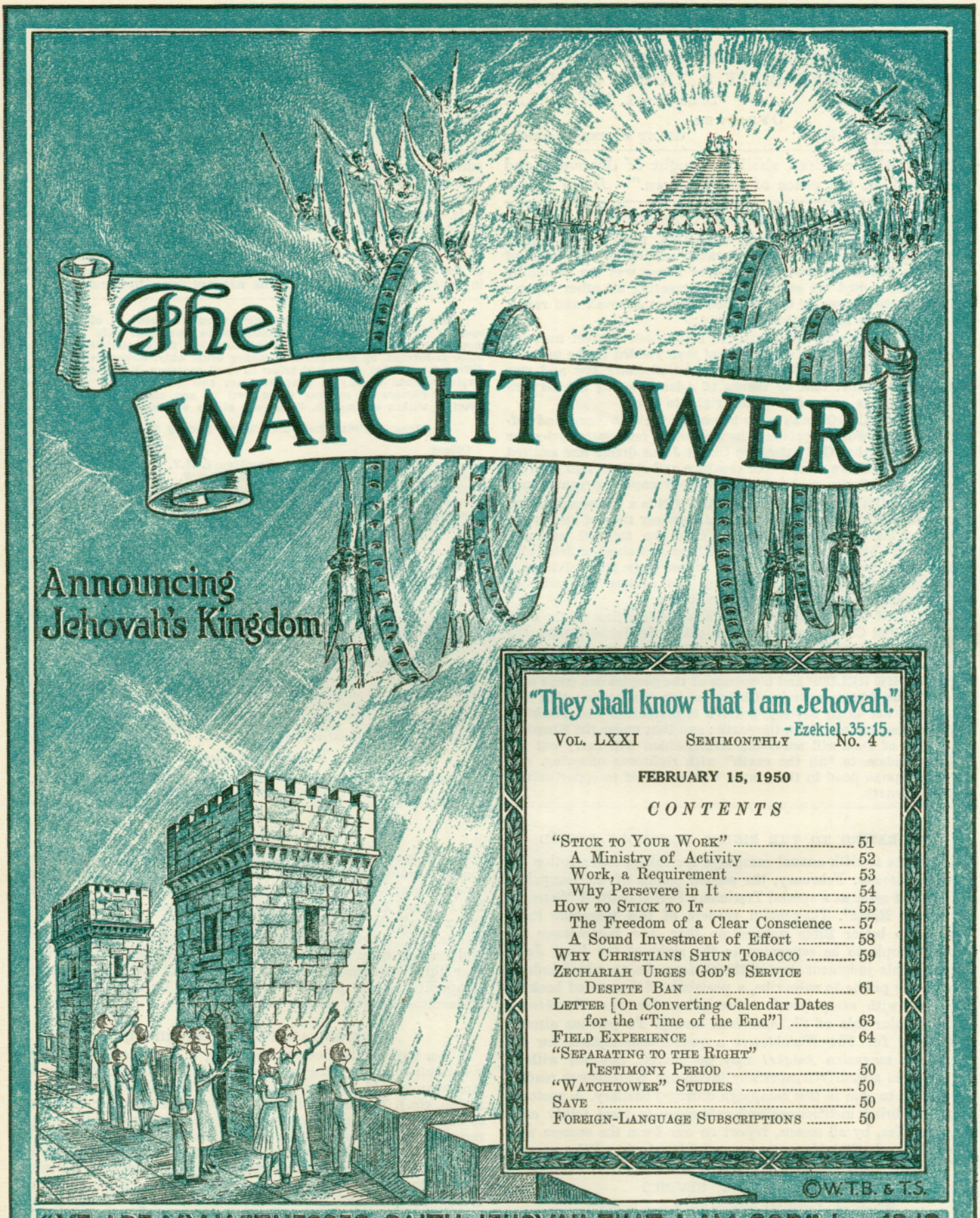

# The WATCHTOWER

Announcing Jehovah's Kingdom

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

VOL. LXXI SEMIMONTHLY No. 4

FEBRUARY 15, 1950

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

# The WATCHTOWER

PUBLISHED SEMIMONTHLY BY

WATCH TOWER BIBLE & TRACT SOCIETY

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

OFFICERS

N. H. KNORR, *President* GRANT SUITER, *Secretary*


"And all thy children shall be taught of Jehovah; and great shall be the peace of thy children." - *Isaiah 54:13.*

## THE BIBLE CLEARLY TEACHES

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

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

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

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

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

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

## ITS MISSION

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

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


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## "SEPARATING TO THE RIGHT" TESTIMONY PERIOD

This is the twelfth annual campaign for taking subscription for *The Watchtower*. February, the second month of the campaign, has been set aside as a special Testimony Period entitled "Separating to the Right". Thoughtful readers of this magazine know there is no better Bible publication than *The Watchtower* for helping people to be separated to the right of the King Jesus Christ in this judgment day of the nations. As an added inducement to the public to subscribe, a premium of 8 assorted booklets is offered with every year's subscription for *The Watchtower* at the regular rate of $1, American money. To persons already subscribing for *The Watchtower* a year's subscription for the companion magazine *Awake!* may be offered, however without the premium added. We especially invite our *Watchtower* readers one and all to join in this campaign during February. A postcard to us will bring instructions and references to local fellow campaigners. Yes, by all means, report on our form the success with which Jehovah God blesses your activities during February.

## "WATCHTOWER" STUDIES

Week of April 2: "Stick to Your Work,"
¶ 1-24 inclusive, *The Watchtower* February 15, 1950.

Week of April 9: "How to Stick to It,"
¶ 1-21 inclusive, *The Watchtower* February 15, 1950.

## SAVE

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

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

# The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXXI FEBRUARY 15, 1950 No. 4


## "STICK TO YOUR WORK"

*"Watch yourself and watch your teaching; stick to your work."—1 Tim. 4:16, Moff.*

JEHOVAH GOD has always shown consideration in dealing with the problems and needs of creatures upon the earth. He knows what is good for his creatures. He knew well that the nation of Israel required commandments to regulate their lives and to keep them close to pure worship of him. Through Moses, God gave to Israel the Decalogue, or Ten Commandments, written on stone. It was in the Fourth Commandment where God stated his arrangement for governing the work that must be done: "Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is a sabbath unto Jehovah thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the sabbath day, and hallowed it."—Ex. 20:8-11, *Am. Stan. Ver.*

[2] Probably almost everyone in Christendom today knows of the law which God stated concerning the sabbath; yet very few have looked upon it as also a direct command from God to *work*. It is most important to remember that the Fourth Commandment is not limited to a mere consideration of one day in seven, but God's pleasure for his creatures was that they should work. By far the greater part of their time would be devoted to working.

[3] When man had been ejected from the garden of Eden, God provided that through the sweat of his brow he would earn his bread. That meant working; it meant hard work. But from this ordinary work to maintain a livelihood the imperfect man would properly pause for recuperation. So the Israelites were given one day out of seven to rest from the servile work or ordinary business of life. There was, of course, great prophetic significance too in what God caused them to do. (1 Cor. 10:11) Since Jehovah's Word records his disapproval and condemnation of idleness (Prov. 6:10, 11; 19:15), it would be error to suppose that the commandment forbade activity of any kind and imposed complete idleness for the day. However, in the years that followed the issuance of the command on the sabbath to the nation of Israel, many of the Jews fell away from keeping the command, and eventually the clergy turned the words to suit their own convenience.

[4] That by the time Jesus came to the earth the clergy had induced the people to believe they must be completely idle on the sabbath day, and that there was a very general perversion of the sabbath then, are apparent both from their objections to the work Jesus did on that day and from his marked conduct on the sabbath to which these objections were sure to be urged. Evidently Jesus purposely did his acts on the seventh day to provide proper education for the common people. Jesus showed that it was not a violation of God's Law, which he kept perfectly, for anyone to do good works for the benefit of others on that day. Rather it was in keeping with God's principles to do the works of righteousness every day.

[5] When Jesus freely cured a man who had been sick for thirty-eight years, the traditional religionists hated him for it and persecuted him, seeking to slay him. Jesus gave the straightforward answer: "My Father is still at work, and I work too." (John 5:17, *An Amer. Trans.;* also see Matthew 12:1-15; Mark 3:2; Luke 6:1-5; 13:10-17; John 5:2-18; 7:22, 23; 9:1-34) Jesus had not come to destroy the Law, but to fulfill it. (Matt. 5:17) The necessity of keeping the sabbath law remained until the death of Jesus, when the Law was abolished.—Eph. 2:15; Gal. 3:24, 25; 5:18; Col. 2:16, 17.

