent from the meaning of the Greek word *makarios*. It was used in the writings of pagan Greeks to refer to the highest, the greatest, the noblest state of felicity or happiness, the kind that their gods were supposed to experience. Appropriately, therefore, we find this word applied by the apostle Paul to Jehovah God, "the happy God," and to Jesus Christ, "the happy and only Potentate." Fittingly, therefore, in the *New World Translation*, *makarios* is

rendered "happy," not "blessed"; there is another Greek word for "blessed," namely, *eulogetós*, from which we get the word "eulogy" and which means to praise, to speak well of, to bless.—1 Tim. 1:11; 6:15.

Why can it be stated that those who mourn are happy, that theirs is a favored lot? Was Jesus here stating a general principle, that all who mourn, regardless of the reason, are happy? No, such does not seem to be the case, especially in view of the context. All the other "happineses" or "beatitudes" he mentioned in his sermon on the mount are states in which there is some virtue or merit, such as being 'conscious of one's spiritual need,' being "mild-tempered," "hungering and thirsting for righteousness," being "merciful" and "pure in heart." So we must conclude that, not those who mourn for just any reason, but those whose reason for mourning has virtue or merit are the ones that Jesus said would be comforted.—Matt. 5:3-11.

That not all mourners will be comforted is clear from the Word of God, the Bible. Esau, one of the sons of the Hebrew patriarch Isaac, mourned because he failed to receive the firstborn's blessing. But was he comforted? No, for "when he wanted

to inherit the blessing he was rejected, . . . although he earnestly sought a change of mind with tears, he found no place for it." He was not comforted because of his "not appreciating sacred things." Likewise the traitor Judas mourned his deed of betraying Jesus for thirty pieces of silver but was unable to get the comfort of forgiveness because his sin was willful; his heart was bad, and so he committed suicide.—Heb. 12:16, 17; Matt. 27:3-10.

The mourners who are happy are those who sincerely mourn because of the apparent triumph of unrighteousness in themselves and in their surroundings, and whose sins are due to inherited weakness. For example, there was the woman known to be a sinner who came to a home where Jesus was a guest and who wet Jesus' feet with her tears, wiped them dry with her hair and then anointed them with perfumed oil. No question about her mourning. Was she comforted? She certainly was, for Jesus said of her: "Her sins, many though they are, are forgiven, because she loved much." And then addressing her, he said: "Your sins are forgiven. . . . Your faith has saved you; go your way in peace."—Luke 7:36-50.

And then there were the two disciples whom Jesus met on the way to Emmaus on the morning of his resurrection. They were mourning Jesus' death, for they had been "hoping that this man was the one destined to deliver Israel" from the Roman yoke. Jesus comforted them by interpreting "to them things pertaining to himself in all the Scriptures." Well could they afterward say: "Were not our hearts burning as he was speaking to us on the road, as he was fully opening up the Scriptures to us?"—Luke 24:13-32.

That not just any mourners are happy is apparent from Bible prophecies. Thus the prophet Isaiah foretold that Jehovah's anointed servant, primarily Jesus Christ,

was commissioned to "comfort all the mourning ones." But was he to comfort *all* mourners regardless of the cause of their mourning? No, for the prophecy goes on to say that "the oil of exultation instead of mourning" was to be given to "those mourning over Zion." Yes, Jesus was not commissioned to comfort literally all mourners, but primarily all those who were distressed over the wretched spiritual condition in which God's people found themselves.—Isa. 61:1-3; Luke 4:18-21.

The prophet Ezekiel also wrote of a class of mourners to whom Jesus' words apply: "The men that are sighing and groaning over all the detestable things that are being done in the midst of [Jerusalem]." (Ezek. 9:4) The facts show that this prophecy has peculiar application today, when lovers of righteousness are mourning the conditions prevailing especially in Christendom. These are being comforted by having "this good news of the kingdom" preached to them by the witnesses of Jehovah.—Matt. 24:14.

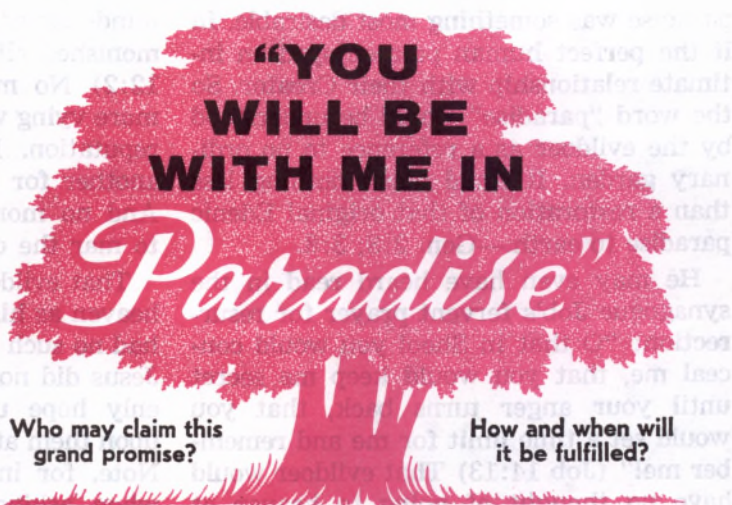
This good news tells of God's Son taking away the sin of the world, so that all who exercise faith in him can have their sins forgiven and so no longer need to mourn over them. (John 1:29; 3:16) It also tells of the establishment of God's kingdom in the heavens and that soon now it will take action against Satan and all who do his bidding. This will result in ridding the earth not only of all wickedness but also of all sorrow, suffering, death, yes, all grounds for mourning. This message even tells of a resurrection of the dead, providing comfort for those mourning the loss of loved ones, but, of course, only if they exercise faith in God's provision of the resurrection.—Rev. 11:15-18; 20:13; 21:4.

Yes, "happy are those who mourn, since they will be comforted," if they have the right heart condition and are mourning over the right things!

DO YOU ever expect to enter Paradise? Or is it possible that you have candidly examined yourself and reached the conclusion that you are entirely unworthy of such a reward? Even though you may realize you are far from perfect, it is likely that you have never been convicted as a criminal. Yet it was to such an offender against society that Jesus Christ gave the grand promise: "You will be with me in Paradise."—Luke 23:43.

These words of hope were addressed to one of two evildoers who were executed alongside Jesus. The man had sufficient sense of the justice of things to appreciate that the innocent Jesus was suffering unjustly yet without complaint, while he and his fellow in crime were receiving the punishment they rightly deserved. He had doubtless heard of Jesus' preaching about a future kingdom. He could observe firsthand the vicious, hateful attitude of the priests and scribes. So, in lining himself up against those who were reviling the impaled Christ, he expressed his faith in what Jesus stood for by asking to be remembered when the time came for Jesus to enter into his kingship.

Something that should capture your attention immediately is the fact that this evildoer believed in the resurrection, else how could he hope for any benefit to himself through Jesus' remembering him? Nor did he expect any early fulfillment of his request, for he said, "Jesus, *remember me when you get into your kingdom.*" (Luke 23:42) He was looking forward to a distant future time when he would be awakened from the sleep of death. But



where would he expect to awaken? In heaven or on earth?

LOCATING PARADISE

The Bible teaches that a comparatively small and limited number from among men have been called to become joint heirs with Christ and share with him in his heavenly kingdom. (Rom. 8:17) Jesus says of them: "Have no fear, little flock, because your Father has approved of giving you the kingdom." (Luke 12:32) To these select few the words of Revelation are applied: "To him that conquers I will grant to eat of the tree of life, which is in the paradise of God." (Rev. 2:7) On the basis of this text some have claimed that Paradise can be enjoyed only in heaven, and only those going to heaven can ever enjoy its blessings.

While it is true that a heavenly paradise is indicated by these words recorded by the apostle John, is it the Paradise that Jesus promised the evildoer? As a child that evildoer had no doubt learned about the start of human history when Adam and Eve were placed in a paradise or garden in Eden, toward the east. He would know that the peace and beauty of that

paradise was something most desirable. In it the perfect human pair enjoyed an intimate relationship with their Creator. So the word "paradise" would be understood by the evildoer as a reference to no ordinary garden. It could mean nothing less than a restoration of that original Edenic paradise to earth.—Gen. 2:8; 3:8.

He may even have heard read in the synagogue Job's fervent prayer for resurrection: "O that in Sheol you would conceal me, that you would keep me secret until your anger turns back, that you would set a time limit for me and remember me!" (Job 14:13) That evildoer would have no thought of going to heaven at death. Nor would he conclude that Jesus was referring to heaven when he promised him life in Paradise. Rather, he would have in mind the possibility of a resurrection to life on earth at a time when conditions here would be transformed into a paradise. The marvelous words of God's inspired prophets would crowd back to his mind: "The earth itself will certainly give its produce; God, our God, will bless us." "The tree of the field must give its fruitage, and the land itself will give its yield." "There will come to be plenty of grain on the earth; on the top of the mountains there will be an overflow." "They will not lift up sword, nation against nation, neither will they learn war any more. And they will actually sit, each one under his vine and under his fig tree, and there will be no one making them tremble."—Ps. 67:6; Ezek. 34:27; Ps. 72:16; Mic. 4:3, 4.

How clearly these words told of a coming time when earth would become a glorious place! And this not only because its inhabitants would have all their material needs fully satisfied, but also by reason of the great change that the inhabitants would make in their mental attitude. They would be 'transformed by making their

minds over,' just as the apostle Paul admonished all of Christ's followers. (Rom. 12:2) No more selfish competitions. No more vying with one another for fame and reputation. No more warring with one another for commercial or political ends. And no more anxieties about the future to mar the continuous happiness.

That evildoer would have no thought of heaven as his destiny, even as faithful Job had no such thought. Even the disciples of Jesus did not really understand the heavenly hope until God's holy spirit came upon them at Pentecost of the year 33 C.E. Note, for instance, the words they used when asking Jesus about his kingdom: "Lord, are you restoring the kingdom to Israel at this time?" (Acts 1:6) Manifestly, they were expecting an earthly kingdom, one that would restore to this earth paradisaic conditions of peace and happiness in harmony with the prayer Jesus taught them, "Let your kingdom come. Let your will take place, as in heaven, also upon earth."—Matt. 6:10.

When Jesus and that evildoer died that day, they both went to Sheol, mankind's common grave. On the third day Jesus was raised from the dead, but not so the evildoer. In fact, to this day he remains in the death state, not to be aroused from that prolonged sleep until the time spoken of by Jesus: "The hour is coming in which all those in the memorial tombs will hear [the Son of man's] voice and come out."—John 5:28, 29.

When that former evildoer steps out of the grave in response to the command of Christ the King, the earth will already have become a place of peace and prosperity, a place of holiness and godliness, a veritable paradise. No longer will selfish men be able to intimidate and oppress others. The heavenly kingdom will enforce peace on earth and see to it that no one has to be anxious about the necessities of

life. No false religious teaching will be permitted, for the accurate knowledge of God and his purposes will spread earth wide.—Hab. 2:14.

A SPIRITUAL PARADISE

In addition to the heavenly paradise to which the "little flock" of Jesus' anointed followers are called, and the earthly paradise that will provide an everlasting home for the majority of humans who will live after God brings to its end the present wicked system of things, the Scriptures also refer to a spiritual paradise. Speaking to Jesus' followers on earth, the apostle Paul said: "You people are God's field under cultivation." (1 Cor. 3:9) So a body of Christians who yield themselves to the cultivation and training by God, and produce the fruitage of good works and good behavior, may well be said to form a spiritual garden or paradise. This has been the experience of Jehovah's witnesses ever since the year 1919, when God began to liberate them from bondage to this wicked system of things and its false religions, and to enlighten them as to their proper worship and service. Peace reigns in their midst. They suffer no lack of spiritual nourishment. They have, by God's favor, developed into a spiritual paradise, into which lovers of God and of righteousness delight to come.

