

The WATCHTOWER

Announcing
Jehovah's Kingdom



"They shall know that I am Jehovah."

- Ezekiel 35:15.

VOL. LXXI SEMIMONTHLY NO. 3

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

The WATCHTOWER

PUBLISHED SEMIMONTHLY BY

WATCH TOWER BIBLE & TRACT SOCIETY
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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.

"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 March 12: "What Do You Do with Your Time?"

¶ 1-18 inclusive, *The Watchtower* February 1, 1950.

Week of March 19: "What Do You Do with Your Time?"
¶ 19-32 inclusive, also "Turning the Remaining Time to Profit",

¶ 1-3 inclusive, *The Watchtower* February 1, 1950.

Week of March 26: "Turning the Remaining Time to Profit,"
¶ 4-24 inclusive, *The Watchtower* February 1, 1950.

ITS MISSION

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

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

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

Please address the Watch Tower Society in every case.

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Translations of this journal appear in many languages.

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

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1950 YEARBOOK OF JEHOVAH'S WITNESSES

1949, the most remarkable service year yet! So the 1950 Yearbook of Jehovah's witnesses shows. You will want to read about it and rejoice at the noteworthy expansion of the worship of the true God in the 104 regions reported on. In addition to the annual world report of the president of the Watch Tower Bible & Tract Society, the Yearbook also sets out his comment upon the 1950 yeartext and a daily text and comment for throughout the year. The printing of the 1950 Yearbook is in limited edition, and hence a contribution of 50c per copy is asked. Where you are in association with others, send in a group order, as by the servant of a company of Jehovah's witnesses, with remittance to cover. This will save us on time of handling as well as expense of shipping.

1950 CALENDAR

By having the 1950 Calendar published by the Watch Tower Bible & Tract Society you will have prominent before your gaze the yeartext, "Preach the word" (2 Timothy 4: 2), and also a view of the Society's headquarters home, including the new Bethel structure, from which the service work throughout the earth is directed. Alongside this artistic picture you will find a calendar. Besides giving five interior views of the new Bethel home, this sets out the titles of the bimonthly special testimony periods for 1950 and the specific themes for the intervening months. This service calendar we send to any address at 25c a copy or \$1.00 for 5 copies sent to one address, postpaid. So let companies or groups order the Calendar in quantity, through their designated servant, sending remittance to cover the cost at the above rate.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXXI

FEBRUARY 1, 1950

No. 3

WHAT DO YOU DO WITH YOUR TIME?

"There is . . . a time for every purpose under heaven."—Eccl. 3:1, Am. Stan. Ver.

J EHOVAH inspired the apostle Paul to warn a Christian congregation nineteen centuries ago: "The appointed time has grown very short." (1 Cor. 7:29, *An Amer. Trans.*) This sobering pronouncement from the lips of one of the world's foremost authorities on Christianity should be thoughtfully considered by men living in this twentieth century. "But why," you may ask, "should we be particularly concerned now? What time, then, grown so short could possibly affect this generation?" Paul looked confidently forward to the end of the present system of things with its confusion, corruption and violence; and his confidence was based on Holy Scripture and the words of his Master, Christ Jesus. Had not Jesus told his disciples he would come and that this old world would have an end? Yes; so they believed it and sought further information from him. In answer to their question, "What shall be the sign of thy coming, and of the end of the world?" Jesus enumerated events which would occur to mark his coming as enthroned King and the beginning of the end of this world system. Paul was looking for the end and its accompanying signs when he gave the above-quoted warning. The passing of the many intervening years has not served to postpone the "appointed time". If the time was short in Paul's day, it must be much shorter now.

² But to bring the matter even closer home: Do you know that the very signs Jesus foretold and his apostles looked for have seen fulfillment on this present generation? Look for yourself at Matthew chapter 24, Luke chapter 21, and Mark chapter 13, to see what Jesus said the signs would be: nation rising against nation in total war, famines, pestilence and earthquakes, with more sorrows to come. Then call to mind what has been taking place upon the earth, say during the past 36 years. Do you not note the striking parallel, that these same events have already been visited upon this very generation?