[6] But the ending of the sabbath law with its command to work as well as rest did in no way change God's principle that creatures should work. As Jesus clearly put it, God is a worker. We see his works every day; they are all about us. The Bible tells us of his creative works and the many acts he performed in behalf of his people on the earth in ancient days. Greater works have never been done than those of the Most High God.—Ps. 19:1.

1. By the Fourth Commandment what did God govern for Israelites?
2. Besides to rest, what was this a command to do? How much?
3. What was rest to provide? Did it mean complete idleness?
4, 5. Over objections, what did Jesus show regarding the sabbath?
6. Did abolition of sabbath law change its principles? Why?

### A MINISTRY OF ACTIVITY

[7] Jesus brought a ministry of work to the earth. The Father in heaven had sent him, providing him with a commission to do marvelous and miraculous works while upon the earth. On one occasion, for example, Jesus saw a man who was blind from his birth, whom Jesus healed. The words of Jesus on that occasion were: "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. I must work the works of him that sent me." (John 9:3, 4) And so Jesus worked diligently throughout the time of his ministry. He devoted his talents and abilities exclusively to God's work and purposes. With this his Father in heaven was well pleased, thereafter exalting Christ to the highest position in the universe next to the Most High.

[8] Before his exaltation, Jesus instructed his disciples upon the earth and showed them by his working example the manner of carrying on God's service. According to God's Law, Jesus went to the synagogues and assembled with the people. He used these occasions for informing the people concerning God's purposes: "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people." (Matt. 9:35) Multitudes of Jews assembled at the synagogues; that was their regular meeting place. By speaking the truth then it was possible for Jesus to bring the truth to the ears of thousands of people in the territory he was assigned by Jehovah to cover. His followers thus learned by example how to take advantage of the custom of public assembling of the people, and this method was used later by faithful servants. —Acts 13:15, 16.

[9] In Mark 1:29 is the record of how Jesus went into the homes to do God's work. The miraculous healing Jesus did was a token or evidence as to who he was, and the fame of him spread. In Mark 2 is the account of how Jesus conducted home Bible studies and instruction periods when the people gathered to hear his wisdom. (Also see Matthew 9:10.) Mark 9:33-37 shows how Jesus instructed disciples in a house, using a little child as an illustration or help so they could understand the principles he was teaching. Jesus visited the homes more than once, for it would have been impossible to impart sufficient knowledge to the imperfect minds of the people at one time. Jesus did this without respect for the standing of persons in the community, but on account of the desire of the people to learn God's truth and because of their faith and love for righteousness.

[10] The apostles and disciples of Jesus benefited from his work. They learned much of the Kingdom gospel so they also could preach the Word. After they had witnessed Jesus' working, Jesus gave them direct commands to go out to cities and villages to do the work of preaching and teaching. He left no doubt about it: a Christian is required to go to the people. "After this the Master appointed seventy-two others, and sent them on before him, two by two, to every town or place to which he intended to come. And he said to them, 'The harvest is abundant enough, but the reapers are few. So pray to the owner of the harvest to send reapers to gather it. Now go. Here I send you out like lambs among wolves. Carry no purse nor wallet nor shoes, and do not stop to exchange civilities with anyone on the way. Whenever you go to stay at a house, first say, "Peace to this household!" If there is anyone there who loves peace, your blessing will rest upon him, but if there is not, it will come back to you. Stay at the same house, eating and drinking what they offer you, for the workman deserves his pay. Do not change from one house to another. Whenever you come to a town and they welcome you, eat what is offered you, and cure the sick there, and say to them, "The Kingdom of God is close upon you!"'"—Luke 10:1-9, *An Amer. Trans.;* see also Luke 9:1, 2, 6.

[11] This meant house-to-house working, preaching and teaching the good news. They were not to change from house to house because one householder might possess more of the world's goods or might offer more comfort and physical entertainment, but rather stay on until the message and instruction had been given adequately. The apostle Paul showed that to be the correct understanding when he said: "I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house, testifying both to the Jews, and also to the Greeks." (Acts 20:20, 21) Paul did work from house to house.

[12] That their Christian work was to include missionary service in far-away nations was shown by the direct words of Jesus to his disciples concerning the work they were to do following his ascension to heaven: "Go, disciple all the nations, immersing them into the name of the Father, and of the Son, and of the holy spirit; teaching them to observe all things which I have enjoined upon you." (Matt. 28:19, 20, *Diag.*) This was a clear command to go out to the people of *all* nations. It was further emphasized that this is a part of the work of the Christian when Jesus said: "But you shall receive power by the holy spirit coming upon you; and you shall be my witnesses both in Jerusalem and in all Judea, and

7. What ministry did Jesus bring? How did he show it?
8. Sabbaths, why did Jesus go to the synagogues? What do we learn?
9. What work did he do at the homes of the people? Why?
10. Who learned by his example? So what did he do to them?
11. What did such instructions to them mean?
12. What was their Christian work to include? To what extent?

in Samaria, and even to the remotest parts of the earth." (Acts 1:8, *Diag.*) That took in a lot of territory; it showed there would be much work done.

[13] When Jesus ascended to heaven to be with his Father, the comforter, God's holy spirit, was poured out upon the faithful followers of Christ upon the earth. That spirit or invisible active force of God moved the Christians to perform wonderful works of preaching and teaching. God blessed their minds and hands for the performance of his will. Many persons believed the gospel and entered upon the way to life.

### WORK, A REQUIREMENT

[14] Many of all nations were given the benefit of the tireless working of the faithful disciples. Among them were the people of Thessalonica. Some of the Thessalonians did not seem to have a proper appreciation of the value of good works. They did not take note that the Scriptures condemned idleness and laziness at work. By being slack at their work they were doing injury to themselves and withholding good from others, which action might bring about destruction of life at God's hands. They should have known Proverbs 18:9 says, "He who is slack at his work is brother to him who destroys." (*An Amer. Trans.*) But evidently this ignorance was a result of those at Thessalonica not being diligent in the study of the Scriptures. (Acts 17:11) There was really no excuse for anyone's being idle there at Thessalonica. The teaching of the Scriptures had been given to them by Paul, Timothy and others to show them how God required proper Christian works. Additionally, they had the excellent personal example of Paul. Nevertheless the apostle Paul had to write to them: "We charge you, brothers, in the name of the Lord Jesus Christ, to keep away from any brother who lives in idleness, instead of following the teaching you received from us. For you know yourselves what you must do to follow my example, for I was not idle when I was with you; . . . When I was with you, I gave you this rule: 'If anyone refuses to work, give him nothing to eat!' For we hear that some of you are living in idleness, mere busybodies, not doing any work. Now with the authority of the Lord Jesus Christ we charge and exhort such people to keep quiet and do their work . . . But you, brothers, must not get tired of doing right."—2 Thess. 3:6-13, *An Amer. Trans.*

[15] All of the Christians were required to work. According to the apostle, the idleness of some of the Thessalonians was a result of their not following the teaching received from Paul and the other servants who visited them. They were not at work because they were not following knowledge of the truth. It is true that the Lord poured out his spirit upon the Christians in those days, but if some did not have faith and the knowledge upon which to base it they would surely not receive the spirit. Paul had dealt with them in the same manner as he had done with other Christians in other places, imparting such knowledge as the Lord directed for the upbuilding of the individuals in the Christian worship. Certainly without proper knowledge none could work in a manner pleasing to the Lord; none could bring forth fruits to the honor of Jehovah's great name.

[16] The knowledge of the wonderful hope of what is stored up for Christians by Jehovah God seemed to have a different effect upon those Colossians to whom Paul wrote: "You first heard of it long ago when the true message of the gospel came among you, to thrive and bear its fruit among you, as it does all over the world, from the time when you first heard about the mercy of God, and really came to know it, in the form in which Epaphras . . . taught it to you . . . it is he who has told me of the love the spirit has awakened in you. That is why, from the day I first heard of it, I have never given up praying for you and asking God to fill you, through full spiritual wisdom and insight, with a clear knowledge of what his will is, so that the lives you live may be worthy of your Master and wholly pleasing to him, and you may be fruitful in all kinds of good deeds, and may grow into fuller knowledge of God. Then, so mighty is his majesty, he will nerve you perfectly with strength for the cheerful exercise of endurance and forbearance in every situation, and you will thank the Father who has entitled you to share the lot of God's people in the realm of light." (Col. 1:6-12, *An Amer. Trans.*) Here Paul showed how important it is to have a clear knowledge of what God's will is. Without it one cannot live a proper life, pleasing to the Master and worthy of him. With it the way is open to be fruitful in all kinds of good works. Not only that, but there will be a gift of strength, nerving one for cheerful endurance. But all these things go together. Proper use of the knowledge helps us to work; the Lord will help us to stick to our work, to persevere in it in every situation. That is the blessed lot of true servants of God.