Nineteen hundred years ago the apostle Paul was granted an advance vision of that spiritual paradise at a time when it was not permissible for him to reveal its full significance. He wrote: "I know such a man . . . [who] was caught away into paradise and heard unutterable words

which it is not lawful for a man to speak." (2 Cor. 12:1-7) Now, however, it is lawful to speak about the matter, for we are now living at the time when Jehovah's people on earth are enjoying the blessedness of that spiritual paradise.

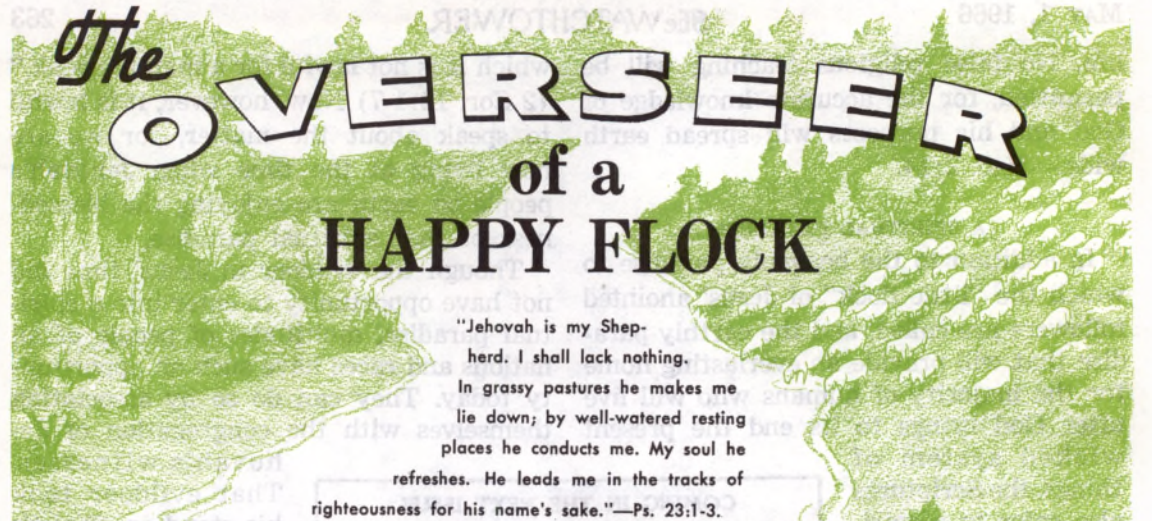
Though the evildoer in Jesus' time did not have opportunity to enter into a spiritual paradise, multitudes of people of all nations and races have such an opportunity today. They can do so by associating themselves with the congregation of Jehovah's witnesses. That evildoer took his stand on Christ's side during the last moments of his life. Persons who love righteousness today can range themselves

alongside Christ's spiritual brothers and the organization of which they form the nucleus, doing so for whatever time yet remains before this wicked system of things is swept to its destruction. Doing so, they not only will enjoy spiritual blessings now with Jehovah's people, but may also survive unscathed into the righteous new order wherein the earthly paradise is to be restored.

So, even if your sins against God and against men may have been great, or even if you have heretofore merely ignored God and his purposes, there is now time for you to observe the critical time in which we live and then show by your course of action where you stand in relation to your Creator. Associating in the spiritual paradise of God's people on earth today, you can learn how to make over your life and your personality so as to obtain God's favor and be able to apply to yourself the wonderful promise by Christ Jesus: "You will be with me in Paradise."

COMING IN THE NEXT ISSUE

- Keeping Your Balance with Many Responsibilities.
- Save Both Yourself and Those Who Listen to You.
- A Bible Mystery Unveiled.
- "A Wise Person Will Listen."



The OVERSEER of a HAPPY FLOCK

"Jehovah is my Shepherd. I shall lack nothing. In grassy pastures he makes me lie down; by well-watered resting places he conducts me. My soul he refreshes. He leads me in the tracks of righteousness for his name's sake."—Ps. 23:1-3.

THE true God Jehovah is the most celebrated Overseer in the universe. He is the Shepherd of his flock. Those privileged to be in his company are made happy, for Jehovah is called in the Holy Scriptures "the happy God."—1 Tim. 1:11.

² The Scriptures abound with evidence that intelligent creatures under Jehovah's care are happy. They tell of heavenly sons rejoicing before Jehovah, "shouting in applause," being "overjoyed" and "happy." (Job 38:7; Rev. 19:7-9; Prov. 8:30) And on earth 'the sheep of his pasturing, earthling men,' are also called "happy." "Happy is the people whose God is Jehovah!" exclaimed the psalmist. "Happy is the one who has the God of Jacob for his help, whose hope is in Jehovah his God, the Maker of heaven and earth." (Ezek. 34:31; Ps. 144:15; 146:5, 6) Yes, there is genuine happiness in this despondent twentieth century, but it is with those who belong to the flock of the happy God Jehovah. If you are a member of that flock, then you know what it is to be happy.

1, 2. (a) Who is the Overseer of the universe, and why would it be rewarding to be in his company? (b) What evidence is there that Jehovah's intelligent creatures are happy?

³ Jehovah wants his people to be happy, for what is life without happiness? He realizes that, without the exhilaration that happiness brings, life itself becomes a tedious grind, a bore for many, a lonely wandering to journey's end. So to assure his flock of an exciting, meaningful life, Jehovah as the Overseer of his flock has made elaborate arrangements for their continued happiness.

⁴ First he has provided a never-ending supply of food and drink for his flock. For it takes good food and good drink to keep the sheep of God happy. As the shepherd psalmist stated: "In grassy pastures he makes me lie down; by well-watered resting places he conducts me. My soul he refreshes." (Ps. 23:2, 3) This food and drink Jehovah has supplied in the form of his written Word the Holy Bible. Therefore, a diligent study of this Word is vital to the flock of God, not only because it leads to spiritual health and happiness, but more so because it leads to life everlasting. Little wonder that Jesus Christ the Son of God told the Jewish people of his day: "Happy are those hearing the word of God

3, 4. (a) How has Jehovah provided for the happiness of his people, and why? (b) Why is the study of the Bible vital to the happiness of the flock?

and keeping it!" "Happy are those conscious of their spiritual need." For "man must live, not on bread alone, but on every utterance coming forth through Jehovah's mouth." (Luke 11:28; Matt. 5:3; 4:4) To enjoy a happy life the sheep of God must continuously draw from this divine storehouse.

⁵ The Word of God is also light that is so greatly needed during these dark, trying times. As the psalmist declared to God: "Your word is a lamp to my foot, and a light to my roadway." (Ps. 119:105) For a sheep to be lost in the dark is a cause for dread and unhappiness. The truth of the Bible acting as a lamp is Jehovah's provision for the guidance and happiness of his sheep. To Captain Joshua, who was about to lead the children of Israel into the Promised Land, Jehovah said: "This book of the law should not depart from your mouth, and you must in an undertone read in it day and night, in order that you may take care to do according to all that is written in it; for then you will make your way successful and then you will act wisely." (Josh. 1:8) If we want to make our way successful and act wisely, not only must we have Bibles, but we must also follow the advice that our Great Overseer Jehovah gave to Joshua. If we do follow the wise counsel, then we will be happy. The psalmist declared: "Happy are the ones faultless in their way, the ones walking in the law of Jehovah. Happy are those observing his reminders." (Ps. 119:1, 2) Knowing the Bible and living according to its rules is what brings happiness to the flock of God.

⁶ Jehovah as Shepherd of his flock has provided his Word for even a far loftier purpose, namely, that his earthly creatures might come to know Him their

heavenly Shepherd. Without the Bible the sheep of God would not know of their Shepherd-God Jehovah. And without knowledge of Jehovah there can be no lasting happiness. For Jehovah is, not only "the source of life," but also the fountain of joy. Joy is a fruitage of his spirit. (Ps. 36:9; Gal. 5:22) It is when the sheep are separated from their shepherd that they become fearful and unhappy. Note how the writer of the psalms links the need for knowing Jehovah with one's being genuinely happy. The inspired account says: "Happy is the able-bodied man that takes refuge in him." "Happy are the people knowing the joyful shouting. O Jehovah, in the light of your face they keep walking." "Happy is everyone fearing Jehovah." "Happy are those dwelling in your house!" "Happy are the men whose strength is in you." (Ps. 34:8; 89:15; 128:1; 84:4, 5) Searchers for happiness must, therefore, turn their attention heavenward, if they would find the joy that Jehovah gives.

⁷ The restful joy and contentment that become the reward of those knowing the heavenly Overseer Jehovah are expressed for us in David's unforgettable twenty-third psalm. "Jehovah is my Shepherd," he said. "I shall lack nothing. In grassy pastures he makes me lie down; by well-watered resting places he conducts me. My soul he refreshes. He leads me in the tracks of righteousness for his name's sake. Even though I walk in the valley of deep shadow, I fear nothing bad, for you are with me; your rod and your staff are the things that comfort me. You arrange before me a table in front of those showing hostility to me. With oil you have greased my head; my cup is well filled. Surely goodness and loving-kindness them-

5. In what way is the Bible indispensable to the man of God, and how does Jehovah's Word prove it?

6. In what other way are the Scriptures a blessing from Jehovah?

7. (a) How does the psalmist express the joy that comes from knowing Jehovah? (b) Where only can one find happiness and serenity?

selves will pursue me all the days of my life; and I will dwell in the house of Jehovah to the length of days." How beautifully the psalmist expresses the need, the comfort and the restful joy that come to one who knows Jehovah! One hears no agonizing bleatings, the kind heard from sheep that are lost, in David's words. The bleat of each of the lost sheep expresses the misery and helplessness, the utter loneliness away from the flock. It is a fearful sound filled with the sense of forfeiture of the protection and tender, loving care of the Shepherd. Far away from Jehovah there can be no happiness. Only with him and his flock can one find the happiness and the serenity that David speaks about in Psalm twenty-three.

⁸ To keep his earthly flock from straying and thus becoming unhappy, Jehovah appointed men to act in the capacity of overseers and shepherds. These men were to care for the flock of God. King David of ancient Israel was one of these overseers. While he was a shepherd of the people of God, yet David realized that he had an Overseer and Shepherd over him to whom he was responsible. In Psalm sixteen, verse eight, David writes of this, saying: "I have placed Jehovah in front of me constantly." As a shepherd goes before the flock, so King David was pleased to place his God Jehovah in front of him. "O Shepherd of Israel," a fellow Israelite wrote, "do give ear, you who are conducting Joseph just like a flock." (Ps. 80:1) Keeping this basic truth ever before him is what made David a fine overseer and a worthy example to the flock of God.

⁹ When overseers respond to the direction of their heavenly Overseer, they are

blessed, and the flock is made happy. David wrote concerning this at Psalm 144: 13-15, describing the materialistic ones as saying: "Our flocks multiplying by thousands, ten thousand to one, in our streets, our cattle loaded down, without any rupture and with no abortion, and with no outcry in our public squares. Happy is the people for whom it is just like that!" Then, in contrast, David says: "Happy is the people whose God is Jehovah!" So spiritually minded overseers are a blessing from Jehovah. They are a cause for true happiness to the flock of God.