³ The fact that this series of events, along with others also foretold by Jesus, has been occurring particularly since 1914 may not strike you as signifi-

cant until it is also called to attention that the year 1914, according to Bible chronology, marks the end of the Gentile times, or the period of 2,520 years which was foretold to intervene between God's casting off the unfaithful nation of Israel in 607 B.C. and the restoration of Theocratic rule by installing Christ Jesus as heavenly King. These signs stand out like mileposts, notifying men and nations of their whereabouts on the stream of time. Whereas Paul had only the eye of faith with which to look for the end of the world and its attendant wickedness, we have before our very eyes this series of happenings of world-shaking magnitude, testifying that we are living in the last days!

⁴ It might still be argued that Paul thought the time was short away back in his day; so while we can readily see the signs that Jesus foretold would mark the beginning of the time of the end, why are we not justified in concluding that there is yet ample time? Perhaps several generations will yet come and go before God's wrath is expressed against wickedness and its final end brought about. Such a conclusion should be hastily dismissed from mind, for Jesus further said, when speaking of the signs: "*This generation* shall not pass, till *all* these things be fulfilled." (Matt. 24:34) It is the generation *you* are living in that is primarily concerned.

⁵ These facts are not here called to attention to paralyze you into fearful inactivity, but rather to awaken you to the significance of the times, the rare privilege that can be yours and the most profitable manner of using the remaining time. Of all the times that one might have lived, certainly this is the most blessed, notwithstanding the trials now afflicting humankind. We are living at the climax of the ages, when a corrupt world is in its death throes and a bright new world, with growing power, is crowding wickedness into a corner, there to crush it and rid the earth of it forever. 'The great day of the LORD hasteth greatly,' warned the prophet Zephaniah. (1:14) As it comes on apace, let us not be found among the scoffers who push the end into the remote

1. Why did Paul write that the 'appointed time was short'?
2, 3. Why must the time be shorter now than in Paul's day?

4. As it is 1900 years since Paul wrote it was short, why now short?
5. Why do we here call attention to the shortness of the time?

future saying, "Perhaps sometime, but not in our day!" Such a group has lived upon this earth in the past.

⁶ If you do feel inclined to scoff at the evidence of the shortness of the remaining time you could profitably spend a few moments of the undetermined number which remain for you to consider an event which took place 1,656 years after man had been placed upon the earth. The righteous man Noah had just completed the construction of a gigantic boat. During the course of its building he had also been delivering a message to the wicked and corrupt race of men who had turned their back upon the righteous requirements of the Creator, Jehovah God, and had willfully followed the lead of the adversary, Satan the Devil. They had no time for this "preacher of righteousness". Instead of heeding his warning of the nearness of impending doom they occupied themselves with their own selfish pleasure. Then, with startling suddenness, the flood waters struck! Fear filled their hearts and brought to them the awful realization that their time had not been profitably spent in taunting and casting reproach upon Noah and his family. Even as the lives of the wicked were snuffed out, Noah and the seven who had profitably spent their time as God had commanded them were comfortably situated within the protection of the ark. Before any scoff it is good to know that the apostle Peter described a similar end for those living in this day who willfully ignore the signs which prove the nearness of the end of this world.