[17] Is it possible for any person to obtain such knowledge? Will it truly be possible to work for the Most High and stick to that work? That so-important knowledge is something that does not come all in one moment. Our God has provided his Word of truth to help us and to show us the way to serve him. As we study it we learn what God's purposes are and we see that in order for a creature to please him that individual must make a consecration of his life to

13. What assistance was given them from above to that end?
14. Why and how were Thessalonians shown work is a requirement?
15. Why were some idle? Why was knowledge necessary?
16. As Paul showed the Colossians, how is knowledge effective in us?
17. How does such important knowledge come?

God's service. That means work. When one is filled with the knowledge of the hope in the living God and then works, that will benefit him in an exceptional way.

[18] Why do we work? It is because of our faith and because we believe God's promise that he will give us life. "It is for this that we toil and struggle, for we have fixed our hopes on the living God, the Savior of all men, especially those who believe." (1 Tim. 4:10, *An Amer. Trans.*) To someone who has no faith this may appear to be a drudgery; yet in truth it is the source of the greatest joy to Christian men in this world. Especially at this time, when the forces of evil appear more actively than ever in the past, when the signs of the end of this old world are upon us, it is the greatest privilege. This is the time when the work of preaching the gospel in all the world for a testimony is taking place. It is the time when great light has been shed upon God's truth and when the Christian's business is to be studying his Word and assembling together regularly with those of like precious faith in Bible study, helping others to learn more of the kingdom hope of all mankind.

[19] The knowledge of the Scriptures shows us that just ahead of us is that terrible and dark time of the battle of Armageddon, when the evil forces of the Devil's world will go down into destruction. The nearness of that world-shaking event impresses upon our minds the import of the words of Jesus at John 9:4, according to *An American Translation:* "We must carry on the work of him who has sent me while the daylight lasts. Night is coming, when no one can do any work." Now is the time to act wisely in doing these righteous works of teaching. Now is the time to live and work as Christians, especially now, for the final end is near. That is why the apostle advises us to be vigilant and careful: "Watch yourself and watch your teaching; stick to your work; if you do that, you will save your hearers as well as yourself." —1 Tim. 4:16, *Moff.*

### WHY PERSEVERE IN IT

[20] "Stick to your work," he says. Why is it necessary to give such pointed advice? It is because there is real struggle in keeping going in God's work. Were it true that no one opposed God's work, then, of course, it would be much easier; however, we must be aware that Satan the Devil is our adversary and he is very angry now, since he has been cast out of heaven. (Revelation 12) He is busily trying to turn all creatures away from God and into destruction with him at the coming conflict. He wants to make each one slack the hand, slow down, and finally stop completely from God's beneficial work. He is still trying to fight God by overcoming the servants of Jehovah, for he well knows that then they will lose out on God's precious promises and Kingdom blessings. The warning of the apostle Peter (1 Pet. 5:8, 9, *Am. Stan. Ver.*) is therefore so appropriate at this time: "Be sober, be watchful: your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom withstand stedfast in your faith." Satan is attacking every individual who is consecrated to God, every man, woman and child doing God's work. The Devil wants us to turn back from God's work, against the good advice of Jesus, who said: "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." —Luke 9:62.

[21] How is this "looking back" done? By turning back to the old world from which we came out. It means turning our interest back to the evil practices and customs of the old world, as when Lot and his family were delivered by God from the destruction of wicked Sodom and Lot's wife turned to look back because her interest was actually there. She perished, becoming a pillar of salt; therefore Jesus said: "Remember Lot's wife." (Luke 17:32) Looking back means not keeping the Kingdom interests first. It means not sticking to your work.

[22] Satan uses many ways to accomplish this. Some persons are affected by the persecution. Reproach slows others down. But this persecution and reproach cannot be avoided. The Master told his followers they would suffer many indignities and much torture for his name's sake. It was so in the case of his servants following his ascension to heaven and it has been true upon real Christians ever since. (Matt. 24:9; 2 Tim. 3:12) To combat this violent action of the enemy the Christian must be strong in faith. With strong faith we are fortified by Jehovah and we are able to overcome or neutralize the enemy's attacks if we persist in our work and trust in our God to deliver us.

[23] Not all suffer violent persecution today, but there are other methods Satan uses to turn us from our good work. In this life we have many responsibilities. Some of us learn the truth after we have acquired families, and these families do not always believe the Scriptures as we do. Sometimes they put every hindrance in our way in an effort to make us fail to stick to our worship. The responsibility is upon us to provide for our family members, which we as Christians are pleased to do. "But if any provideth not for his own, and specially his own household, he hath denied the faith, and is worse than an unbeliever." (1 Tim. 5:8, *Am. Stan. Ver.*) Even when they oppose our good works we must see that they have the necessities to maintain life if we are family providers. And in the end it may be that

18, 19. Why do we do this Christian work, and especially now?
20. Why give such pointed advice about sticking to our work?
21. How is this 'looking back' done, and with what result?
22. How does Satan induce this in some? How do we combat this?
23. Despite opposition must one still provide for family? Why?

they will accept the truth and we shall gain our families for the Lord by setting a faithful example of belief and good works.

[24] The counsel on overcoming family opposition is found in Jesus' words at Matthew 10:34-39 (*Am. Stan. Ver.*): "Think not that I came to send peace on the earth: I came not to send peace, but a sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law: and a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that doth not take his [stake] and follow after me, is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." Jesus showed that there would be great crises in the families who accepted Christ and followed in the right way. No Christian must permit family opposition to keep him back from serving Jehovah God and Christ, but the Christian must put the love of Christ first, else he would fail to prove worthy. If others in the family became so violent as to take the Christian believer's life, then Christ would restore life in the Kingdom time; but if one would back up into inactivity in order to save his life, in the end he would displease the Life-giver and lose everlasting life. By keeping the love of the Lord as of first importance and the other required things secondary, we will properly stick to our work.

24. Why stick to the work despite family opposition? How?

## HOW TO STICK TO IT

IN order to maintain our lives we must have a certain amount of this world's goods. Will worldly goods become a hindrance to us in our Christian work? Will we fall into the snare of the enemy because we become afraid of losing a steady income from our secular work? Pressure is often put on those who have taken up God's service. They are boycotted in their business establishments, particularly in such places as Quebec, where false religion holds sway. Again, there may be merely threats of financial or business losses. We know that if there is any selfishness or pride in us it will be worked on by our adversary to slow us down in our work. Here is another great test of the Christian's faith. The Lord has promised to provide all the needs of his servants. (Matt. 6:33) Will their faith be strong enough? Will they take the Lord at his Word? Based upon his knowledge and faith, the apostle Paul came out with a statement of the sensible Christian position: "If we have food and clothing we will be satisfied. But men who want to get rich fall into temptations and snares and many foolish, harmful cravings, that plunge people into destruction and ruin. For love of money is the root of all the evils, and in their eagerness to get rich, some men wander away from the faith and pierce themselves to the heart with many a pang."—1 Tim. 6:8-10, *An Amer. Trans.*

[2] Satan tries to make the things of this world appear alluring to those in God's work. There are many lusts of the flesh which war against the spiritual things. (1 Cor. 10:6-11; Jas. 1:14, 15; 1 Pet. 2:11) There are the pleasures of this life which can be allowed to take up all of our consecrated time. If we have plenty of this world's goods we may become afraid to lose the easy way of life for the work's sake. The attractions of the old world can be a cause of looking backward. It happened in the early Christian days and is still happening today. As the apostle Paul testified in his writing (2 Tim. 4:9, 10): "Do thy diligence to come shortly unto me: for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica." Demas had great opportunities of serving God in company with the apostle Paul, but he lost out because he did not stick to his work. By taking the course in life that he chose he could only lose his chances to obtain everlasting life, which he evidently did.

[3] Our wily foe uses other methods to slow down God's servants. He sows discord among the brethren. It is often that we are evil spoken of by the world; but when such things come from the mouths of those who are associated in the work it is not easily taken. It hurts deeply. If our faith is not strong, we may become offended and isolate ourselves from other Christians. That is a mistake; it may cause us to stop the work. That is why we must not allow disunity to creep into our ranks. We must quickly settle any differences that arise and keep going forward in the work.—Prov. 6:14, 16, 19; Eph. 4:3, 12, 13, 31, 32; Col. 3:12, 13.

[4] Because we are attacked from so many sides by the evil one, we must keep alert and fight hard to go ahead. We cannot afford to take chances with our lives, so we must always have a positive viewpoint. There is danger in being indecisive, pausing on the way to life. We are wise when we understand that once we have made a consecration to serve God there is never any question about how to decide matters.

1. How do business and worldly goods tend to slow down our work?
2. What part do worldly attractions and our lusts tend to play?
3. How do discord and evilspeaking tend to operate?
4. Why must we be alert and have a positive viewpoint of our work?