KEEPING THE FLOCK HAPPY

¹⁰ Nothing contributes more to the happiness of the flock than love. In showing love Jehovah has set the example. One of the sheep of God, namely, the apostle John, wrote: "He that does not love has not come to know God, because God is love. By this the love of God was made manifest in our case, because God sent forth his only-begotten Son into the world that we might gain life through him. The love is in this respect, not that we have loved God, but that he loved us and sent forth his Son as a propitiatory sacrifice for our sins. Beloved ones, if this is how God loved us, then we are ourselves under obligation to love one another." (1 John 4:8-11) Overseers are under obligation to copy the heavenly example of love. They are to take the initiative in the demonstrating of love, even as God was first to love. "As for us," John said, "we love, because he [God] first loved us." (1 John 4:19) The conviction that they are loved, loved despite the knowledge of what they themselves are, is what results in great happiness to the flock.

8. Whom has Jehovah appointed to care for the flock, and what basic truth must they always keep in mind?
9. When overseers respond to Jehovah's direction, what is the result to them and to the flock, and what does the psalmist David say about this?

10. (a) Who has set the example in showing of love for the sheep, and how? (b) In what special way are overseers to imitate Jehovah in loving?

¹¹ But why is love so essential? Because "love builds up." Love "is a perfect bond of union." "Love never fails." (1 Cor. 8:1; 13:4-8; Col. 3:14) Love makes the overseer approachable, kind, gentle, considerate and patient. It prevents him from dealing harshly with the sheep. Love makes him sensitively aware of their spiritual needs. For nothing is more sharp-sighted or sensitive than genuine love, in discerning, as by instinct, the feelings of another. Yes, nothing quickens the perception like true love. When a sheep is hungry, the shepherd will know it, because he loves. When the sheep are thirsty, the shepherd will perceive it because of his love. When the sheep are hurt or ill, it is the shepherd's love that will discern it. When a sheep is lost, it is the shepherd who will be the first to know it because of his love for the sheep. It is love that excites all that is good and generous in him. Love flowing downward from God out of heaven through his "fine shepherd" Jesus Christ and through the appointed overseers of the flock is what will unite and make happy the flock of God. The shepherd should always remember that the only thing better than being loved, is loving; that love never fails.

¹² Therefore, what a blessing a loving overseer is to the congregation! The sheep feel his love in the way he talks and deals with them. The overseer's manner is kind and inviting. The sheep are attracted to him. They know that he cares for them and has their interest at heart. Their problems they do not hesitate to bring to the overseer, because they are confident of his gentle care. His love they are assured of, because love cannot be disguised. It is a soothing oil that makes even heavy burdens and often obedience to seem lighter. Love pacifies. It is astonishing how little

complaining and how much rejoicing there is in love. The overseer knows this. So he loves in imitation of his heavenly Overseers, God and Christ.

¹³ The love of Jehovah God toward the sheep is expressed through Jesus Christ his "fine shepherd." When on earth Jesus cherished the lives of the sheep and the sheep were very much aware of his care. The poor, the diseased, the oppressed and the ignorant—sinners of every description and walk of life were drawn to him. Now, the Fine Shepherd did not think himself too important to take the sheep into his arms and encourage them on the way to life. His approachableness helped sinners out of their fallen condition onto the road to salvation. (John 10:11; Luke 7:36-50) The Bible writer Luke tells us that "all the tax collectors and the sinners kept drawing near to him to hear him. Consequently both the Pharisees and the scribes kept muttering, saying: 'This man welcomes sinners and eats with them.'" Then Jesus spoke this matchless illustration to them, saying: "What man of you with a hundred sheep, on losing one of them, will not leave the ninety-nine behind in the wilderness and go for the lost one until he finds it? And when he has found it he puts it upon his shoulders and rejoices. And when he gets home he calls his friends and his neighbors together, saying to them, 'Rejoice with me, because I have found my sheep that was lost.' I tell you that thus there will be more joy in heaven over one sinner that repents than over ninety-nine righteous ones who have no need of repentance." (Luke 15: 1-7) What a fine example of love and understanding Jesus left for all overseers! The height of wisdom is to copy him closely.

11. (a) Why is loving the flock essential? (b) How is love an aid to the shepherd?

12. How is a loving shepherd a blessing to the flock?

13. What fact proves that Jesus loved, and what illustration did he give in proof of the shepherd's love?

NOURISHMENT AND HAPPINESS

¹⁴ Happiness is often associated with good food. What shepherd does not know that when the sheep are hungry they become unruly, irritable? But when they are fed a fine, satisfying meal, their outlook immediately becomes brighter. Their uncomfortable, complaining, irritable spirit subsides and a more relaxed and contented disposition takes over. Therefore, one of the chief duties of the overseer is to see that the sheep are well fed.

¹⁵ When sheep complain, one of the best things to do is to lead them to the pastures of God's Word and point out some of its refreshing, encouraging and upbuilding truths. In your discussion dwell especially on the hope that God gives and that his promises are sure. (Titus 1:2) As the complaining mind or injured heart is fed Jehovah's Word, real satisfaction and happiness will return. For the inspired proverb says: "Happy is the man that has found wisdom, and the man that gets discernment. It is a tree of life to those taking hold of it, and those keeping fast hold of it are to be called happy." (Prov. 3:13, 18) As the sheep of God come to this keen appreciation, they will be made happy. However, overseers must show the way.

¹⁶ But it is not only reading or listening that brings happiness. Jesus said: "There is more happiness in giving than there is in receiving." (Acts 20:35) True happiness is for the doer of God's will and not just for the hearer. It is the keeping of God's Word that results in lasting happiness. The Christian disciple Luke, therefore, made special note of the Fine Shepherd's words: "Happy are those hearing the word of God and keeping it!" (Luke 11:28) So hearing and keeping the Word of God unite to bring happiness.

14, 15. (a) What is one of the chief duties of the shepherd, and why? (b) How best can a complaining sheep be soothed?

16. What is it that brings happiness, according to Jesus?

PERSONALIZED ATTENTION

¹⁷ The flock of God is not a collection of record cards, files and statistics, but a living organization of precious creatures whose lives are dedicated to the praise of the living God. They, therefore, need and deserve the best of attention, which means personalized attention. There is the ever-present danger of an overseer becoming so busy and involved with the bookwork that he has little or no time for the sheep. Yet each one in the flock must feel the shepherd's care. The Christian overseer Paul wrote: "Do not forget the doing of good and the sharing of things with others, for with such sacrifices God is well pleased." (Heb. 13:16) Working in the field ministry with each one of the sheep from time to time will mean more to them than many sermons. The little bit of encouragement that you give them personally builds them up. It is a way of showing that you care. This personal touch of mingling with them, commending them on their efforts and progress, contributes immeasurably to the happiness of the sheep and to their spiritual growth.

¹⁸ Sheep often get sick and they need their shepherd. His commission says he is "to comfort all the mourning ones." (Isa. 61:2) This means he must visit them personally. His very presence will be a joy and a stimulation to the one ill. The shepherd can bring the sheep up-to-date regarding the activities of the congregation, go over a Bible study lesson, discuss a new sermon or tell them about the latest assembly of the Lord's people, what the program was, the information received and how they were encouraged and upbuilt by the assembly. Overseers, keep the sick one's interest alive in Jehovah and his or-

17. (a) Why is the flock deserving of personal attention from the shepherd? (b) In what way can the shepherd contribute to the happiness of the sheep?

18. How can a shepherd be a joy to a hospitalized sheep?

ganization. Show him how he can and does contribute to the happiness of the flock by his steadfastness, his prayers and his interest in the flock. Comfort the mourners. —2 Cor. 1:3-7.

¹⁹ Not all the sick are in hospitals; many are at home and these need the attention of the overseer as well. It is surprising how much happiness a letter or even a get-well card can bring. When one is feeling sick and all alone in the world, a little reminder by way of a card or a visit or a telephone call means so much, yet they cost so little. To hear the shepherd say, "I've missed you at the congregation. We want you to get well soon," means a great deal to a sick sheep. What is more, it means much to the Owner of the sheep, Jehovah. For he reminds the overseer: "One despising his own fellow man is sinning, but happy is he who is showing favor to the afflicted ones." (Prov. 14:21) Giving personal attention to the afflicted, not only makes them happier, but also increases the happiness of the compassionate overseer.

²⁰ Personal attention also includes the giving of counsel. From time to time old and young in the flock have need of personal counsel and Scriptural advice. The shepherd may speak to the young about proper Christian conduct toward the opposite sex. He may counsel about improper associations, the need to be properly dressed, clean speech and their concern for the ministry. Older members, too, often need the shepherd's wise observations. They need to listen to his wisdom, for he is concerned for their lives. They may be slack in the ministry, in meeting attendance, in giving their children proper training, or they may be lacking in right

conduct. The overseer is there to help them. He must give an account for your life, so be grateful for any attention that he may give.

²¹ On one occasion Jesus gave the apostle Peter some personal counsel and instructions to "feed my lambs," to "shepherd my little sheep," to "feed my little sheep." (John 21:15-17) This was a moving experience for Peter, one, no doubt, that he never forgot. Because Peter had strayed from the flock of God and the Fine Shepherd, Jesus reached out to rescue him. Now would Peter as overseer not want to search for other lost sheep? Surely he was grateful for being rescued, and his faithful life as a shepherd proved it. Years after this experience Peter wrote the following encouraging words to the older men of the Christian congregation: "Shepherd the flock of God in your care, not under compulsion, but willingly; neither for love of dishonest gain, but eagerly; neither as lording it over those who are God's inheritance, but becoming examples to the flock. And when the chief shepherd has been made manifest, you will receive the unfadable crown of glory." (1 Pet. 5:2-4) The Fine Shepherd's efforts were not wasted in Peter. Overseers, go after the strayed sheep. Shepherd the flock of God in your care.

²² What a blessing from Jehovah is the overseer of the flock! Following his faithful direction, the sheep dwell in peace and unity. They experience joy in living. Surely goodness and loving-kindness have pursued them throughout life. They rejoice in having a part in the vindication of Jehovah's name. And their hope is the hope expressed by the Shepherd-King David, namely, to dwell with their Shepherd in the house of Jehovah forever.

19. In what other ways can he express compassion for the sick, and how is the overseer rewarded?

20. In giving personal attention to the flock, what will the overseer find necessary to do from time to time, and to whom and how will this be done?

21, 22. (a) What proves that it pays to go after the strayed sheep? (b) Why can it be said that the overseer is a blessing from Jehovah?

A Happy Flock REQUIRES SERVANT LEADERSHIP

LEADERSHIP is required of every overseer in the Christian congregation if it is to prosper and if the flock of God is to remain happy. The very word "overseer" means one who visits and inspects. It suggests a watching out for and a taking care of the interests of the congregation. The counsel recorded at Acts 20:28 is that, to do this effectively and efficiently, overseers first 'pay attention to themselves,' then pay attention to "all the flock" of God and, last, "shepherd the congregation of God." Faithfully caring for these requirements results in a happy flock.

²The life of a shepherd is often hard and trying. His is a full-time occupation. He must take reasonable care of himself if he is to take proper care of the sheep. It is expected of the overseer to be spiritually strong. The sheep look to him for strength and encouragement. Therefore, he must know his Bible so that he can impart the needed comfort at the proper time. Privately he will study the Word of God daily. He will meditate upon its wise counsel and seek to apply its principles in

"He that enters through the door is shepherd of the sheep. The doorkeeper opens to this one, and the sheep listen to his voice, and he calls his own sheep by name and leads them out."

—John 10:2, 3.

his life. He will pray to God for wisdom and direction, knowing that it is impossible to provide good leadership without Jehovah's blessing. He must always remember that "Jehovah himself gives wisdom; out of his

mouth there are knowledge and discernment." He must constantly remind himself that "the wisdom from above is first of all chaste, then peaceable, reasonable, ready to obey, full of mercy and good fruits, not making partial distinctions, not hypocritical." (Prov. 2:6; Jas. 3:17) When he is motivated by this wisdom, leadership, faith and other fine qualities looked for in overseers will be evident to the flock of God.