⁷ Said Peter in this regard: "First of all, you must understand this, that in the last days mockers will come with their mockeries, going where their passions lead and saying, 'Where is his promised coming? For ever since our forefathers fell asleep everything has remained as it was from the beginning of creation!' For they wilfully ignore the fact that long ago there existed heavens and an earth which had been formed at God's command out of water and by water, by which also that world was destroyed, through being flooded with water. But by the same command the present heavens and earth are stored up for fire, and are kept for the day when godless men are to be judged and destroyed." (2 Pet. 3:3-7, *An Amer. Trans.*) This testimony is fully corroborated by Jesus himself when he said, "For just as it was in the time of Noah, it will be at the coming of the Son of Man. For just as in those days before the flood people were eating and drinking, marrying and being married, until the very day Noah entered the ark, and knew nothing about it until the flood came and destroyed them all, so it will be at the coming of the Son of Man."—Matt. 24:37-39, *An Amer. Trans.*

⁸ If, from outward appearances, it seems to you

there is no sign that the old world is on the brink of disaster, but that its institutions are strong and stable, remember this significant incident. When the nation of Israel was fleeing from the oppressive Pharaoh, his armies were never in better form. His hosts were at the height of their military power and glory; the fleeing Israelites trapped before them seemed an easy prey. From outward appearances that army had many years of activity yet ahead. But that army's time was not profitably spent when it dashed between the towering walls of sea water that Jehovah had caused to open for the passage of his chosen nation. In a matter of moments that once powerful army was reduced to a pile of junk and silent bodies.—Exodus, chapters 14, 15.

FACING THE QUESTION

⁹ To thoughtful men this evidence that the present power of the nations will not forestall the day of destruction, together with the Scriptural proof that the remaining time is short, poses the question, What shall we do in the remaining time that we may use it most profitably? Or, as Peter put it: "Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in all holy living and godliness?" (2 Pet. 3:11, *Am. Stan. Ver.*) The contrast is also sharply drawn between what the future holds for those who do and those who do not make wise use of their time. A wise person, accepting the clear Scriptural proof of the time in which we live, finds out what to do and when to do it. So doing, he need not fear the expression of God's judgment upon him. "A wise man's heart discerneth both time and judgment."—Eccl. 8:5.

¹⁰ Manifestly, if the old world is soon to go to destruction, a wise man knows that he cannot spend his time as the world does. Operating under the principle that "gain is godliness" (1 Tim. 6:5), the world dashes blindly after wealth and power. Their wealth is used to provide luxuries which turn the mind even farther from God. But happiness and contentment are not their lot. Before yielding to the temptation to seek after wealth during the remaining time, or even for a short part of it, hear Paul's advice to Timothy on the subject. "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. 6:9, 10, *An Amer. Trans.*

¹¹ The wise King Solomon records that after indulging himself in gardens, homes, slaves, wealth, provinces and all sorts of luxury he was forced to

6, 7. What illustration forewarns us against any scoffing now?
8. Why should the world's stable appearance not fool us?

9. In view of the evidence, what question poses itself?
10, 11. Of what value or harm is our gaining material wealth now?

conclude that "everything was vanity and striving for the wind, and there was no profit under the sun". (Eccl. 2:1-11, *An Amer. Trans.*) Though a man might prove so adept at amassing wealth that he gain the entire world, he could not truthfully say he had spent his time profitably. "For what shall a man be profited, if he shall gain the whole world, and forfeit his life?" (Matt. 16:26, *Am. Stan. Ver.*) Solomon further observed, "I have seen all that goes on in this world; it is a vain, futile business."—Eccl. 1:14, *Moffatt*.

¹² How foolish it is, then, to spend time storing up riches which 'moth and rust corrupt and thieves break through and steal' or even to spend more time than is absolutely essential to provide for the necessities of life! (Matt. 6:19) To do so only turns the mind away from the more important things. The time which remains for this old world is not that we might follow such pursuits. In the short remaining time it is God's will that all men learn of him and gain life. And how are men to learn of God and his requirements? The apostle Paul raises that same question and then provides the answer, at Romans 10:14: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" Jehovah, who 'has a time for every purpose' (Eccl. 3:1), has set this time aside for the preaching of the gospel, and men must be the preachers. To emphasize the fact that gospel-preaching would immediately precede the final end, Jehovah caused his only begotten Son to declare: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."—Matt. 24:14.