And we play safe by making our decisions always in favor of the Lord's work and in harmony with his Word. Jesus gave us a good example of how to proceed when the Devil tempted him in the wilderness. Jesus knew what the Scriptures said, so he used them as his vehicle for reply. The Devil could not make him change from his positive attitude of mind. (Matt. 4:1-11) We must likewise watch out that our fleshly desires or other creatures are not permitted to influence us unreasonably to keep us away from our Theocratic activities. It is necessary to stick close to the Lord and his organization to be safe.

[5] Our minds must be trained through the study of the Scriptures if we are to stick to our work. Thinking and talking about God and his purposes is good for you. Consider your limitations. You have a limited amount of time to give to the training of your mind. If you consume all of that time with worldly reading, radio entertainment, television, etc., and thinking on earthly things, you are wasting time that can be used to build up a protective barrier against the darts of the enemy. Your thoughts can be filled with important ideas. Each day there is a text to consider, as published in the *Yearbook of Jehovah's witnesses*. You will find appropriate times to discuss Theocratic matters when in association with others in public witness work, or with friends in travel or at home. The wise Christian sets aside certain regular times for the building up of his mind, fortifying himself for the work to be done.—Phil. 4:8, 9.

[6] This course of action will help others too. You have the privilege of building others up in the faith. Oftentimes you will encounter a person who is not positive in his ways, who shows laxity in his way of working. You do a distinct service to such a doubtful one when you encourage him to attend Bible-study meetings with others of like precious faith and when you suggest to him that he participate in God's service. He may not realize the danger into which he is being led when he makes little excuses for not doing as God requires of his consecrated servants. As a Christian you have the privilege of aiding another to form the good habits you have made your own and of fighting off the bad habits that lead backwards. Cultivate the habit of regularly associating with the Lord's people. Habitually practice these things.

[7] Sticking to your work will be easier if you properly evaluate the extraordinary work that is the portion of a Christian. Surely there is nothing of higher value in this transitory world. It is not common or ordinary. A proud person might feel himself to be too important or too capable to go from house to house in God's service. But Jesus and his disciples did not feel that way. They did not choose to serve God because they were unable to find any other employment or because they were unqualified for any other work. They saw in God's service the highest honor that could come to any creature on this earth. Today there are many among Jehovah's witnesses who, as the world views things, have unusual natural abilities or talents. They may have intelligence well above the average. They may be clever. If they were to direct their efforts that way, they would be able to gain high positions in this world, together with the wealth and all such things the world pursues. But do they choose temporal things, with the loss of God's treasured work and blessings? Certainly not. Rather they use all their natural abilities for the advancement of the Lord's work. We should consider our natural abilities as gifts from Jehovah and cultivate them in his service. (1 Cor. 12:31; 13:8; 14:1, 39; Eph. 4:7-13, *Am. Stan. Ver.*) Whatever abilities we have, therefore, whether many or few, should be applied to God's work and to help us stick to that work.

[8] It is not enough that we share in God's work. No, we must give our very best if we shall please him. We should keep the quality of work as high as possible. As Paul put it: "Like an expert builder, I laid a foundation, as God commissioned me to do, and now someone else is building upon it. But let everyone be careful how he does so. For no one can lay any other foundation than the one that is laid, that is, Jesus Christ himself. And whether one uses gold or silver or costly stone in building on the foundation, or wood or hay or straw, the quality of everyone's work will appear, for the Day will show it. For the Day will break in fire, and the fire will test the quality of everyone's work. If what a man has built on the foundation stands the test, he will have his pay."—1 Cor. 3:10-14, *An Amer. Trans.*

[9] It is a mistake to undervalue the wonderful service of God. That service is a treasure of inestimable value. "But we have this treasure in earthen vessels [our fleshly bodies], that the exceeding greatness of the power may be of God, and not from ourselves." (2 Cor. 4:7, *Am. Stan. Ver.*) We receive our abilities in the work from God and these we should employ creatively, conscientiously and with diligence. We shall enjoy doing God's work if we do it right, if we give our best. There will be good building work done; our work will be fruitful. It is upon the basis of the quality of our work that God will give us our pay. Jehovah pays us well for our service in righteousness; he gives us everlasting life. "The wicked man earns illusive wages; but he who sows righteousness has a true reward."—Prov. 11:18, *An Amer. Trans.*

5. Why must our minds be trained? By taking advantage of what?
6. How can we help brethren to faith and right habits?
7. How does properly evaluating the work help us stick to it?

8, 9. What quality of work should we give to this ministry? Why?

[10] Even now we are receiving rewards. We have the satisfaction and contentment of mind that comes only with the blessing of the Lord. We have the joy of the Lord, hearts full of hope and expectation. These come to us as a bulwark against the Devil's opposition. We see that now we have the privilege of developing ourselves through the many experiences and tests that come upon us. We are, as it were, perfecting our work, polishing out the defects. As we see our work improving we receive much joy. We rejoice in doing the Lord's will, as it is written: "You must find the greatest joy, my brothers, in being involved in various trials, for you know that the testing of your faith leads to steadfastness, and steadfastness must have full play, so that you may be fully and perfectly developed without any defects."—Jas. 1:2, 3, *An Amer. Trans.*

### THE FREEDOM OF A CLEAR CONSCIENCE

[11] With this perfecting of our service comes the knowledge that we are doing what is right. Thus the Lord pays us with the freedom that comes only from having a clear conscience. We, as Christians, have made a consecration to serve our Father, and he helps us to keep our integrity. By taking the course of righteousness we receive many blessings and we are privileged to show by our upright conduct that those who abuse us have all the shame. "And who is there that can hurt you if you are eager to do what is right? Even if you should suffer for uprightness, you are blessed. But do not be afraid of them, nor be troubled, but reverence Christ in your hearts as Lord, and always be ready to make your defense to anyone who calls you to account for the hope that you have. But do so gently and respectfully, and keep your conscience clear, so that those who abuse your upright Christian conduct may be made ashamed of their slanders." What a wonderful feeling it is to be free from fear, to be satisfied, to rely on the safety of the covering hand of the Most High. There is a certain joy in suffering for doing right in God's work; but, on the other hand, how great is the mental anguish of those who do wrong. "For it is better to suffer for doing right, if that should be God's will, than for doing wrong."—1 Pet. 3:13-17, *An Amer. Trans.*

[12] When we stick to the work of serving God and when we stick close to his organization we may suffer persecution, but God grants us the strength and ability to bear it. It is when we carelessly drift back to the old world's ways and become ensnared in any of Satan's many pits or traps that we suffer the untold miseries that we bring upon ourselves. The attention of the Watch Tower Society is often called to such things because persons seek help in their time of trouble. One recent example that is very unfortunate is set forth in the following letter:

Dear Brethren:

I am writing for your suggestions on separation and divorce. My husband and I are witnesses for Jehovah but in the past two years we have slacked in our zeal for the service. I realize the mistake we have made and have tried to get my husband to get into the service again. Since the first of this year I haven't been able to get him to attend meetings. He thinks because at one time he was company servant and has slacked his hand that he has lost his right to the Kingdom blessings. Of course I think the Devil has ensnared him and he is trying to justify his actions now.

He has become involved with a woman and wants a divorce so he can marry her. I told him he would certainly be throwing away all hope if he proceeds in this. We have two children, and I think anyone who has a knowledge of God's laws should be able to figure out that they must leave such temptations alone, even if we can't get along, which I think we could, if he would give up this other woman. Please write us as soon as possible on our standing. I realize we have lost a lot of blessings by our negligence, but is all hope gone? I know he loves the Lord and the Lord's people. But I am at a loss as to what steps I should take.

Yours for the Theocracy,

That is the very pitiful state into which failing to stick to the work and stick to the Lord's organization has led some individuals. That is what Satan will bring upon those who give him an opening by pausing to associate again with the old world: mental suffering, misery, unhappiness.

[13] It is a comfort to us to know that our God in heaven is a merciful One and that he is an ever-present source of help and comfort. When we are caused to stumble under the constant attacks of our adversary and we yield ground, we suffer untold miseries on account of it. But if we truly love God we will turn to him and seek his help, as a child will go to its father. This help we may receive, by his undeserved kindness, if we put forth a sincere effort to henceforth go in the right way. We know we cannot go on willfully repeating our sins and then come again each time to ask forgiveness, as is the manner of some in modern religious circles, for the Scriptures do not allow for that (Heb. 10:26-30); but when we sincerely repent and seek to go in the right way, getting back into the Lord's work and determining to stick to it, there is the Lord to help us recover. At the very least, the period of suffering is certain to be a most difficult time—there are many who never recover—and so the wise servant of Jehovah will keep his vision of the issue clear and stick to his work, not taking any risks with his life.