³Servant leadership means that the overseer will be with or in the lead of his flock, never behind them or where they are not. He will be at all the congregation arrangements for meetings and taking an active part in them with the other members of the congregation. He will not be attending to congregation business or be in a conference with his assistants while the meetings are in progress. He will be doing what he wants his flock to be doing, namely, he will be paying strict attention

1. (a) Why is leadership an essential quality of an overseer, and what does the very word "overseer" imply? (b) How only can an overseer effectively care for his assignment?

2. In paying attention to himself, what will the overseer do, and why?

3. What does servant leadership mean?

to what is being said. He is the example-setter for the congregation.

⁴ Paying attention to himself as overseer means, too, that he will be thoroughly acquainted with his duties and responsibilities as a shepherd of God's sheep. He will not neglect reading and studying the constant flow of instructions that come to him through Jehovah's servant organization—the Watch Tower Society. Rather, he will be careful to study and review such publications as *Preaching and Teaching Together in Unity, Qualified to Be Ministers*, the *Kingdom Ministry* and the other publications of the Society. In addition, he not only will familiarize himself with his own responsibilities but will also acquaint himself with the duties of the assistant ministerial servants who are aiding him to shepherd the congregation so that he will be able to help them in time of need. A strong, unified direction from the overseer makes it easier for the flock to follow. They will be quick to respond to instructions and ready to receive counsel in imitation of the overseer's proper example.

⁵ Servant leadership also extends into the overseer's family, if he has one, because his family reflects his competency as an overseer. So he must be careful to look after this responsibility if he is to pay attention to himself, as the apostle Paul instructed that he should. In stating the qualifications of overseers, Paul said: An overseer should be a "man presiding over his own household in a fine manner, having children in subjection with all seriousness; (if indeed any man does not know how to preside over his own household, how will he take care of God's congregation?)." (1 Tim. 3:4, 5) Therefore,

the overseer's family should be a model family in the congregation.

⁶ As head of the family the overseer should see to it that the family is diligent in the study of God's Word the Bible and active in the field ministry. His family should be a fine example in word and deed to the other families in the congregation. To make sure that the family is well provided for spiritually, the overseer should preside over the weekly family Bible study. He should also lead in prayer and personally go with each member of the family in the house-to-house ministry, make return calls with them on persons who show interest in the Kingdom message and see how the members of his household conduct their weekly home Bible studies. This he does because, as father of his family and as overseer of the congregation, he is interested in the spiritual progress of each member in his family and of the congregation. He wants them all to gain the prize of everlasting life. He wants the congregation also to benefit by his setting a proper example.

⁷ Even though congregation matters may press in heavily on the overseer, yet he will not want to be found neglecting the spiritual welfare of his family by becoming too busy with other things. He must care for his family. "Certainly if anyone does not provide for those who are his own, and especially for those who are members of his household," said Paul, "he has disowned the faith and is worse than a person without faith." (1 Tim. 5:8) The family must not suffer spiritually, neither must the congregation over which he is overseer.

⁸ Often, to care for all the work, the overseer may find it necessary to schedule

4. How else will the overseer equip himself for effective leadership?

5. Why must the overseer be concerned about his family?

6. In what way will an overseer be found leading his family, and why?

7, 8. (a) How does the apostle Paul stress the need for providing spiritually for the family? (b) What may the overseer find necessary to do to meet his family obligations?

his time closely, or to farm out some of the things to be done in the congregation to his assistants. His family obligations must be met. Other family heads in the congregation will look to him for leadership as a husband and as an overseer. The shepherd should want to set a worthy example. By using discretion, foresight and understanding, by being reasonable in all things at home and in the congregation, he will be able to do this and be a blessing to his family and a model to the flock of God.—1 Tim. 4:15, 16.

PAYING ATTENTION TO "ALL THE FLOCK"

⁹ All humanity are likened to sheep in the Bible, but they are spoken of as being in a lost condition. Jehovah, the Great Shepherd, wants none of the sheep to perish. His Fine Shepherd Jesus Christ stated: "It is not a desirable thing with my Father who is in heaven for one of these little ones to perish." (Matt. 18:14; Ezek. 33:11) The overseer, appointed by holy spirit to care for "all the flock" of God, must be of this same mental attitude. His chief concern should be the lives of all the sheep in his care. He should not want any of Jehovah's little ones to perish. To safeguard their lives he will instruct them in all the knowledge of God. He must be, not only a qualified teacher of Christian doctrine, but an instructor in the field ministry as well. "For with the heart one exercises faith for righteousness," wrote the apostle Paul, "but with the mouth one makes public declaration for salvation." (Rom. 10:10) The overseer must lead the sheep to this important appreciation.

¹⁰ Teaching and leading the flock in the service of God is one of the principal duties of an overseer. Jesus showed this

when he commissioned his followers to "make disciples of people of all the nations." On that occasion he stated that they should teach these new ones 'to observe all the things he commanded.' (Matt. 28:19, 20) Paul, too, emphasized the need for overseers to be teachers when he said that overseers should be "qualified to teach." (1 Tim. 3:2) In teaching, Jesus took the lead. He taught orally and by example. Not only did he teach doctrine, but he also trained his followers in the field ministry. After teaching his apostles concerning the kingdom of God, he took them along with him and gave them personal instruction in the service of God. Step by step they observed him at his Father's business, which was to become their business too. Jesus told his disciples why he said and did certain things. He instructed them as to their dress in the field ministry, what they should say at the door, how they were to behave before opposers, and he warned them how they would be received by the people. Then after ample personal instruction, he sent them out to follow his example. First, he dispatched his twelve apostles into the field ministry and then he sent out seventy others. Jesus proved himself a qualified teacher. Overseers today must copy his perfect example, if the flock of God is to prosper and remain happy.—Matt. 10:5-30; Mark 9:28, 29; Luke 10:1-3.

¹¹ Leading the flock into the service of God is a wonderful, rewarding privilege. What joy there is in hearing a new sheep praise God for the first time! How mutually rewarding it is for the overseer to spend time with the flock in the field ministry. How beneficial it is for the under-shepherds to have the overseer visit them and offer his suggestions! This often demands much from the overseer, but he is

9. (a) What mental attitude must the shepherd have for the sheep, and why? (b) To what important appreciation must the shepherd lead the sheep?

10. (a) What two principal duties of the shepherd did Jesus highlight, and how? (b) How did Jesus take the lead in teaching, and what did he teach the sheep? (c) How can this instruction be applied today?

11. (a) What rewarding privilege is the overseer's and why? (b) How can a shepherd inspire the flock to follow him?

compensated with a rewarding joy. The apostle Paul, following closely in Jesus' footsteps, enjoyed a like privilege. Speaking to his Christian brothers from Ephesus, the apostle told them to bear in mind that for three years, night and day, he did not quit admonishing them. "I did not hold back from telling you any of the things that were profitable nor from teaching you publicly and from house to house." (Acts 20:20, 31) To the Thessalonians Paul said: "We became gentle in the midst of you as when a nursing mother cherishes her own children. So, having a tender affection for you, we were well pleased to impart to you, not only the good news of God, but also our own souls, because you became beloved to us." (1 Thess. 2: 7, 8) It is this whole-souled, loving, persuading example of an overseer that inspires all the flock to follow.

¹² Properly shepherding the congregation of God is a safeguard to the flock. By the shepherd's diligence the sheep see the seriousness of true worship, the need for an organization and to stick close to it. They experience the strength and direction in good leadership. They enjoy the protection that comes with being with the flock. Their appreciation for regularly assembling together is enhanced and the importance of their daily feeding on the Word of God is heightened. The sheep learn from their faithful shepherd the lesson of dependability and trust. As he gives of himself willingly and without complaint in shepherding all the flock, the sheep learn from this the need for greater sacrifices on their part. His promptness to carry out the will of Jehovah stimulates in each of them the importance of responding immediately to theocratic direction. The shepherd's mildness aids the sheep to be mild in their relationship with one another.

The many duties that he attends to teaches the flock the advantage of scheduling their time. The fact that he leads, not bullies; encourages, not pushes; loves, not hates, is what builds up the flock and results in happiness. The shepherd realizes that as a string cannot be pushed very far from the rear, so neither can a long string of sheep be directed any distance by pushing. Therefore, the shepherd's joy is in the lead position, paying attention to all the congregation of God, beckoning them to 'become imitators of him, even as he is of Christ.'—1 Cor. 11:1.

WHERE LEADERSHIP IS LACKING

¹³ Not all overseers take proper care of the flock of God. A great many shepherds of ancient Israel proved unfaithful. The Owner of the sheep, Jehovah, through his prophet Ezekiel exposed their irresponsibility, their selfishness and utter disregard for the sheep, saying: "Woe to the shepherds of Israel, who have become feeders of themselves! . . . The flock itself you do not feed. The sickened ones you have not strengthened, and the ailing one you have not healed, and the broken one you have not bandaged, and the dispersed one you have not brought back, and the lost one you have not sought to find, but with harshness you have had them in subjection, even with tyranny. And they were gradually scattered because of there being no shepherd, so that they became food for every wild beast of the field, and they continued to be scattered. My sheep kept straying on all the mountains and on every high hill; and on all the surface of the earth my sheep were scattered, with no one making a search and with no one seeking to find." (Ezek. 34:2-6) The shepherds had completely abandoned their God-given duties. They obviously had no love for Je-

12. (a) Why is good leadership a safeguard to the flock? (b) How does the shepherd teach? (c) Why do the sheep follow the shepherd?

13. When leadership is lacking, what happens to the flock?

hovah or for his sheep. Jehovah gave his word that he would annihilate them, and he did. However, lack of leadership led to unhappiness, for scattered or lost sheep are not happy.

¹⁴ Unfaithful Israel of ancient times was a prototype of Christendom today, in which we see a similar state among the sheep. Speaking about the conditions of the flock in Christendom, the *Christian Heritage* for February 1964 said: "Nowadays, there is often only one sheep left in the sheepfold. It is the ninety and nine who are in the desert." When the sheep flee the sheepfold, it is because there is no shepherd. One of Christendom's shepherds, minister John R. Claypool, warned that the Baptist churches were losing some of their best young people to other faiths. The Dallas (Texas) *Morning News*, May 7, 1963, quoted Claypool as saying: "This type of exodus is reaching alarming proportion. And much of the crisis seems to center in the realm of worship." The young lambs are in search of true food and true drink. When a woman was asked why she left the church, she replied that she "could no longer find meaning in the folksy, informal, irreverent approach to worship that characterized Baptist practice." The sheep are hungry. They feel estranged and abandoned without a true shepherd to lead them. Dr. Ralph W. Sockman, minister, of Christ Church, in New York City, said that not even Christ would "feel at home in many of the churches erected in His name, because they have allowed ecclesiasticism and worldliness to destroy the simplicity and sincerity of His original gospel." Is it any wonder that the sheep have been scattered? They have left for want of true worship.