¹³ It is such a privilege to have a share in this activity that the Scriptures indicate that even the angels in heaven would rejoice at the opportunity. (1 Pet. 1:12) They do not feel it beneath their dignity or a waste of time to uphold Jehovah as the sovereign of the universe and make it known that his King, Christ Jesus, is enthroned. Yet this privilege is reserved for men, but even if every man were to fail to preach it would still be accomplished, for Jesus declared that if his followers should hold their peace "the stones would immediately cry out". (Luke 19:40) So Jesus set the proper pattern. He did not refrain from preaching, but fervently devoted his life to that one thing. Since he 'left us an example that we should follow in his steps' (1 Pet. 2:21), is not preaching the most profitable manner in which we could possibly spend our time?

¹⁴ True, it is no small responsibility to be a spokesman or ambassador for the Government of Almighty

God. Your life and the lives of others depend upon how well you preach, how convincing your argument, how steadfast your efforts. Men of this crumbling world grasp at the opportunity to be ambassadors of governments which are destined to fade away forever. Years of their lives are spent preparing to do their jobs well. Does it not seem, then, that we in whose hands rests an even greater responsibility can profitably spend some of our time in improving our abilities as ministers of God through study?

STUDY

¹⁵ Study is indeed a profitable thing, and no Christian should allow himself to acquire the mistaken belief that he can gain the approval of God without studying, or that he is too busy to profitably spend time for study. The admonition, "Study to shew thyself approved unto God," was not recorded for the benefit of persons who have not heretofore had a knowledge of the truth. Without *continued* study truths once highly treasured grow dim and fade away. To preach profitably to others the well of truth must be kept filled. The clergy, who waste their time on philosophy and the writings of men instead of studying God's Word, are referred to in the Bible as "wells without water". We, being leaky vessels, might become the same unless the waters of truth are replenished. Such a dried-out source can scarcely be expected to quench the thirst of a person seeking after the truth if haply he might find it. The time of both the hearer and the preacher would be wasted.

¹⁶ Paul affirmed the close connection between preaching, teaching and study when he advised the young preacher Timothy: "Attend to your Scripture-reading, your preaching, and your teaching." (1 Tim. 4:13, *Moffatt*) And do not Paul's words hold further instruction for the time-conscious servant of God? "Attend to," he says. How easy it is, while studying, to allow the mind to wander to things not apropos, so that, even while the eye is scanning the lines and pages, time is not being profitably spent. The hazy impression gained slips out of the mind quickly, for in reality it was never fixed there. For one to profitably use his time he must concentrate solely upon the work at hand. While studying, work hard at it; while preaching, let thoughts of accomplishing the most good in the available time fill the mind; and similarly with each task that falls into the hand of the Christian to do. 'Do with your might what your hands find to do,' admonish the Scriptures (Eccl. 9:10); and to do mighty works one cannot be content with 'beating the air'. (1 Cor. 9:26) Knowledge is essential to profitable preaching.

¹⁷ Increasing efficiency in study serves to enhance the value of time so spent. While reading the Bible

12. Why is the short remaining time granted us?

13. Why view preaching as a most profitable spending of our time?

14. Why spend time improving our abilities as ministers?

15. Who are admonished to study? Why is study necessary for them?

16. Why must we be at attention when studying and preaching?

17. What is the efficient method for Bible study? Why?

from cover to cover will undoubtedly broaden one's appreciation of the truth, knowledge is accumulated more rapidly by employing the topical method of study. For example, scriptures dealing with the resurrection are distributed throughout the entire Bible. One specifically interested in that subject will profit most by gathering these scattered texts together so that they may be compared one with another and hence God's mind on the subject be determined. It is in this regard that publications of the Watchtower Society are especially valuable, since they present an array of assembled scriptures which would take an individual researcher many tedious hours to gather. Information gained through individual study, 'line upon line and precept upon precept' (Isa. 28:10), provides a backlog of information from which to draw when discussing the Bible with others.