[14] In the finality, it is our works that will be considered by our Father, and then it will be determined whether or not we shall receive everlasting life. Why

10. What present rewards do we have for thus doing?
11. What freedom does a clear conscience give us?
12. To what pitiful state does failure to stick to it lead?
13. How can taking advantage of God's mercy help us to stick to it?
14. By what course can we lose all our pay for our past works?

should we foolishly risk the loss of that excellent pay from Jehovah by going back and pursuing the illusive wages of this dying old world? It is better to consider and heed the words of the apostle Peter: "And if you address him as Father who judges everyone impartially by what he does, you must live reverently all the time you stay here, for you know that you have not been ransomed with anything perishable like silver or gold, from the futile way of living in which you were brought up, but with precious blood." (1 Pet. 1:17-19, *An Amer. Trans.*) It is required of Christians to live reverently all the time they stay in this old world, following God's Word carefully, if they are to gain final approval of the Life-giver in heaven. The ransom by Christ Jesus is not to be viewed as a common thing, but it is a precious treasure far more valuable than silver and gold. We can lose all of the blessings of the Lord if we go back to the futile way of living in which we were brought up before we knew the truth and made our consecration.

[15] With the pay we receive now from Jehovah we find the divine protection. We are in an evil world that is seeking to destroy all that honors Jehovah's name. Were it not for the unexcelled protective service from above our chances of survival in this old world would be nil. We are given every reasonable help too. The Lord has given his spirit in abundance to his servants and with that has come a supply of spiritual food and knowledge of his purposes that we cannot contain. The food is plentiful. When we are working hard we use more of the food and we appreciate it more. It gives us added strength to stick to our work.

[16] The strength that God gives us to endure in this old world is beyond the understanding of this world. The world sees that as an organization Jehovah's witnesses are sticking to their work under any and all conditions, in the face of the violence of persecution and war. The efforts made to stop the work would ordinarily bring an end to the activities of any group. We know it is only Jehovah's help that makes it possible for us to endure, and so we do not boast in ourselves. "We boast in hope of the glory of God. And not only so, but we triumph also in afflictions, knowing that affliction works out endurance; and endurance, approval; and approval, hope; and this hope is not put to shame, because the love of God has been diffused in our hearts, through that holy spirit which has been given to us."—Rom. 5:1-5, *Diag.*

[17] With the help of God's spirit and the wonderful hope, we can endure, we find ourselves able to persevere, we can continue, we can stick to our work. It is the only wise thing to do now. We have the prospects of life, and the time is so near. Paul said: "You must not lose your courage, for it will be richly rewarded, but you will need endurance if you are to carry out God's will and receive the blessing he has promised."—Heb. 10:35, 36, *An Amer. Trans.*

15, 16. Where and how do we get strength for our work?
17. As to our work, what is the only wise thing to do now? How?

### A SOUND INVESTMENT OF EFFORT

[18] The enduring things are what we must invest in. These are only the Theocratic things, God's work. We are advised not to put all of our energies into the worldly enterprises because those things are doomed to destruction at the near battle of Armageddon. If we give all of our time to such things it will be lost because such things are doomed to destruction with this world at the now near battle of Armageddon. If we give all of our time to such things it will be time lost because such things are going to be lost. Worse than that, we may be smashed up with them at Armageddon because of not sticking to God's work and keeping that first in our lives. "You must not work for the food that perishes, but for that which lasts for eternal life, which the Son of Man will give you, for God the Father has authorized him to do so." (John 6:27, *An Amer. Trans.*) It must be remembered that the gaining of salvation means work, sticking to it through thick and thin. "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling."—Phil. 2:12.

[19] And all the work we do is profitable. A few words spoken at the right time will help many a person to appreciate more of God's purposes and his great mercy. We have opportunities to speak to other people by telephone. We write letters about the gospel. We can mail literature concerning the Kingdom to friends and people of good-will. When visitors come to our homes we can speak with them about Jehovah God. These are all a part of the good work, oftentimes in addition to the important work of calling upon the people at their homes and places of business. Whether it may be that we do much in the work or a little because of limited strength or ability, sticking to the work is good. Since it means salvation, your work is not wasted or thrown away. "So my dear brothers, be firm and unmoved, and always devote yourselves to the Lord's work, for you know that through the Lord your labor is not thrown away."—1 Cor. 15:58, *An Amer. Trans.*

[20] It has always been true that Christians are required to work, for that is according to the principles of the Most High God. The advice of Paul that is written at 1 Timothy 4:16 was full of meaning for the consecrated ones in early Christian times. But today the times are more perilous, the days are more

18. To what should we not bend all our energies? Why not?
19. In what profitable ways can our personal work proceed?
20. Why does the quotation from 1 Timothy 4:16 have more force now?

evil. The time for the final settlement of the great issue of universal domination is here and the ire of the evil ones is at its highest pitch. This means that the assaults against those who are seeking to do God's work are more intense and violent than at any other time in history. In the face of all of this we ourselves must stand firm in our integrity, never giving even a slight opening to the Devil to get in a wounding blow to disable us from the Christian service; never permitting ourselves to be captured by his forces and dragged back into the darkness of this world and its perdition.

[21] The work that we have been given is a great blessing. It keeps us away from the dangerous things of the old world, so it acts as a protector. The work we have to do now is teaching and preaching. All of the time and strength we can possibly muster should go into the work. We have entered into this work with determination to see it through to the finish. The name of Jehovah is involved and so is our eternal salvation. We want to win and we can win by doing good works. Indeed, we must stick to our work, faithfully looking to the time when the Lord's statement at Revelation 22:12 (*An Amer. Trans.*) is fulfilled: "See! I am coming very soon, bringing with me my rewards, to repay everyone for what he has done." Now is the time. Because the final settling of the great issue is to come in this generation, our salvation is much nearer than when Christians first started to serve God. It is even much closer than when we ourselves first started to do God's work. We must not take chances by looking back to the old world for anything. We cannot risk even the slightest slowing down now. That is why the admonition at 1 Timothy 4:16 (*Moff.*) means so much to us in the last days: "Watch yourself and watch your teaching; stick to your work."

21. How is our work a blessing now toward winning out?

## WHY CHRISTIANS SHUN TOBACCO

MANY new ones are coming to a knowledge of the truths in the Bible and are taking their place in the gospel-preaching ranks of Jehovah's witnesses. Many of these new ones formerly smoked tobacco, but have now quit. A few others come to a knowledge of the truth but do not quit smoking. When an effort is tactfully made to instruct them they reply that the Bible does not forbid smoking, that when they are shown from the Bible that it is wrong then they will quit. Some of these have even offered cigarettes to non-smoking witnesses when at local Kingdom Halls. At least, their attempt at humor is unbecoming and savors of taunting. At most, they could tempt only another who had cleansed himself of the habit.

It is true that the Bible does not specifically name tobacco-smoking as an evil to be avoided. If Christians should shun it, why does not the Bible definitely mention it? Because in the times when the Bible was written the smoking of tobacco was unknown. Under the heading "Tobacco" the *Encyclopedia Americana*, 1942 edition, states:

"Originating in America, the use of tobacco has been extended into practically all parts of the world, and, indeed, it has come to be incomparably the most generally used of all narcotics. . . . Tobacco was widely used by the Indians at the time of the discovery of America by Columbus and relics of the Mound Builders show that pipe smoking was a very ancient custom among the aborigines. On landing in the West Indies in 1492 members of Columbus' crew observed that the natives smoked rolls of dried tobacco leaves. When the Spaniards landed in Mexico in 1519 they found the natives cultivating tobacco with care and skill. . . . The American Indians had evolved methods of cultivating tobacco and preparing it in all forms which are now used. . . . The culture and the use of tobacco were introduced into India, Persia and other Asiatic countries early in the 17th century."