¹⁵ Jehovah has declared that the sheep

14. What is the condition of the sheep in Christendom, and why are the sheep being scattered?
15, 16. (a) Why do the sheep stray? (b) What does one observer have to say about the shepherds and the sheep?

stray when the shepherds fail them. The plaintive bleatings of the sheep in Christendom, their wild restless look, their rushing here and there in a hopeless effort to regain the lost path and be restored to the flock, is proof enough of the failure of Christendom's shepherds. Writing for the *Family Herald*, October 25, 1962, under the heading "The Flock Still Needs a Shepherd!" P. Radbourne asks and then comments:

¹⁶ "Where is Pastor Brown, Mondays through Fridays? He's in the pulpit on Sundays—but where is he the rest of the week? It's my guess he is certainly not on your doorstep or mine and I contend the church must go back to the home if it is to become a truly effective force in its people's lives. Give us back the old-time, visiting minister who knew the people to whom he preached on Sundays—the humble, unrushed man-of-God who made a point of calling upon each home, who chatted, drank a friendly cup of tea and, before departing, knelt to implore blessings on the home. This is the man who held high inspiration for the young when the world was not familiar with the juvenile delinquent. Who, today, is my children's guiding light? I don't know—but I wish it was a pastor. It seems the minister has become too busy, on week-days, to keep in touch. He is an executive on several boards, a member of various service clubs and organizations, and he has several speaking engagements which account for many miles and many excellent causes. But it still leaves the fact that the only place our Pastor isn't visiting is ours! . . . The visiting minister of old came to our doors in all weather, unannounced and on foot. He had no automobile, telephone, or secretary-equipped office to handle his appointments and write his letters. Still, he came! These days it is becoming increasingly difficult to find one's pastor,

even with the aid of a telephone and a fast car. . . . We expect the shepherd to round up the lost sheep; but what of the other ninety and nine? How can the shepherd know if the wolves are devouring the lambs when he is on the other side of the mountain?"

¹⁷ Who is to blame for this pitiful state of the sheep in Christendom? The shepherds may blame it on an overload of work, or on the hurried pace of modern life. But the Owner of the sheep tells us what is wrong. At Jeremiah 50:6 Jehovah says: "A flock of perishing creatures my people has become. Their own shepherds have caused them to wander about." Yes, it is the shepherds that are at fault. They are not taking care of the sheep. And the effects of their negligence have proved calamitous to the flock. Not only have the sheep been led astray, but they have been left to starve to death or die of thirst, or have been abandoned to be devoured by vicious wolves. The remaining scattered lambs are frightened and confused. They call themselves Christians, but have absolutely no concept of what Christianity is. They laud Christianity's moral principles of peace on earth and one's love of neighbor as oneself, but they neither attempt to understand their meaning nor practice them. The hope of the scattered sheep is in their Owner Jehovah. They must come to him through his Shepherd-King Jesus Christ or face annihilation with their worthless shepherds.—Isa. 9:14-16; Ezek. 34:16.

EFFECTS OF GOOD SHEPHERDING

¹⁸ The personal contact in the home by the minister that Radbourne pleaded for is precisely how Jehovah's witnesses have

been carrying on their ministry in imitation of Christ and his apostles. And their appointed shepherds take the lead in making unannounced calls at the doors and attend to the needs of the sheep. This has resulted in God's blessing, for their flocks have increased a hundredfold over a few years' time. Instead of bolting the flock, the sheep are active and are brought to an appreciation of their relationship with their Creator and his organization. There is peace and unity among the flock, for the shepherd's love is a perfect bond of union. Being well-fed and watered spiritually, the sheep are contented, happy.

¹⁹ The effect of good shepherding is that eventually the congregation in a sense takes on the image of the overseer. The sheep imitate the shepherd. At Hebrews 13:7 they are told to do this: "Remember those who are taking the lead among you, who have spoken the word of God to you, and as you contemplate how their conduct turns out imitate their faith." By imitating the overseer, the congregation becomes like him. If he is quick to apply theocratic instructions and suggestions, the congregation is found responding in a similar manner. If the shepherd is one who strives hard to meet suggested goals in the field ministry, then the sheep in his care are seen endeavoring to do the same. If the overseer responds to service with enthusiasm, the flock is right there with him, reflecting a similar positive, confident attitude. Therefore, good leadership is truly a blessing from Jehovah. Its end is life.

²⁰ No one expects the sheep to lead the shepherd. It is the responsibility of the shepherd to lead the flock. If the sheep do not respond in the way that the shep-

17. (a) Who is to blame for the pitiful condition of the sheep in Christendom? (b) What is the state of the sheep?

18. What is the condition of the sheep in the New World society of Jehovah's witnesses?

19. What is the effect of good leadership?

20. (a) If the sheep are not responding properly, what should the overseer do? (b) In what can both the shepherd and the sheep comfort themselves?

herd thinks they should, then it is time for the shepherd to examine himself closely in the light of God's Word. He should ask himself, Am I providing the flock with vigorous leadership in every feature of the ministry? Am I shepherding with care, tenderly, willingly, eagerly? Or am I harsh and tyrannical with the sheep? Are I and my family an example to the flock? After thought, prayer and meditation, the an-

swer will manifest itself to you. Then make the needed correction. Both the shepherd and his flock can take comfort in the fact that the Lamb of God in the heavens is in charge and that he will fulfill the promise stated at Revelation 7:17: "The Lamb, who is in the midst of the throne, will shepherd them, and will guide them to fountains of waters of life. And God will wipe out every tear from their eyes."

Cultivating Love as Christ's Imitators

WHAT is the kind of love that dedicated Christian witnesses of Jehovah are to cultivate? It is not the romantic kind of love known as *eros* in the Greek, which looks so glamorous and desirable but which can cause much suffering. Neither is it merely the affection that naturally exists between members of one's own family, known as *storgé*, and which love is getting ever rarer and rarer, even as the apostle Paul foretold. (2 Tim. 3:3) Nor is this love limited to the affection shown by those who have much in common because of personality, environment, hobbies, ideals and suchlike, and which friendly affection the Greeks termed *philia*. Rather, the love that Jesus exemplified and that true Christians cultivate is the wholly unselfish love that is based on principle. It is known as *agápe*.

It was this kind of love that impelled Jesus Christ to leave his Father, brothers and closest associates in heaven and come down to this earth as a flesh-and-blood human creature to live and work, eat and sleep among people that were imperfect and sinful, sick and dying. And after having begun his ministry it was *agápe* that motivated him to go from city to city and village to village preaching the good news of God's kingdom from early to late, day in and day out, keeping him so busy that often "it was not convenient" for him and his apostles "to eat a meal."—Mark 6:31; Phil. 2:5-8.

More than that, this principled love, *agápe*, so strengthened Jesus Christ that he could continue faithful in this course in spite of bitter opposition from the enemies of God and truth and in the end submit to being nailed to a torture stake to die as a condemned criminal although he had lived a perfect, sinless life.

Surely there was no question about Jesus' loving his heavenly Father, Jehovah God, with all his heart, mind, soul and strength; and he loved others not only as himself but even more than himself, for as he himself said: "No one has love greater than this, that someone should surrender his soul in behalf of his friends."—John 15:13.

Cultivating this love as Christ's imitators, Jehovah's witnesses go from house to house, preaching the good news of God's kingdom, and they do this also on the busy thoroughfares as well as incidentally whenever they can find a hearing ear, as did Jesus when meeting a Samaritan woman at the well of Sychar. (John 4:7-26) They also conscientiously make return visits and regularly conduct Bible studies with those who are conscious of their spiritual needs, gladly sacrificing personal pleasures and conveniences for the sake of the spiritual welfare of others!

It is particularly important to cultivate this love as Christ's imitators by carrying out the new commandment he gave his followers just before his death, when he said: "I am giving you a new commandment, that you love one another; just as I have loved you, that you also love one another."—John 13:34.*

There are many ways in which we can cultivate this love. One way is by being forgiving. Peter asked how often he should forgive his brother, and Jesus replied, "Up to seventy-seven times"—the implication being that there can be no limit to the number of times we should be ready to forgive one another.—Matt. 18:21-25.

* For details see *The Watchtower*, April 1, 1965, pp. 201-213.

Another way we can cultivate this love is by showing hospitality to our brothers. Especially should we be alert to show this to those less favorably situated materially than we. And how about visiting the sick and others having tribulation?—Jas. 1:27.

We can also cultivate this love by imitating Christ in his teaching of others. To the extent that we are mature and have the opportunity

to do so, let us help others to become more qualified to preach and to teach the good news of God's kingdom. And, of course, all this implies not forsaking the assembling of ourselves together.—2 Tim. 2:24; Heb. 10:23-25.

By thus cultivating love we will bring honor to Jehovah, save ourselves and others and prove to the world that we are indeed Jesus' disciples.—John 13:35; 1 Tim. 4:16.

IS CHRISTENDOM TRULY CHRIST'S DOMAIN?

FOR a long time now, especially since about the year 800 C.E., Christendom has been a dominating influence in world affairs. The word "Christendom" is a compound word meaning "Christ's domain" or "Christ's jurisdiction." Christendom has claimed this and has sent out missionaries to pagan lands in an effort to convert all the earth to become the territory of Christendom. Their missionaries have had a part, knowingly or unknowingly, in advancing the political control as well as the commercial control of Christendom in many of these countries. In doing so have they extended the domain of Christ? If Christendom is truly Christ's domain, then it is an extension of the Christianity that Christ preached and is founded upon the doctrines and principles taught by Jesus and his apostles. Let us see whether it is.

Our consideration of the question will be first as to Christendom's foundation doctrine, then as to its foundation from a historical viewpoint, as we consider a brief outline of how it grew to be such a mighty

influence in world affairs. We will thereby have the testimony of two reliable witnesses, the Bible and history.

At the outset we will state that both of these witnesses will lead us to the same conclusion, namely, that Christendom is not and never has been Christ's domain. By stating a conclusion at this point it will assist the reader to see more easily and readily why the various facts of history are presented and how they so thoroughly prove Christendom to be, not Christ's domain, but, rather, Christianity's worst enemy and a part of the great worldwide Babylonish religious empire. First, its basic doctrines are from Babylon, not Christ; and second, its political maneuvering and meddling are diametrically opposed to Christ, who said: "My kingdom is no part of this world," and, of his followers: "They are no part of the world, just as I am no part of the world."—John 18:36; 17:16.

BABYLONISH DOCTRINAL FOUNDATION

The Bible is not Babylonish and, therefore, does not contain the word "trinity."

This doctrine was one of the outstanding features of Babylon's religion, which had triads of gods and demons. However, in the latter half of the second century, religious writers who claimed to be Christians began to introduce the word into their writings. This provoked religious controversy that finally resulted in interference by the Roman Empire itself. Since it is considered so important a doctrine in Christendom, we quote *The Catholic Encyclopedia*, Volume 15:

Trinity, THE BLESSED. . . . I. THE DOGMA OF THE TRINITY.—The Trinity is the term employed to signify the central doctrine of the Christian religion—the truth that in the unity of the Godhead there are Three Persons, the Father, the Son, and the Holy Spirit, these Three Persons being truly distinct one from another. Thus, in the words of the Athanasian Creed: “the Father is God, the Son is God, and the Holy Spirit is God, and yet there are not three Gods, but one God.” . . .

In scripture there is as yet no single term by which the Three Divine Persons are denoted together. The word *trias* (of which the Latin *trinitas* is a translation) is first found in Theophilus of Antioch about A.D. 180. He speaks of “the Trinity of God [the Father], His Word and His Wisdom” (“Ad Autolycum”, II, 15, P.G., VI, 1078). The term may, of course, have been in use before his time. Shortly afterwards it appears in its Latin form of *trinitas* in Tertullian (“De pudicitia”, c. xxi, P. G., II, 1026). In the next century the word is in general use.—Page 47.

Came the fourth century and the rise of Constantine the Great. After he defeated his last remaining opponent, Constantine was declared by the Roman Senate to be chief Augustus and Pontifex Maximus, on October 28, 312 C.E. It is said that during his campaign against his opponent Maxentius a flaming cross appeared in the heavens under the sun, and bearing the words *In hoc signo vinces*, meaning “By this sign you will conquer.” (The cross, we must remember, was the symbol of the sun-god, Sol.) Note the rise of Christendom on the Babylonish founda-

tion of false doctrines and political intrigue after this time.

January 13, 313 C.E. Constantine as pagan Pontifex Maximus publishes his famous edict of toleration in favor of the professed Christians and they are made eligible to public office.