¹⁸ In recent years the Lord has provided so bountifully for His servants that some may be prone to begin to take the spiritual food for granted. The world has so firmly adopted the attitude, "It can't happen to us," that the danger exists among Christians to forget that the adversary has not yet completed his days of roving about the earth seeking whom he may devour. Further tests may be confidently expected. It can and will happen to us. What form his attack will next take no one can foresee, but is it not possible that Satan may again do as he has done so many times in the past, withhold the Bible and kindred publications? In such an event, happy is the Christian who has done as warned: "My son, forget not my teaching, but keep my commands in mind." (Prov. 3:1, *An Amer. Trans.*) Yes, time set aside to firmly fix God's truths in mind through study is time profitably spent.

ATTENDING MEETINGS

¹⁹ Further assistance toward efficiency in gospel-preaching is afforded through instruction imparted at Christian meetings such as those conducted by Jehovah's witnesses. No person can truthfully say he has progressed to the degree that he cannot learn from others. Whether one is considering the Bible itself or Bible helps such as *The Watchtower*, the presence of others proves stimulating and helpful. This is a divinely established rule: "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend." (Prov. 27:17) It might be further observed: "Wherever two or three are gathered as my followers, I am there among them." (Matt. 18:20, *An Amer. Trans.*) God's spirit quickens the minds of those who obediently gather together to consider his Word. By participating in congregational study, not only does one gain from the thoughts expressed by others but he unselfishly helps his fellows to profit from the

information he has on the subject. Thus, time is profitably spent by all.

²⁰ Specific instruction on gospel-preaching is provided at the weekly service meeting of Jehovah's witnesses. Much of the rapid growth in number of active witnesses of God in recent years can be attributed to training gained here. No course in high-pressure salesmanship, the meeting simply calls attention to the Scriptural manner of preaching adopted by Christ and the apostles and suggests practical ways to carry out the same work today. Regular attendance at studies of *The Watchtower* and the service and other meetings is a profitable way for the servant of God to spend the time set aside for this purpose.

²¹ At this point someone might suggest that the pendulum has been allowed to swing too far, that now there are too many meetings which occupy far too much of the little available time. Would not more time be available for preaching if less were spent at meetings? The time might be available, yes; but without the instruction and Christian fellowship provided by gathering together, other interests would soon tend to take up that "available" time. Time spent in company with men and women whose minds and hearts are set upon serving God is to your eternal welfare. As the final end draws nearer wickedness increases and time spent in contact with the world becomes increasingly hazardous. God, foreknowing this, caused Paul to record in his letter to the Hebrews: "Let us not neglect meeting together as some do, but let us encourage one another, all the more as you can see that the great Day is coming nearer." (Heb. 10:25, *An Amer. Trans.*) Some will neglect meetings, according to Paul, and they will advance one argument or another for so doing, but that is not the profitable course to follow. By setting and meeting the goal never to miss any of the meetings that the Lord provides for His people, the Christian is protected against becoming involved in the affairs of this world. He doesn't have time for it!

²² It is well to keep constantly in mind that the pattern which our individual lives follow, the way we use our time, is largely determined by habits we have formed, whether good or bad. Usually the course that seems most difficult, when carefully examined, proves to be the best. It is a broad way that Satan constructs to lead his followers to death. The traveler on life's way can ill afford to waste his time on excursions away from the narrow though more difficult road. He may find some day that he has traveled too far; habits may have such a firm grip upon him that the remaining time will prove too short to extricate himself and return to the path of

20. Why is attendance at weekly service meeting time well spent?

21. What goal should we set for attending meetings? Why?

22. Why is it time economy to keep to the way of good habits?

18. Can we take for granted our always having Bible literature? So?

19. Why is meeting with others for study profitable?

life. Do not allow yourself to be enticed into being a 'lover of pleasures more than a lover of God' like those from whom Christians are advised to turn away. (2 Tim. 3:4) "Enter not the path of the wicked, and walk not in the way of evil men; avoid it, traverse it not, shun it, and pass on." Although effort will be required to profitably spend time in gaining instruction the reward is great. "Keep fast hold of instruction, let her not go; guard her, for she is your life." —Prov. 4:14, 15, 13, *An Amer. Trans.*