Hence it was not used in Biblical lands till more than fifteen centuries after the last book of the Bible was written. Nevertheless, inspired admonition contained in Scripture is of such scope as to definitely embrace the use of tobacco. A meek and humble person who wishes to receive instruction could consider with profit such scriptures as Proverbs 30:12, Isaiah 52:11, Galatians 5:19, Colossians 3:5, James 1:22, Ephesians 5:3, 4, and other texts concerning cleanness in matters both physical and spiritual. These texts establish a principle of purity and cleanness that should guide Christians, and 2 Corinthians 7:1 is explicit when it orders: "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." A translation in modern English reads: "Let us cleanse ourselves from everything that contaminates either flesh or spirit; let us be fully consecrated by reverence for God." —*Moffatt.*

Is not tobacco-smoking filthy in that it stains the flesh, stinks clothes and body, and litters ashes about? Is it not expressing inconsiderate selfishness rather than love when one fouls the air with strong smoke for others to breathe, and which smarts the eyes? Does not the habit contaminate the flesh by harming health? It admittedly cuts wind or endurance, slows reflexes, fogs the brain, promotes diseases of heart and blood vessels, lowers vitality, irritates sinuses and membranes of nose, mouth, throat and lungs, induces cancer, impairs reproductive functions in both men and women, weakens moral fiber and shortens the life span. To what advantages can cigarette smokers point to counterbalance these disadvantages? Can one consecrate his full potential of strength and energy to God if he siphons off a measure of it by sucking on cigarettes? Is a Christian's consecrated strength and time and money being wisely spent when dissipated and wasted through the tobacco habit? It is not necessary for Jehovah's witnesses to badger or heckle smokers with these and similar questions. It is sufficient for each smoker, particularly those who have come

to a knowledge of the truth and who engage in Jehovah's service, to honestly consider these questions and look frankly into his own mind and heart for the answer.

They might also remember that it was Jehovah's visible organization that God used to rid their mind of false religious doctrine, that He used it to teach them Kingdom truths, to picture for them new-earth blessings, and to train them in the gospel-preaching work that leads to such joys and eternal life. They trusted the organization in those matters, certain that God was and still is using it. Is it not reasonable that God also uses it to cleanse His people of such filthy habits as smoking? After the novice becomes a witness through the organization's aid, does he suddenly become wiser than his visible teacher on the subject of cleanliness and on explaining scriptures relating thereto? On different occasions in times past *The Watchtower* has discussed the use of tobacco. Note the following comments taken from the *Watchtower* magazine of July 1, 1942, after it quoted 2 Corinthians 7:1.

"Any filthiness, whether it be of the flesh or of the spirit, is abominable in His sight. Cleanliness of the flesh and spirit is the very opposite of filthiness, and means that the creature must be clean in body and in mind and use the natural faculties with which he is endowed to the glory of God. Having taken his position on the side of Jehovah in the great issue, and having been granted by Jehovah the great privilege of being associated with his Theocratic organization, he must deport himself in keeping with that holy organization.

"The armies [of this world], and the religious organizations with them, are seeing to it that those fighting for world domination are amply supplied with tobacco. The *Encyclopædia Britannica* (Vol. 26) says: 'As the continent of America was opened up and explored, it became evident that the consumption of tobacco, especially by smoking, was a universal and immemorial usage, in many cases BOUND UP WITH THE MOST SIGNIFICANT AND SOLEMN TRIBAL CEREMONIES.' That means the use of that herb was associated with demonism, to bring its dupes under the power of the demons. Is the use of tobacco, then, clean or filthy within the meaning of the Scriptures? The use of tobacco is extremely filthy, regardless of the form in which it is used. It befouls the body and dulls the mental faculties. It makes the user offensive to those with whom he comes in contact, and works great injury to the user and is a dishonor to God and Christ. The use of tobacco has greatly demoralized the human race. It creates an appetite for other impure and filthy things. Under no condition is the use of tobacco approved by God's Word, although not mentioned by name.

"It, therefore, does not seem consistent for anyone of God's organization or those who have been privileged by His grace to enter the 'cities of refuge', to use tobacco. . . . Those who persist in the use of the harmful weed cannot be considered as proper examples in word, in charity, in spirit, in faith, or in purity, and by their course of action the example they are setting forth works ill to their neighbor. They are rebelling against a reasonable requirement of the Lord's organization. . . .

"If a man chooses to injure himself by the use of tobacco, no one has the right to say he shall not use it, but certainly no person has the right to blow tobacco smoke into the nostrils of another person. The habit of tobacco-smoking is one of the most selfish that is exercised by human creatures; and, being selfish, it is the very opposite of love. The smoker fails to give any consideration to the rights and privileges of others about, to whom tobacco may be offensive. There is every reason against the use of tobacco; there is not one reason that supports its use. . . .

"Tobacco is the Devil's weed employed for the purpose of demoralizing human creatures, particularly in the 'time of the end'. The use of tobacco having originated with demonism, it should be expected that the 'prince of the demons' would introduce its use into Christendom by religionists and popularize it there among religious practitioners. The contaminating influence thereof has spread to all parts of the earth. Imagine the 'great multitude' of Armageddon survivors, under the righteous rule of the visible 'princes in all the earth', with cigarettes in their lips and trying to carry out the divine mandate to fill the earth with a healthy-blooded righteous race!" (Pages 205, 206)

### PROPER REGARD FOR THE ORGANIZATION

And one more point that new ones among Jehovah's witnesses should remember relative to the use of tobacco. That is, is it their purpose to bring filthiness into the organization and spoil its reputation for cleanness? The fact that Jehovah's witnesses as a group do not smoke has become a marker of them, a sign that distinguishes them from worldlings, a cause for special notice and comment by outside observers. Typical of this is the press report in the Springfield *Union*, July 2, 1949, in the section "With the Witnesses" published during the district assembly held in Springfield, Massachusetts:

"One boy about 12 years old had his binoculars trained on the speakers, even though he had a seat right near the front. Use of the glasses tended to create a racetrack atmosphere. But another condition in the Coliseum was a far cry from what's usual at sporting events of any sort. People who attend hockey games there, particularly, wouldn't have recognized the place. Indeed, who had ever before been in the Coliseum with 4,500 other people when there wasn't the tiniest trace of cigaret smoke?"

Do new ones wish to mar this standard of cleanness that has made Jehovah's visible organization outstanding? It does not seem that any new witnesses appreciative of the truths they have learned from the organization would want to repay by doing evil, by wrecking such a long-established reputation for freedom from tobacco's filth. It is not the purpose of the visible organization to be narrow or dogmatic or lacking in tolerance and mercy. It realizes that it takes time for new ones to cleanse themselves of worldly filth, both physical and spiritual, and those making up the visible organization should exercise patience and understanding with one another. New ones should be meek and teachable and not stubbornly resist for selfish reasons the Scriptural admonitions against the filthiness of the tobacco habit. On the other hand, those in the organization who are clean of this contamination of the flesh should not fall short of being merciful and long-suffering, but should allow time for new ones to readjust themselves and conform to the Scriptural ways of Jehovah's organization.

Many different methods for breaking the tobacco habit

are recommended by worldly theorists, such as special diets, exercise, medicines, gradual tapering-off of smoking, etc. The best method for quitting is to have a good incentive for doing so and then to stop abruptly. It is the method used by many when they became Jehovah's witnesses and wanted to cease fouling themselves with tobacco. Many of this multitude of witnesses numbering into the tens of thousands were at one time in slavery to tobacco with the rest of the world, but they broke free of its unclean bonds, not because they followed a special diet or course of exercise, but because they realized that it was defiling their bodies and harming their health and making them unclean for Jehovah's service. Had they not learned that Jehovah's witnesses were commanded to be clean in both mind and body?—Isa. 52:11; 2 Cor. 7:1.

How, then, were so many thousands able to break the tobacco habit? Most people fail to appreciate that the mind is the agency that controls, governs and directs the body and its habits. But Jehovah's witnesses fully realize this and know that the battle against tobacco must be fought and won in the mind. They know full well that the great adversary the Devil as a roaring lion seeking whom he may devour attacks one's mind, and so they take mental refuge under the protecting hand of Jehovah God. (1 Pet. 5:8) Under such overshadowing protection they are taught by God's Word, the Bible. But in addition to a mind fed, strengthened and directed by God's Word he gives them that all-necessary invisible force or energy toward righteousness, and that is his holy spirit. To those who ask him persistently he gives this spirit more readily than earthly parents give good gifts to beloved children. Thus, fortified and moved by his holy spirit, and with honest-to-goodness appeal or prayer to God for his help to overcome the entrenched habit, they are bound to vindicate his power in gaining the victory.

Food and exercise are also important factors for Jehovah's witnesses. Their special diet is that prescribed by the great Physician: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4:4) They do not get choosy and stubbornly reject the spiritual food that puts their unclean habits in an unfavorable light, but partake of the spiritual food to get strength to overcome the uncleanness. For exercise they have their "feet shod with the preparation of the gospel of peace" (Eph. 6:15), and they hasten from house to house with this good news. They do not sit around in a tobacco-laden atmosphere, but get out into the fresh air and occupy their mind and body by standing on the street corners with magazines heralding forth the Kingdom message.

This, then, is the sure and positive cure for the tobacco habit, and anyone who will make a clean and abrupt break from the snare and follow this course will find that in a short time he will have lost his desire for the weed. Then he will have more health and strength and energy to expend in Jehovah's service. He will have redeemed time and money for worth-while uses. He will have Scripturally cleansed himself from that particular "filthiness of the flesh". Then, instead of tearing down the organization's reputation for cleanness, he will be a clean associate of the clean organization that today is preaching the good news of Jehovah God's righteous new world of endless blessings.