321 C.E. Sunday *Dies Solis*, the day of the sun-god, Sol, whose symbol is the cross, is made a day exempt from being judicial and its observance made a legal duty.

325 C.E. Constantine becomes head of the eastern and western sections of the Roman Empire. He calls a religious council for settling the controversy over the *trias* or “trinity,” which threatens the unity of his empire. As pagan Pontifex Maximus, not yet baptized as a Christian, Constantine presides over the council and only about one-third, or 318, of the Christian *episcopi* or overseers throughout the empire meet in Nicaea, near Nicomedia. Counting attendants of the bishops, between 1,500 and 2,000 men attend. We herewith quote from the book “*Babylon the Great Has Fallen!*” *God's Kingdom Rules!*, pages 477, 478:*

“Those who upheld the trinity were championed by the young archdeacon Athanasius of Alexandria, Egypt. Those who opposed it and who showed from the Scriptures that Jesus Christ was less than God his Father were championed by Arius a presbyter. For about two months the two sides wrangled. Arius maintained that ‘the Son of God was a creature, made from nothing; that there was a time when he had no existence; that he was capable of his own free will of right and wrong,’ and that, ‘were he in the truest sense a son, he must have come *after* the Father, therefore the time obviously was when he was not, and hence he was a *finite* being.’† When Arius rose to speak, a certain Nicholas of Myra hit him in the face. Afterward, as Arius talked on, many stuck their fingers in their ears and ran out as if horrified by the old man’s ‘heresies.’

“Finally Pontifex Maximus Constantine made his decision and came out in favor of the trinitarian teaching of Athanasius. So the Nicene Creed on the ‘trinity’ was

* Published by Watch Tower Bible and Tract Society, Brooklyn, New York (1963).

† See M’Clintock and Strong’s *Cyclopædia*, Volume 7, page 45a. Also, *The Encyclopedia Americana*, edition of 1929, Volume 2, page 250a.

issued and enforced. Later, for resisting this, Arius was banished to Illyria by Constantine's order, but was recalled from there five years later. Besides publishing a number of canons the Council of Nicaea decreed on what Sunday (*Dies Solis*) of the year Easter should be regularly held."

337 C.E. Constantine falls sick. He is baptized, and dies, in Nicomedia. After his death the Roman Senate (still pagan) places him among the gods. The eastern religious congregations reckon him among the saints. The Greek, Coptic and Russian churches celebrate the festival of Saint Constantine on May 21. Constantine had succeeded during his lifetime in bringing about a fusion of pagan religion and Christianity, making apostate Christianity truly Babylonish. Historians recount the effects of this:

"Whatever may have been the true character of Constantine's conversion to the Christian faith, its consequences were of vast importance both to the empire and to the Church of Christ. It opened the way for the unobstructed propagation of the Gospel to a wider extent than at any former period of its history. All impediments to an open profession of Christianity were removed, and it became the established religion of the empire. Numerous, however, in various points of view, as were the advantages accruing to it from this change, it soon began to suffer from being brought into close contact with the fostering influence of secular power. The simplicity of the Gospel was corrupted; pompous rites and ceremonies were introduced; worldly honours and emoluments were conferred on the teachers of Christianity, and the kingdom of Christ in a good measure converted into a kingdom of this world."—*Theological Dictionary*, by Henderson and Buck. See also M'Clintock and Strong's *Cyclopædia*, Volume 2, page 488a; and Gibbon's *Decline and Fall of the Roman Empire*, Volume 1, pages 454ff.

By adopting terms from the Bible, such as the Greek words *epískopos*, referring merely to an "overseer" of a congregation, and *diákonos*, meaning a "servant," and by using them as high-sounding titles, such as "bishop" and "deacon" used in English today, the clergy of apostate Christianity elevated themselves. Then by

watering down the truth they made it more pleasing, appealing and unobjectionable to the pagan mind, to attract more people and thereby attain greater political power. As a consequence, Christendom grew more and more Babylonized and degraded as history went along. The reader will discern the Babylonish foundation of Christendom in the unembarrassed admission by John Henry Newman, who was made a cardinal by Pope Leo XIII in 1879, in his book entitled "Essay on the Development of Christian Doctrine," published in 1878:

Confiding then in the power of Christianity to resist the infection of evil, and to transmute the very instruments and appendages of demon worship to an evangelical use, and feeling also that these usages had originally come from primitive revelations and from the instinct of nature, though they had been corrupted; and that they must invent what they needed, if they did not use what they found; and that they were moreover possessed of the very archetypes, of which paganism attempted the shadows; the rulers of the Church from early times were prepared, should the occasion arise, to adopt, to imitate, or sanction the existing rites and customs of the populace, as well as the philosophy of the educated class.

The use of temples, and these dedicated to particular saints, and ornamented on occasions with branches of trees; incense, lamps, and candles; votive offerings on recovery from illness; holy water; asylums; holydays and seasons, use of calendars, processions, blessings on the fields, sacerdotal vestments, the tonsure, the ring in marriage, turning to the East, images at a later date, perhaps the ecclesiastical chant, and the Kyrie Eleison, are all of pagan origin, and sanctified by their adoption into the Church.—Pages 355, 371, 373, edition of 1881.

POLITICAL MEDDLING BRINGS DIVISIONS IN CHRISTENDOM

Christendom has always had the idea that she had a right to rule over others and that those ruling in her lands were kings or rulers by divine right. An idea of this kind cropped up in the Christian congregation at Corinth in the days of the

apostle Paul, but he quickly set them straight on the matter by a very sharp rebuke. With strong sarcasm he said: "You men already have your fill, do you? You are rich already, are you? You have begun ruling as kings without us, have you? And I wish indeed that you had begun ruling as kings, that we also might rule with you as kings." (1 Cor. 4:8) Christendom has completely ignored these words of the apostle Paul, and her history is one long record of compromise for popularity and political influence and power, resulting in bitter, irreparable divisions.

378 C.E. Gratian, who began ruling in the western part of the Roman Empire in 375, at the death of Valens, emperor of the eastern part, makes General Theodosius emperor of the eastern part of the empire. Later Gratian prohibits pagan worship at Rome and refuses to wear the insignia of Pontifex Maximus. Damasus, "Christian" bishop of Rome, picks up the title with its pagan connections and obligations. The popes of Rome bear the title to this day.

381 C.E. The ecumenical Council of Constantinople (the eastern religious organization) is called because the "trinity" controversy continues to be carried on warmly. The Council rounds out the trinitarian Creed of Nicaea more fully. Nectarius is nominated as the Patriarch of Constantinople. The Council declares the bishop of Constantinople next in rank to the bishop of Rome.

395 C.E. Theodosius (who had become sole ruler of the entire empire) dies; his empire is divided. Bishops of East and West become divided in political loyalties, which, as from Christendom's start, are more important to her than Christ and the unity of the Church, marking her as unchristian.—1 Cor. 1:10-13.

440 C.E. Leo I becomes pope of the Roman Catholic Church. He expresses that church's political aspirations when he declares: "I will revive government once more upon this earth, not by bringing back the Caesars, but by declaring a new theocracy, by making myself the vicegerent of Christ, by virtue of the promise made to Peter, whose successor I am, in order to restore law, punish crime, head off heresy, encourage genius, conserve peace, heal dissensions, protect learning; appealing to love but ruling by

fear. Who but the Church can do this? A theocracy will create a new civilization. Not a diadem, but a tiara will I wear, a symbol of universal sovereignty, before which barbarism shall flee away, and happiness be restored once more."—John Lord, *Beacon Lights of History*, Vol. III, pages 244, 245.

476 C.E. The division between the Eastern and Western churches is widened as Pope Felix III of Rome excommunicates the Patriarch of Constantinople.

553 C.E. The third general council of Constantinople is presided over by the Patriarch of Constantinople, despite the protest of the bishop of Rome.

726 C.E. Emperor Leo III of Constantinople prohibits image worship, orders images destroyed. Pope Gregory II, of the western branch of the church at Rome, therefore excommunicates the Eastern emperor, who belongs to the Eastern Church, leading to the separation of the Eastern (Greek) Church from the Western (Latin) Church.

800 C.E. The Roman Church interferes in politics to the extent of exalting itself over rulers. Irene rules as empress of Constantinople. But the pope of Rome appoints Charles (Charlemagne) king of the Franks. From this year dates the establishment of the "Holy Roman Empire," which survives until the year 1806. Says *The Catholic Encyclopedia*, edition of 1929, Volume 3, page 615:

"Two days later (Christmas Day, 800) took place the principal event in the life of Charles. During the Pontifical Mass celebrated by the Pope, as the king knelt in prayer before the high altar beneath which lay the bodies of Sts. Peter and Paul, the pope approached him, placed upon his head the imperial crown, did him formal reverence after the ancient manner, saluted him as Emperor and Augustus and anointed him, while the Romans present burst out with the acclamation, thrice repeated: 'To Carolus Augustus crowned by God, mighty and pacific emperor, be life and victory.'" (On page 774 the *Encyclopedia* speaks of this as "his coronation as the successor of Constantine.")

988 C.E. Vladimir the Great is baptized into the Eastern Church. He orders the people to throw their images into the Dnieper River though they wept at doing so, and forces them to be baptized as Christians. Says *The Encyclopedia Americana*:

- "Russian paganism did not vanish when the Christian gospel began to be preached. It survived in the popular language, sayings, traditions, domestic life and even religious beliefs. As late as the 18th century, serpents were adored in some remote villages. Eugenius Golubinsky, the greatest historian of the Russian Church, declares that Russia was baptized in the ninth century, but not Christianized."
- 1054 C.E. The Greek patriarch Michael Cerularius is excommunicated by legates of Pope Leo IX, after the effort to fix upon the Eastern churches the yoke of subjection to the Roman pope as being the sovereign with divine right in the Catholic Church. Historians claim that this separation was one of the causes that contributed to the Roman Catholic Crusades that resulted in such horrible destruction and bloodshed for Mohammedans, Jews and Catholics.
- 1453 C.E. Mohammedans under Mahomet II capture Constantinople. The Patriarch of Constantinople is permitted to remain and function. It affects Russia religiously. Says *The Encyclopedia Americana*, edition of 1929, Volume 24, page 38b:
- "The idea of the establishment of a Russian patriarchate was a natural consequence of the downfall of the Byzantine Empire and of the growth of Muscovite Russia. Moscow was hailed as the Third Rome."
- 1587 C.E. An independent Russian Church is fully established. According to M'Clintock and Strong's *Cyclopædia*: "In that year, the patriarch Jeremiah of Constantinople, while visiting Russia to obtain support, consented to turn the metropolitan of Moscow into a patriarch in the person of Job, the patriarch of Russia thus taking, in the opinion of the Eastern bishops, the place of the schismatic patriarch of Rome." (Note that the pope of Rome is called "schismatic.")
- 1696 C.E. Peter the Great becomes sole emperor of Russia. He abolishes the patriarchate and substitutes a permanent synod, consisting of prelates presided over by the emperor or his secretary.
- 1721 C.E. The Holy Governing Synod is instituted in the Russian Church. It becomes a national church, a department of the civil bureaucracy of the Russian Empire, a tool to support czarism.
- 1829 C.E. An independent kingdom of Greece is established.
- 1833 C.E. The regency of Greece declares the orthodox Oriental Church of Greece to be independent of every foreign ecclesiastical authority.
- 1850 C.E. The Patriarch of Constantinople recognizes the independent constitution of the Greek or Hellenic Church.
- 1869-1870 C.E. The First Vatican Council declares the Roman pope infallible.
- November 1917 C.E. The Bolsheviki establish themselves in power by a second revolution and decree the disestablishment of the Russian Church as a State Church, and confiscate some church property and abuse and insult clergymen of all ranks and denominations. The proclamation is made that "Religion is the opium of the people."
- 1918 C.E. Moscow becomes capital of the new Russia. In the years following, strong efforts to extirpate religion prove to be too costly. So the Soviet Government uses the Russian Church for its own political ends by making it inculcate patriotism in its church members. The Russian Orthodox Church yields to this arrangement.
- 1945 C.E. The Russian Orthodox Church Council is held in a suburb of Moscow. Metropolitan Benjamin, Exarch of the Moscow Patriarchate for North America, says that Moscow might yet become the "Third Rome," and would be the meeting place "for the entire church." Official Soviet circles sympathize for such ideas, for they favor a Russian Orthodox Church imperialism in connection with which their political capital Moscow would become the most important ecclesiastical center of the world.
- 1962-1965 C.E. The Second Ecumenical Vatican Council is held, in four sessions. The Vatican, with divisive intentions, sends invitations, not through the Patriarch of Istanbul (Constantinople), but direct to the individual Eastern Church bodies. The Russian Orthodox Church sends delegates. As to the Vatican's divisive tactics, Archbishop Iakovos, the Greek Orthodox primate in America, says, as reported by the *New York Times*, as of November 4, 1962, under the heading "Iakovos Scores Vatican Tactics—Asserts Council Invitations Slighted Orthodox Leader":
- "'Only with the Church of Moscow did the Vatican succeed in this tactic.' . . . The reasons that induced the Russian Church to

suddenly change its position and accept the invitation of Pope John XXIII are without doubt clearly of a political nature.'"