²³ Having studied and assembled with other Christians and thus gained knowledge is no guarantee that a person will always retain it. Paul warned, "We must give the very closest attention to the message we have heard, to keep from ever losing our hold upon it." (Heb. 2:1, *An Amer. Trans.*) How disheartening it would be, after spending days, months or years in learning about God's Word, to find that the knowledge had been taken away again by him who gave it! Much time would then have been wasted, indeed. But such a thing need not happen, and the best way to insure against it is to keep the truth bright through use. Jehovah has given a rich gift to those who gain an understanding of his purposes. "Neglect not the gift that is in thee," said Paul, "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all." (1 Tim. 4:14, 15) Use must be made of the gift if it is not to be neglected and if all are to perceive how the servant has profited or progressed. This harmonizes with what Jesus told the disciples in one of his parables. "To everyone who has, shall more be given and richly given; but from him who has nothing, even what he has shall be taken."—Matt. 25:29, *Moffatt*.

²⁴ By the above words, Jesus was indicating what would be done with the talent which had been entrusted to a slothful servant who refused or neglected to trade with it and bring an increase to the master to whom it belonged. The talent was forcibly removed from his possession and given to the servant who had profitably used his time to bring an increase! The net result to the servant who fails to use his gift and bears no fruit for the Kingdom is shown by Jesus' next words: "Throw the good-for-nothing servant into the darkness outside." (Matt. 25:30, *Moffatt*) Yes, the light of understanding of God's Word grows dim and blacks out of the mind of the one who carelessly fails to trade with the talent or Kingdom interests which are placed in his hands. As far as the Lord is concerned, such a selfish person is "good-for-nothing" and not worthy of an understanding of His purposes.

²⁵ By bringing an increase or bearing fruit, Jesus meant helping others to understand and to become

witnesses to the majesty of Jehovah, preaching the word of life. This, according to Paul, is the sacrifice that is pleasing to God. "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name." (Heb. 13:15) The desire to instruct and help others which so fills one when he begins to learn of Jehovah's gracious provisions should not be shunted aside, ignored or drowned with worldly cares. When one accepts Christ as his Redeemer and consecrates his life to do God's will, his time is no longer his own to waste or squander. His time, yes, his very life belongs to the service of God. "Ye were bought with a price."—1 Cor. 7:23, *Am. Stan. Ver.*

²⁶ This continued study and use of Bible truth brings great peace of mind. "Thou wilt keep him in perfect peace, whose mind is stayed on thee." (Isa. 26:3) Those lacking this bulwark find their minds besieged with all manner of cares and worries. Consider what a tremendous amount of time is wasted daily through worry alone! Worry accomplishes nothing. Jesus asked: "Which of you with all his worry can add a single hour to his life?" (Matt. 6:27, *An Amer. Trans.*) One cannot lengthen the remaining time for him by worrying, neither can he profitably use that which is already allotted. And how can time-consuming worry be effectively banished? Paul says, "Blessed be the God and Father of our Lord Jesus Christ, the merciful Father, and the God always ready to comfort! He comforts me in all my trouble, so that I can comfort people who are in any trouble with the comfort with which I myself am comforted by God." (2 Cor. 1:3, 4, *An Amer. Trans.*) Sharing comfort, preaching gospel truths, will free distraught minds for profitable use. Paul contended that God had comforted him that he might in turn comfort others. So doing, he followed his Exemplar, Christ Jesus, whose commission was, in part, "to comfort all that mourn."—Isa. 61:2.