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## ZECHARIAH URGES GOD'S SERVICE DESPITE BAN

WHY did Jehovah God effect the release of the Jewish captives in Babylon that they might return to their homeland? Why, after their capital city of Jerusalem had lain desolate for seventy years, were they returned to Judah and Mount Zion? Was it for the sake of their political independence, so called? No; but for the restoration of God's service in accord with Theocratic law. To this end the decree in the opening year of Cyrus' full power over Babylon read: "Thus saith Cyrus king of Persia, All the kingdoms of the earth hath Jehovah, the God of heaven, given me; and he hath charged me to build him a house in Jerusalem, which is in Judah. Whosoever there is among you of all his people, his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of Jehovah, the God of Israel (he is God), which is in Jerusalem."—Ezra 1:1-3, *Am. Stan. Ver.*

Accordingly in 537 B.C. nearly 50,000 devoted worshipers of Jehovah undertook the perilous journey to return to their desolated homeland. Zerubbabel was made governor of this restored remnant, and prominently associated with him in the work of rebuilding the temple was the high priest Joshua, or Jeshua. In the second year of their return the foundation of the new temple for the worship and service of Jehovah had been laid.—Ezra 2:1, 2, 64-70; 3:1-4, 8-11.

At this time opposition to rebuilding the temple broke out among the Gentile nations in Palestine. They carried on an official persecution of the temple builders and tried to hold up their work all the days of King Cyrus. Then they joined in sending a letter to Cyrus' successor, King Artaxerxes, and accused the temple builders of seditious aims against the political state. King Artaxerxes believed the accusation. Contrary to the law of the Medes and Persians, he countermanded the temple decree of Cyrus, and had the temple work stopped. "So it ceased unto the second year of the reign of Darius king of Persia."—Ezra 4:1-24.

That means that for sixteen years the work of rebuilding the temple had lain idle. Then, "the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that were in Judah and Jerusalem in the name of the God of Israel." (Ezra 5:1) Of the two prophets, Haggai was the elder and he took the lead in stirring up the Jews to activity in God's service of rebuilding the house of Jehovah. Less than four weeks after his opening blast the temple work was resumed, in the teeth of the imperial ban! Two months after Haggai led off with his vigorous exhortations the younger contemporaneous prophet Zechariah joined in with his voice: "In the eighth month, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet."—Zech. 1:1.

From the above it appears that Zechariah was the grandson of Iddo and the son of Berechiah. That Zechariah was

a priest as well as a prophet is shown at Nehemiah 12:12, 16. When he started his prophetic service, in 520 B.C., he was yet a young man, and continued in it at least two years, until 518 B.C.—Zech. 2:4; 7:1.

Zechariah, addressing both Joshua and Zerubbabel as prefiguring Christ Jesus the High Priest and Headstone of God's house, wrote: "Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at [men of wonder, or sign]: for, behold, I will bring forth my servant the Branch. For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the Lord of hosts. . . .

"This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the Lord of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it." "The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you." —Zech. 3:8, 9; 4:6, 7, 9.

And when the Jews plunged anew into the rebuilding work as a result of prophetic urging, what was the result of such defiance of the decree of the political state? The enemies appealed to King Darius to punish these seeming violators of the law, but courageously the temple builders contended that their God-given work was not against the interests of the state but was perfectly legal according to the original decree of King Cyrus. Thereupon King Darius turned to basic law and had search made in the state archives. The decree of King Cyrus was uncovered. It must stand and be enforced according to the rule of the law of the Medes and Persians, which changes not. The work of building the temple was finished, while the enemies looked on with chagrin. Worse still, they were ordered by the king to furnish aid to the temple work. In the twelfth month, which is the month Adar, and in the sixth year of King Darius (516 B.C.), the rebuilt temple was dedicated with great joy by the remnant, and Jehovah's word and name were vindicated.

A closer look at the prophetic book that Zechariah wrote under inspiration shows that it is generally divided into two parts: chapters 1-8 and chapters 9-14. The first part consists mainly of a series of visions which generally relate to the temple and the hopes raised by its rebuilding, and ends with a discourse replying to questions raised concerning certain feasts. Summarizing it, the prophet sees horsemen of the Lord inspecting the affairs on earth and hears promise of the temple's completion and Jerusalem's prosperity; he sees the four horns that scattered Israel and the four carpenters that are to destroy the horns; he has the vision of a man with a measuring line in his hand approaching Jerusalem, which foretells the growth and prosperity of Jerusalem and the joining of other nations unto the Lord; he hears Satan rebuked and sees high priest Joshua's filthy garments replaced with glorious change of raiment; a seven-lamped golden candlestick flanked by two olive trees for its oil supply next greets his wide-eyed gaze and he hears the cries of "Grace, grace" heralding the bringing forth of the temple headstone; he envisions a flying roll that records the curse that comes on those who rob God and those who swear falsely to him; he sees Babylonish wickedness removed from among God's restored remnant; finally, four horse-drawn chariots appear in symbol of God's war organization, and God's temple-builder is identified as "The Branch", who will be a priest upon his throne.

The last two chapters of this first section give answer that feasts of weeping and self-pity should give way to times of joy and gladness, that restored Zion was to prosper and that men from all nations would take hold of "the skirt of him that is a Jew" to accompany him to Jerusalem because of Jehovah's blessings upon his people.

The second part of Zechariah's prophecy, chapters 9-14, has the usual prophetic tone and character, in contrast with the preceding vision-filled part so similar to the prophecies of Daniel and Ezekiel. Many Bible critics claim that this latter portion, because of the change of style and other supposed internal evidence, was written by one other than Zechariah, one living much earlier than Zechariah's time. To those who appreciate not only the matter of miniature fulfillment, but also the more important matter of major fulfillment, their devious arguments are not very impressive. The definite change in subject matter easily accounts for the change in approach and style. Similar forms of expression and like prophetic messages tie together both parts. Most convincing, the writer of the second part shows knowledge of the writings of the prophets following Jerusalem's destruction, but by making allusions thereto he refers to the future antitypical fulfillment of such prophecies. Hence the second part could not have been written by one much earlier than Zechariah, but, like the first, must have been written after the Jewish exile. Zechariah was doubtless the one Jehovah used to record the entire fourteen chapters of the book that bears this prophet's name.

This latter portion declares vengeance against heathen nations, foretells Christ's ride as King into Jerusalem on an ass, the extension of Kingdom rule earth-wide, the gathering of His people, the betrayal of Christ for thirty pieces of silver, the outpouring of God's spirit upon his remnant after their repentance, the shame of false prophets and the futility of hiding their identity, and the fall of two elements of the people and salvation of a third element (a remnant) by purification. The last chapter foretells the international assault upon Jerusalem in the day of Jehovah, the split "mount of Olives" as a refuge for his people, Jehovah's undisputed Kingship over the earth, the plague wherewith he will smite the opposers, and the regular worship of him year by year by the people and through his holy temple organization.

Many of Zechariah's prophecies have been fulfilled, and one-hundred-percent fulfillment of them in major completeness is not far distant. For references to Zechariah's prophecy in the Greek Scriptures, thus further establishing the book's authenticity, compare Zechariah 8:16 with Ephesians 4:25; Zechariah 9:9 with Matthew 21:4, 5 and John 12:14-16; Zechariah 12:10 with John 19:37; Zechariah 13:7 with Matthew 26:31 and Mark 14:27, showing fulfillment of such prophecies in miniature.

Zechariah was faithful to God, and in pursuing that faithfulness he urged the doing of God's work even in the

face of imperial ban. Because he remembered Jehovah and His service and held fast to integrity toward God, that prophet will be "remembered of Jah", which is the meaning of the name Zechariah.

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# LETTER

ON CONVERTING CALENDAR DATES FOR THE "TIME OF THE END"

December 21, 1949

Dear Brother ———:

We have your letter of recent date requesting further information as to the conversion of Julian Calendar dates to their Gregorian equivalents as presented in the November 1, 1949, *Watchtower*. Since receiving your letter these dates have been rechecked by our mathematicians and are all found to be correct, as published.

While it is true there is a difference of a day in about every 128 years between the Julian and the Gregorian calendars, however, when arranging for conversion from one to the other, a person must be governed by the rules set down by those who designed these calendars. For the following rules we refer you to the 1942 edition of the *Encyclopædia Britannica,* Vol. IV, page 569. The Julian Calendar as authorized by Julius Caesar B.C. 45 provides for a common year of 365 days and a leap year of 366 days every four years with the extra day being added to the month of February. The Gregorian Calendar as advocated by Pope Gregory XIII in 1582 (now accepted by all of Western Christendom and adopted by Russia in 1918) operates according to the following rule. "Every year the number of which is divisible by 4 is a leap year, excepting the last year of each century, which is a leap year only when the number of the century is divisible by 4; but 4000, and its multiples, 8000, 12000, 16000, etc., are common years." Like the Julian the Gregorian Calendar has a common year of 365 days and for its leap years the extra day is added to the month of February.