DISTURBING TRENDS

In the above-mentioned Council a sharp division on many vital topics of doctrine and practice existed in the ranks of the more than 2,000 cardinals and bishops, the conservatives being led by the Roman Curia, the central and most powerful administrative body of the Church. The liberals comprised the majority of the cardinals and bishops. In the course of the Council a decree was drafted on church unity. The document dealt only with the Eastern Orthodox Churches and ignored Protestantism. To quote the *New York Times*, a number of Council speakers on the decree pointed out that

the problem of union must be viewed in relation to the issues confronting a divided Christianity in the 20th century and not wholly in the light of theological tomes of past centuries. They clearly alluded to the rise of Communism, the twin threats of materialism and secularism, and the growth of non-Christian religions.—*New York Times*, as of December 1, 1962, under the heading "Prelates End Discussion on Unity with Orthodox."

At the present time, in Latin America, the Catholic people are very disturbed over the fact that many of the images of the saints are being removed from their churches, the images of Mary and Christ on a cross remaining. Another change, that of now being allowed to eat meat on Friday, deeply concerns them. What about all the years they prayed to images and saints, or refrained from meat on Friday? they ask. Was the Church directing them in wrong worship, and were all these devotions of no avail before God?

The *Britannica Book of the Year*, 1965, page 706, reports further developments disturbing to many:

The continuing trend toward establishing a *modus vivendi* with Communist governments was illustrated in September when an agree-

ment was signed in Budapest between the papacy and the Hungarian government. Rome agreed to allow priests to take an oath of loyalty and named six bishops.

[During the Second Vatican Council] . . . A draft declaration on religious liberty was blocked in spite of efforts by more than a thousand bishops, led by Cardinals Albert Meyer of Chicago, Joseph Ritter of St. Louis, and Paul Émile Léger of Montreal, to bring it to a vote.

Our examination of two truthful and authoritative witnesses, the Bible and history, exposes the foundations of Christendom. The proof is conclusive: They are not based on the principles of Jesus Christ the Son of God, who said: "My kingdom is no part of this world." (John 18:36) With her doctrine of trinity, her use of images and her practice of burning heretics, her forced conversion of nations and her alliances with political governments, even non-Christian ones, Christendom reflects the spirit of Babylon and its god, Satan the Devil.

Now her course of political meddling and compromise is about to catch up with her. Her problems are getting increasingly critical. If Christendom were truly Christ's domain, then his kingdom would be a failure. We may be thankful that Christians do not have to worry about Christendom's crisis and its failure, but can busy themselves telling the people about the real kingdom of Christ, which now rules from heaven and is soon to extend its domain to rule the whole earth in peace and unity.

Space has permitted only a mention of the other major division of Christendom, namely, Protestantism, but in our next issue we shall consider questions that may have arisen in your mind: What about Protestantism, the section of Christendom that broke off in the sixteenth century? Did it build on new foundations? and, Did the Protestant Reformation really restore true worship?

LOVERS of God have always rejoiced in the furtherance of true worship. So, when Jesus Christ and his apostles journeyed from city to city and village to village declaring the good news of the kingdom of God, many persons living back then considered it to be a joyful privilege to assist them materially. For instance, Mary Magdalene, Joanna, Susanna and others were gladly "ministering to them from their belongings." (Luke 8:1-3)

The entire congregation of Christians at Philippi shared material things with the apostle Paul. Hence, to them he was able to say: "Even in Thessalonica, you sent something to me both once and a second time for my need." For their Christian generosity, they would not go unrewarded by God. (Phil. 4:14-20) No doubt about it: Many living today would have been profoundly grateful for such opportunities to share in giving materially in support of true worship.

They still have opportunity to do just that. Happily Jehovah's witnesses give of their time, energies and money, so that other honest-hearted ones may learn and do the divine will. (1 Tim. 4:16) In our day, no longer is it necessary to wait many years in hopeful anticipation. Kingdom rule is a reality. What a privilege it is to preach the good news of God's established kingdom and to support such work in a material way, as

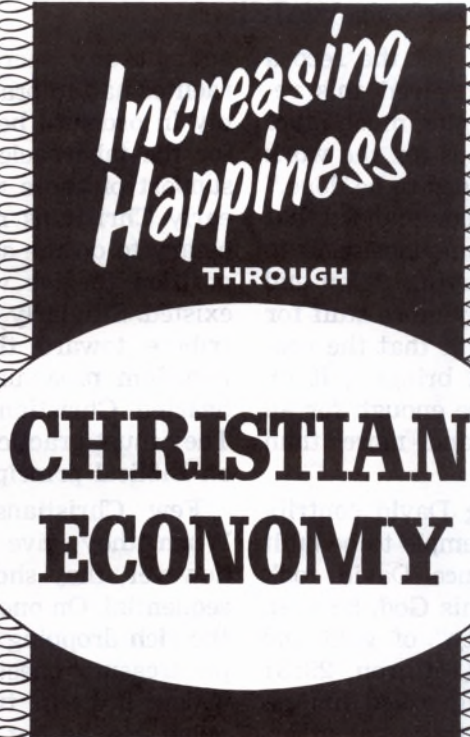
one's circumstances may permit!

ATTITUDE TOWARD GIVING

Since theirs is not a commercial enterprise, the meeting places and activities of Jehovah's witnesses are sustained by means of voluntary contributions. There is no compulsion to give. In this, Jehovah's witnesses are like the early Christians, of whom Tertullian wrote: "Even if there is a chest of a sort, it is not made up of money paid in

entrance-fees, as if religion were a matter of contract. Every man once a month brings some modest coin—or whenever he wishes, and only if he does wish, and if he can; for nobody is compelled; it is a voluntary offering." (*Apology*, XXXIX, 5) Such an arrangement harmonizes with the apostle Paul's words to Corinthian Christians: "Let each one do just as he has resolved in his heart, not grudgingly or under compulsion, for God loves a cheerful giver."—2 Cor. 9:7.

Jehovah's witnesses are happy to honor Jehovah with their valuable things. (Prov. 3:9) Their attitude in giving is similar to that of Israelites of Moses' day, who were afforded the opportunity to honor Jehovah by giving gold, silver, copper, wool, linen and other things so that their tabernacle for worship might be constructed. The willinghearted ones gladly made this "contribution for Jehovah"; it was "a voluntary offering." (Ex. 35:4-9, 20-29) And



how much did they give? Let the record speak for itself. Moses received this report: "The people are bringing much more than what the service needs for the work that Jehovah has commanded to be done." "So," we are told, "Moses commanded that they should cause an announcement to pass through the camp, saying: 'Men and women, do not produce any more stuff for the holy contribution.' With that the people were restrained from bringing it in. And the stuff proved to be enough for all the work to be done, and more than enough."—Ex. 36:4-7.

Many years later, King David contributed heavily toward the temple to be built by his son Solomon. Since David took pleasure in the house of his God, he even gave his "special property" of gold and silver for that purpose. (1 Chron. 29:3) Then Israel's beloved king asked his assembled people: "Who is there volunteering to fill his hand today with a gift for Jehovah?" (1 Chron. 29:5) The response was gratifying indeed. Princes and chiefs of Israel gave, and "what stones were found with *any persons* they gave to the treasure of the house of Jehovah." Did they do so grudgingly? Definitely not, for the account states: "The people gave way to rejoicing over their making voluntary offerings, for it was with a complete heart that they made voluntary offerings to Jehovah; and even David the king himself rejoiced with great joy."—1 Chron. 29:6-9.

PRACTICING CHRISTIAN ECONOMY TO GIVE

Jesus Christ declared: "There is more happiness in giving than there is in receiving." (Acts 20:35) So faithful servants of Jehovah God have often been able to increase their happiness through proper giving. However, they have not all been affluent persons who had vast financial or material reserves that enabled them to give liberally without advance planning or

without any sacrifice. Doubtless the Israelites had to practice a Scriptural economy in order to be able to give something for the tabernacle and the temple and in support of those ministering there. Many early Christians must have found it necessary to do the same thing so as to be in position to give when the need to do so existed. Similarly today, to be able to contribute toward the advancement of the Kingdom preaching work, many willing-hearted Christians must plan and save. They must practice an economy based upon Biblical principles.

Few Christians are materially rich. When they give some modest amount, however, they should not feel it is inconsequential. On one occasion Jesus observed the rich dropping their gifts into the temple treasury chests. Then he saw a needy widow drop in two small coins of little value. He did not look down upon her. Instead, he said: "I tell you truthfully, This widow, although poor, dropped in more than they all did. For all these dropped in gifts out of their surplus, but this woman out of her want dropped in all the means of living she had." (Luke 21:1-4) What she did was highly commendable, though in literal value her gift was small.

Persons like that widow, and others too, may find it possible to increase their happiness by Christian giving, if they are not wasteful. Wise use of material things will often make them last longer. Proverbs 21:20 implies the need for judicious use of material things and thoughtful care of one's possessions, in saying: "Desirable treasure and oil are in the abode of the wise one, but the man that is stupid will swallow it up."

It is in harmony with God's will for a man to enjoy the results of his hard work. (Eccl. 3:12, 13) But, unless excesses are avoided, often one will not even have enough for a comfortable life. Christian

living and the cultivating of fruits of God's spirit, such as self-control, make it possible for Jehovah's servants to avoid extremes that may use up money they would like to apply toward the furtherance of the Christian ministry. (Gal. 5:22, 23) Truthfully it is said in Proverbs 21:17: "He that is loving merriment will be an individual in want; he that is loving wine and oil will not gain riches." Because they avoid excesses, not only are Christians godly; they are also more economical than many others of the world of mankind. Instead of using all surplus funds for recreation and luxuries, such faithful ones conserve and thus find it possible to do what they would like to do. They can make some material contributions toward the work of preaching the good news of God's kingdom earth wide.

By avoiding laziness and by doing honest work, Christians are also following Bible principles and thus often find it possible to increase their happiness by Christian giving. Ecclesiastes 4:5 provokes thought, in stating: "The stupid one is folding his hands and is eating his own flesh." And King Lemuel of old recorded words of commendation for the hardworking, industrious wife. (Prov. 31:10-31) The apostle Paul recommended honest work so that a person "may have something to distribute to someone in need." —Eph. 4:28.