PREACHING

²⁷ It is true that spending one's time in gospel-preaching is deemed both strange and foolish to those who lack vision to see the signs of the times. In a sense, it is strange or unusual to go about telling people that destruction awaits them if they continue in their heedless course; and it will be a strange or unusual thing when Jehovah brings about that destruction, for many centuries have passed since his power has thus been made manifest to men. But the fact that it is strange does not alter the truth. Rather, it serves to confirm it, for Isaiah, a prophet of Jehovah, recorded: "For Jehovah will rise up as in mount Perazim, he will be wroth as in the valley of Gibeon; that he may do his work, his strange work, and bring to pass his act, his strange act. Now therefore be ye

23. What rich gift do we have? How do we keep firm hold on it?

24. What parable shows a non-user of the gift loses out?

25. What does bringing increase mean? Why is it due to God?

26. What do study and use of learning bring us? How so?

27. How do worldlings view our preaching? Why wrongly so?

not scoffers, lest your bonds be made strong; for a decree of destruction have I heard from the Lord, Jehovah of hosts, upon the whole earth." (Isa. 28:21, 22, A.S.V.) So, this is a case where the strange thing, the foolish thing, is the profitable thing. So profitable that it leads to life. What greater profit can there be than that? "It pleased God by the foolishness of preaching to save them that believe."—1 Cor. 1:21.

²⁸ What, then, if the wise men of this world do scoff and ridicule? That is no cause to fear them and hold them in awe to the point of failing to preach and thus fall short of using time to greatest profit. "The foolishness of God is wiser than men; and the weakness of God is stronger than men." (1 Cor. 1:25) The preacher may be certain he will be ridiculed. Such opposition and scorn may even come from his own family. But should that deter one from going out and to the doors of his neighbors to bring them kindly words of warning? Worse affliction than that which visited God's servant Job could hardly be expected, yet that tormented witness of Jehovah said: "Did I fear a great multitude, or did the contempt of families terrify me, that I kept silence, and went not out of the door?" (Job 31:34) His course in maintaining integrity to God was a profitable one. Not only did the Lord give Job 'twice as much as he had before' and 'bless the latter end of Job more than the beginning' (Job 42:10, 12), but he increased Job's remaining time upon the earth then. And Job is assured of everlasting life upon the earth as one of the "princes in all the earth".—Ps. 45:16.

²⁹ Fear is a weapon used by the adversary to paralyze the activities of men, to ensnare them to do his will. "The fear of man bringeth a snare: but whoso putteth his trust in the LORD shall be safe." (Prov. 29:25) The spirit of fear has settled upon this dying old world, and if one fled from all the things the world fears and flees from he would certainly have time for nothing else, profitable or otherwise. But God has not given his people the spirit of fear. (2 Tim. 1:7) The wicked consume their time fleeing when no one is pursuing (Prov. 28:1), but the Christian, bold as a lion, stands fast in the knowledge of the supremacy of his God and devotes his time to profitable pursuits. Perfect love casts out fear (1 John 4:18), leaving the mind free to think clearly and direct the body in profitable works of praise. One who is interested in having more time to devote to profitable works casts aside worldly cares and fears God alone. "The fear of the LORD prolongeth days: but the years of the wicked shall be shortened." (Prov. 10:27) It was godly fear that moved Noah to build the ark to the saving of his house. Had he allowed fear of man to interrupt his work, even for a short while, in all probability the ark would not

have been completed in time to serve its intended purpose. In such a case, all of the time and effort Noah had put into the incomplete structure would have been entirely wasted. Instead of having many long years following the flood for continued profitable service of the Creator, he and his loved ones would have perished with the rest of the disobedient. Rather than halt or interrupt your work for fear, "resist the devil, and he will flee from you."—Jas. 4:7.

³⁰ Regularity in the preaching work is also essential. Not only is the mind thus occupied too busy for the Devil to tempt and trip up, but constant activity improves the efficiency of the preacher so that more can be accomplished in the available time. When one stops, he loses the swing of godly service, he becomes rusty in his use of the sword of the spirit and new bad habits crowd in and take the place of former good ones. Hence, not only is the time lost that is not spent in praising God, but time is also consumed in regaining past efficiency. The remaining time is too short to permit such losses; and there is the ever-present danger of being completely swallowed up in the old world. Now is the time to be awake and active and consistent in God's service.