Thus since the Julian Calendar continually has leap years at the turn of the century whereas the Gregorian Calendar has only a common year at that time except where the century number is divisible by 4, the Julian Calendar is consequently a little longer, approximately one day longer every 128 years. Hence the difference between the two calendars is noticeable generally at the century years. Being therefore a little shorter the Gregorian Calendar year approximates more exactly the true solar year of 365 days 5 hours 48 minutes 46 seconds. This then makes it possible for the Spring (Vernal) Equinox to generally fall on the same day, namely, March 21, as originally designed by the makers of the Gregorian Calendar regardless of whether using the calendar in the A.D. period or projecting it back into the B.C. period.

Note how this is true in the following examples. On page 329 of the above-referred-to *Watchtower* the Nautical Almanak Society of Britain is accurately quoted as saying: "The Spring Equinox in the year 607 B.C. was on March 28th (Julian Calendar)." As Gregorian dates are *behind* Julian dates for the identical events prior to the third century A.D., actually 7 days *behind* for the 7th century B.C. Subtracting the 7 days from March 28 restores the Spring Equinox to March 21 607 B.C. as it should be according to the Gregorian Calendar, which has a uniform date for the equinoxes. Then take the example of the year B.C. 45 when the Julian Calendar began, the Julian date for the Spring Equinox that year was March 23. The conversion factor for the first century B.C. is a —2, thus again restoring the Spring Equinox to March 21 B.C. 45 Gregorian Calendar. Then note that at the time of the Nicean Council A.D. 325 the Spring Equinox occurred on March 20 Julian. The conversion factor for the fourth century A.D. is a positive 1. Again this brings the Spring Equinox to March 21 Gregorian A.D. 325. As a final example note that in Pope Gregory's time (1582) the Spring Equinox occurred on March 11 Julian reckoning. The conversion factor for the 16th century A.D. is 10, thus again restoring the Spring Equinox date to March 21 Gregorian. You will know that to commence their new Gregorian Calendar in 1582 the Roman Catholics arranged to drop 10 days from their old Julian Calendar by having October 15 of that year immediately follow their date of October 4. Though the Roman Catholic countries and later the Protestant countries adopted this new calendar after 1582, yet the Greek Orthodox Catholics continue to use the original Julian Calendar without any adjustments.

The apparent reason for the Gregorian dates running *ahead* of Julian dates in the A.D. period since the 3rd century is that the extra day's difference always occurs as the last day of February, which addition occurs before the Spring Equinox reckoning in the positive direction. Whereas in projecting the Gregorian Calendar backwards beyond the zero conversion factor, the extra day added in February always comes after the Spring Equinox when reckoning in the negative direction.

For the conversion factors referred to in the above please consult the works of the following astronomical authorities from which sources we have obtained our information and confirmation of the dates in question.

Robert Schram in his book entitled *Kalendariographische und Chronologische Tafeln,* published in Leipsig in 1908.

Karl Schoch in his book *Planeten Tafeln Für Jedermann,* published in Berlin in 1927. These latter tables also appear in English in the book entitled *The Venus Tablets of Ammizaduga,* by S. Langdon and J. K. Fotheringham, published in London. Dr. Schoch's tables appear in the appendix of this English publication.

Rejoicing with you in being Jehovah's ministers, we remain,

Faithfully yours in Jehovah's service,

WATCHTOWER BIBLE AND TRACT SOCIETY, INC.

# FIELD EXPERIENCE

### OVERCOMING CLERICAL OPPOSITION IN ITALY

The public meeting campaign is having splendid results in Italy, and the following experience well illustrates how the people are glad to hear the Kingdom message, packing out a public gathering with an audience of about 40 strangers to 1 publisher.

It was decided to hold the circuit assembly in the city of C——, which has a population of about 14,000 inhabitants, a city buried in the picturesque mountains of southern Italy. To reach the place we had to take a train on a secondary line which looked more like the "Toonerville trolley" than a railroad train. After winding about in the mountains for three hours we reached our destination. It was only by Jehovah's marvelous power that the truth came to this isolated spot in Italy. An Italian prisoner of war, interned in California, U.S.A., received the truth while there and symbolized his consecration to the Lord before returning to Italy. His immersion in a bathtub at the home of brethren in California has already been mentioned by *The Watchtower* in one of its "Field Experiences" several years ago. This brother's faithful activity in the service has Jehovah's blessings, and now a youthful, healthy organization is springing up in this town in Italy. It was felt that holding the assembly there would strengthen the new company. And it did.

There are a little more than 150 publishers associated with this circuit, but, because of recent floods in the area and other very unfavorable conditions, only 30 brethren were able to assemble and participate in the advertising of the public discourse, "The Only Light." We had 4,000 handbills and more than 100 wall signs printed. The handbills were practically all distributed on Saturday, while the wall signs had been pasted on the buildings of the main street several days in advance. Everybody in town knew that we were going to have a public lecture and we were quite sure that a fairly large audience would be on hand. The word was passed around that local priests would be present also, but with the intention of causing a controversy on the subject. First, let it be said that the clergy made attempts to put pressure on the local authorities so that our right to hold a public lecture might be denied; but to no avail. The local police officials were determined to stand fast for freedom, and it takes more than a little courage to refuse to take orders from the religious leaders in this clergy-dominated land. When this failed, the clergy laid plans to break up our assembly and turn the tables on Jehovah's witnesses. Would their plans succeed?

Early Sunday morning a brief visit was made at the office of the local *carabinieri* by our brethren. Men in uniform would be on hand, we were assured, and would be ready to keep order and protect our right of free worship. The only movie house in the city had been rented for the occasion. It was a theater that would seat about 700 persons, and we felt that it would be a blessing if we could at least fill it. The lecture was due to begin at 10:30 in the morning, and at 10:15 the theater was already packed out. But still the crowd continued to pour into the building, until all standing room was taken up. Then the enthused people thronged into the lobby of the theater; others remained at the entrance under the large loudspeaker that was hung up outside the building for the benefit of those who wanted to listen to the lecture in the street. All in all we calculated a total audience of more than 1,200, and they stayed right to the very end of the talk. Jehovah's blessings had far exceeded even what we had dared to hope for. As the chairman and the speaker came out on the stage, the audience began to clap their hands, and this alone should have convinced the religionists that interference on their part would not be tolerated by these honest, simple persons that comprised the audience. The speaker too made it clear that the people had come to hear the truth and hence invited would-be opposers to leave the theater. Only people who were not afraid of the truth should stay. But no one left his seat.

At the close of the hour's discourse which Scripturally exposed false apostles who hated light, and made plain where the source of the true and only light could be found, an appreciative audience applauded loudly and with feeling. The good news of the only light had been enjoyed by almost all in the audience, but not *all,* because one of the half-dozen priests in the audience suddenly jumped up demanding a debate. Seminary students, that he had brought along with him and had scattered in the theater, cheered as their "father" and priestly director of the local seminary stood up in opposition to the truth that had badly offended his religious susceptibilities.

The chairman explained that Jehovah's witnesses had paid all expenses connected with this public lecture and had done all their own advertising. Certainly then, it was out of the question that he permit those to speak who had opposed the public lecture from the beginning and who, not succeeding in having it banned, pretended that they wanted a debate. As if the religious priests had no places to do their preaching! Must they come uninvited to interfere with Christian assemblies? Would they permit questions or debates in their own religious temples? The chairman then showed that the people had come to hear a Bible lecture on "The Only Light" and not religious justification. This lecture the people had heard and were satisfied. There was nothing more to say and therefore, faithful to their promise to the people of good-will, Jehovah's witnesses were closing the meeting and dismissing the audience. How the people cheered the brethren for the truth's sake and booed and hissed the priest as he persisted in talking! What a miserable defeat for this proud religionist before the very people that he claims to serve spiritually! It was nothing more than a flat rejection of his services and shows well that honest people in Italy are not asleep as to what religion has done in this land. No, the honest people can no longer be fooled and religion is reaping just what she has sown. It is not difficult to see how the prophecy in Revelation 17:16-18 will be fulfilled.

The priests and their hirelings left in a hurry and the honest people made their way out orderly, accepting a free booklet that was offered them at the exits. Almost 50 bound books and 600 booklets were placed with the people, many of whom, asking to be visited, left their names with the ushers. A great witness was given to the name of Jehovah, and the new local company organized by our ex-prisoner of war received a real stimulus.