WHO SHARE THE PRIVILEGE?

When a need arose among the holy ones in Judea, Corinthian Christians who wanted to aid them received a helpful suggestion from the apostle Paul. He wrote: "Now concerning the collection that is for the holy ones, just as I gave orders to the congregations of Galatia, do that way also yourselves. Every first day of the week let each of you at his own house set something aside in store as he may be prosper-

ing, so that when I arrive collections will not take place then." (1 Cor. 16:1, 2) Such an arrangement might prove to be beneficial in a Christian family where there is a keen desire to give.

Practicing Christian economy means being reasonably economical. It implies that Biblical principles should govern one's use of his material resources. But it can also involve an arrangement. Just as a person or a family might save some funds for an emergency, so Christians might regularly set something aside for a contribution to support true worship. Paul had a similar thing in mind when he suggested that the Corinthians set something aside at their own houses "every first day of the week." The father, who is the head of the household, can arrange such matters in his own home, if that is his wish. (Eph. 5:21-6:4) It may thus be possible for various members of the family, or even all of them, to share in proper Christian giving.

It is to be noted that the apostle gave his advice on this matter to *congregations* in Galatia, as well as to the *congregation* in Corinth. The congregations, as such, were pleased to contribute. Similarly today, entire congregations frequently contribute surplus funds to advance the Kingdom work. This they do by preparing and passing resolutions to that effect. Of course, many are the willinghearted individuals who find it possible to share in supporting Christian preaching activities throughout the earth, by making personal donations for that purpose. This proper giving increases their happiness. Donations received by the Watch Tower Society are always acknowledged by letter. Persons or congregations desirous of making such contributions may send them to the Watch Tower Bible and Tract Society of Pennsylvania, 124 Columbia Heights, Brooklyn, New York 11201, or to the nearest branch office of the Society.

Because Christians are so interested in the advancement of the work of preaching the good news of God's kingdom, some plan to place some or all of their money at the disposal of the Society at their death. Such gifts are not solicited, but helpful information on this is available upon request.

However, some Christians who have surplus funds are glad to put them to work immediately in the interests of the Kingdom. There is an arrangement for "conditional donations," which affords such an opportunity. Those who avail themselves of it are able to make withdrawals, should unexpected circumstances arise. Persons desiring more information on the arrangement for "conditional donations" may write to the Office of the Secretary and Treasurer at the address given above.

Donations received by the Society are all used to spread the message of God's kingdom. For example, by such means missionary homes and activities in various countries are sustained. Thereby printing facilities, so necessary to the dispensing of Bible literature, are kept in operation. (Matt. 24:45-47) Traveling circuit and dis-

trict servants are thus enabled to visit and give spiritual assistance to Christian congregations throughout the earth. Paul was similarly helped by Christians in Philippi. Others in full-time ministerial work are also assisted in such a manner. And, by freewill offerings placed in a contribution box at the local Kingdom Hall, Jehovah's witnesses and others interested in their work make possible the maintaining of such meeting places where persons may gather to hear discussions of the Word of God.

Early believers in Christ were often generous in their support of the activity of Jesus himself and those who followed him in the work of praising Jehovah God and declaring his purposes. Doing so was a privilege. To do such things, those contributors had to practice an economy based upon sound Scriptural principles. But what joy resulted from such proper giving to advance true worship! The situation is similar today. Many, through the judicious use of their money and possessions, find it possible to support materially the earth-wide work of Kingdom preaching. They increase their happiness through Christian economy.

Do You Remember?

Have you read the recent issues of *The Watchtower* carefully? If so, you should recognize these important points. Check yourself.

● Why did Jesus Christ customarily go to the synagogue?

To hear the reading and discussing of the Hebrew Scriptures and to preach and teach.—P. 10.*

● On what qualities, primarily, is Christian courage based?

It is based on faith in Jehovah God and loyalty to right principles.—P. 36.

● What is "the sign of the Son of man"?

It is the act of God's Son, Jesus Christ, in receiving authority from his Father to rule in an everlasting kingdom.—P. 38.

● How can a Christian tell if his associates are of the right kind?

He will know he has chosen proper associates if he feels spiritually upbuilt, strengthened, encouraged to greater zeal and faithfulness and is more appreciative of Jehovah's

* All references are to *The Watchtower* for 1966.

goodness and loving-kindness as a result of associating with them.—P. 48.

● In what sense does Christ return to the earth?

By directing his attention to it and taking action regarding it.—P. 70.

● In contrast with Christendom's clergy in general, how did the apostle Paul support himself while preaching?

By making tents, so that he would not become an expensive burden on the congregation. (2 Thess. 3:8-10)—P. 83.

● What city is Christianity's center?

Heavenly Zion or heavenly Jerusalem.—Pp. 88, 89.

● Is it proper for a Christian to accept government provisions of welfare or relief supplies sent to disaster areas?

Yes, though he should do so only honestly and legally or when actually in need.—Pp. 95, 96.

● How many persons benefit directly and how many indirectly from the new covenant?

Directly, 144,000 benefit; indirectly, all mankind living and dead stand to benefit.—Pp. 111, 122, 123.

● Does God's oath concerning a royal priesthood like that of Melchizedek apply to the 144,000 anointed followers of Christ?

No; that is a personal covenant made by God with Jesus Christ alone.—P. 114.

● Does the apostle Peter now use the keys of the Kingdom?

No. He used them to open the door of Kingdom opportunity to the Jews at Pentecost and to the Gentiles when preaching to Cornelius. There is no further need for him to use these keys.—Pp. 124-126.

● Is it proper to expose falsehood and corruption?

Yes. Jesus Christ did this and was thus performing a loving service. People needed the truth because false teachings and practices were leading persons to destruction.—Pp. 131, 132.

● What were the 'willing' performance and the "reward" the apostle Paul mentioned at 1 Corinthians 9:17?

The 'willing' performance was doing his

preaching work at his own expense. The "reward" was, not eternal life, but his right to boast of something he did without obligation.—Pp. 138, 139.

● Why are the sixty-six books of the Bible referred to as a "canon"?

Because they constitute a measuring rule for determining right faith, doctrine and conduct.—P. 171.

● What are some factors to bear in mind if one would gain an accurate understanding of what he reads in the Bible?

The relationship of one Bible doctrine to others, the context of a passage, the circumstances under which the original writings were penned, the time of a certain event, and how the material fits into the larger picture of God's purpose.—P. 176.

● How did Christendom's observance of Easter and Lent originate?

They both had a pagan origin; they are not observed because of any command of Christ or the apostles.—Pp. 188, 189.

● What did Christ illustrate in the parable of the wheat and the weeds?

That there would be a corrupting of Christianity as to organization and doctrine. Satan would sow "weeds" or imitation Christians among the "wheat" or true Christians. They would grow together until the "harvest" time, when the "weeds" would be separated from the "wheat."—P. 204.

● According to the Scriptures, is Satan merely the "principle of evil"?

No. He is a real live person in the invisible spirit realm, not merely the "principle of evil."—Pp. 232-234.

● What is the "wild beast" of Revelation 13:1?

The world's political system under Satan's control.—P. 241.

● What will the binding of Satan mean to mankind?

It will give men the opportunity for endless life in happiness in a paradise earth under a perfectly godly government.—P. 242.

● What quality of Gideon especially endears him to us?

His modesty.—P. 249.



AN INVITATION TO ATTEND

It is with pleasure that we extend an invitation to you to attend one of the "God's Sons of Liberty" District Assemblies of Jehovah's witnesses to be held this summer. The abundance of spiritual food arranged for each of these five-day conventions will be a source of happiness to all who have a love for God's Word. The principal talk at each assembly will be "What Has God's Kingdom Been Doing Since 1914?"

So that you can begin now to make definite arrangements to attend, we list below the locations for the assemblies in the United States, Canada and the British Isles, as well as the rooming headquarters for each city. For assistance in obtaining rooming accommodations, you may write, starting five weeks before the opening day of the assembly you plan to attend, to Watchtower Convention at the rooming address listed for the assembly city.

JUNE 22-26: Toronto, Ont., Grandstand, Exhibition Park. Rooming: 959 College St., Toronto 4, Ont.

JUNE 29-JULY 3: Corner Brook, Newfoundland.

JULY 6-10: Halifax, N.S., Halifax Forum, 2901 Windsor St. Rooming: 5519 Almon St., Halifax, N.S.

JULY 13-17: Montreal, Que. (English and French) English: The Forum, 2313 Ste. Catherine W. Rooming: 1637 Ste. Catherine St. W., Montreal 25, Que. French: Marche Atwater, Atwater & Notre Dame. Rooming: 1637 Ste. Catherine St. W., Montreal 25, Que.

JULY 27-31: Winnipeg, Man., Winnipeg Arena, Empress St. & Rapelje Ave. Rooming: 1338 Main St., Winnipeg 4, Man.

AUGUST 3-7: Dallas, Tex. (English and Spanish), Market Hall, 2200 Stemmons Freeway. Rooming: 234 S. Patton St., Dallas, Tex. 75203. Newark, N.J. (Spanish only), Newark Armory, 180 Sussex Ave. Rooming: 129 Morris Ave., Newark, N.J. 07103. San Francisco, Calif. (English and Spanish), Candlestick Park Stadium, San Francisco, Calif. Rooming: 3435 Alemany Blvd., San Francisco, Calif. 94132. Vancouver, B.C., Empire Stadium, Exhibition Park. Rooming: 3280 Grandview Hwy., Vancouver 12, B.C.

AUGUST 10-14: Anchorage, Alaska, West Anchorage High School Auditorium, 1700 Hillcrest Dr. Room-

ing: 1438 Medfra St., Anchorage, Alaska 99501. (Hotel and motel accommodations cost approximately double the normal rates in Canada and continental United States. Requests for accommodations should be mailed not later than May 1.)

AUGUST 17-21: Baltimore, Md., Baltimore Memorial Stadium, 33d & Ellerslie Ave. Rooming: 7824 Eddlyne Rd., Baltimore, Md. 21222.

AUGUST 24-28: Miami Beach, Fla. (English and Spanish), Miami Beach Convention Hall, 1700 Washington Ave. Rooming: 6620 N. Miami Ave., Miami, Fla. 33150. Mobile, Ala., Municipal Auditorium-Theater, 401 Auditorium Dr. Rooming: 4059 Halls Mill Rd., Mobile, Ala. 36609.

BRITISH ISLES

JUNE 8-12: Blackpool, Football Ground, Bloomfield Rd. Rooming: Kingdom Hall, Victoria Road W., Cleveleys, Blackpool.

JULY 6-10: Cardiff, Football Ground, Ninian Park. Rooming: Kingdom Hall, York St., Canton, Cardiff.

JULY 27-31: Glasgow, The Ice Rink, off Glasgow Rd., Paisley. Rooming: Kingdom Hall, 21 School Wynd, Paisley, Glasgow.

AUGUST 24-28: London, Rugby Union Football Ground, Whittton Rd., Twickenham, Middx. Rooming: Same address.

ANNOUNCEMENTS

mistakable trait of the Christian witnesses of Jehovah in the twentieth century. (John 13:34, 35) Yet their love is not limited to fellow believers; it reaches out to others, moving them to call at the homes of people everywhere to acquaint them with God's glorious provision of his kingdom in the hands of Jesus Christ. As they share in this work during the month of May they will be offering to interested persons a handsomely bound Bible-study aid, along with a booklet, on a contribution of 50c.

"WATCHTOWER" STUDIES FOR THE WEEKS

May 29: The Overseer of a Happy Flock. Page 264.

June 5: A Happy Flock Requires Servant Leadership. Page 270.

FIELD MINISTRY

Outstanding love for one another identified first-century Christians, and it is still an un-