³¹ This need for wakefulness was emphasized by Paul, who, after rebuking some in the congregation at Ephesus for falling back into the practice of corruption, said, "Wake up, sleeper! Rise from the dead, and Christ will dawn upon you!" Be very careful, then, about the way you live. Do not act thoughtlessly, but like sensible men, make the most of your opportunity, for these are evil times." (Eph. 5:14-16, *An Amer. Trans.*) 'Buy out for yourselves the opportunity.' (Rotherham) These words of admonition were offered by Paul to direct the *future* course of Christians. As was true with those Ephesians, so with us today; what has been done or what we have failed to do in the past cannot be changed. That time is gone, it cannot be used again. But in the present and in the future are yet many opportunities awaiting the one who would serve God. These opportunities may present themselves in a variety of ways. But, however they come, sensible men will make the most of them, buying them up and putting them to good use so that they will not be wasted.

³² It is only reasonable that the one who spends a greater amount of time serving God will be able to buy out or make use of more of these precious opportunities. No matter how high the cost might be in relinquished wealth and good standing with this world, these opportunities to serve God and Christ will be well worth it and more. Christ spoke a parable to his apostles, saying: "Again, the kingdom of heaven is like unto treasure hid in a field; the which

28. Should scoffing make us curtail preaching? What does Job show?

29. Which fear is profitable as to time? How did Noah show it?

30. Why is regularity in preaching essential as respects time?

31. How do we act like sensible men in these evil times?

32. How do we gain more opportunities? Why is it worth the cost?

when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." (Matt. 13:44) Nothing we now might own or hope to obtain in the future could be compared in value to the kingdom of God and the blessings it will bring to those who live in it. Even though one might

give his life for the Kingdom it would be profitable: "for whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." (Matt. 16:25) Christ can and will resurrect those from death who faithfully devote their time to his service.—John 5:28, 29.

TURNING THE REMAINING TIME TO PROFIT

JESUS did not preach one thing and do another. His course of action was consistent with his words.

Everything he had, Jesus gave up for the sake of the Kingdom, even to life itself. But he gave up a great deal before his life was given in sacrifice. First he gave up his heavenly existence as the Master Worker and Spokesman of the Creator. Then consider his earthly prospects. This brilliant young man (indeed his mind was perfect) might have devoted his time to advancing science, to lengthening the life span of the people through medical and social researches; he might have built up great cities with model housing or huge commercial organizations. With his perfect body he might have devoted his time to physical feats wherein he could certainly have excelled, a huntsman without a peer, an artist with unsurpassed skill; yes, whatever he had set his mind to he could undoubtedly have been the best. He was the only perfect man on earth. But Jesus turned his back upon all these things, and his decision hinged around what he, with perfect perception, considered to be the most profitable use of time.

² What Jesus chose to do himself was the same that he directed his followers to do. He preached. Yes, he preached about the kingdom of God; by the seashore, in the wilderness, on the mountains, in the temple, on the streets and in the homes of the people, at every opportunity he magnified the name and purpose of his Father. Because of having chosen this course he knew that his days were numbered, but he redeemed the time, bought up every opportunity, profitably used the time that remained for him. Seeing, then, that Jesus, who had such great potentialities in every field of human endeavor, chose to devote his time to the ministry of God, does it not follow that our prime objective should be the same? Most assuredly! Jesus instructed any who sought his favor to 'take up his torture stake daily and follow me'. (Luke 9:23) Daily service, yes, full-time service should be the goal of every servant of God.

³ It is true that not all will be able to attain to this goal. Jesus was a single man; he had no obligations to family, no encumbrances. God knows the circumstances of each one of his servants and he is pleased with the service of each one, no matter how small

that service might be, if the servants give all they can. Jesus showed that this is true when he called the attention of his disciples to God's approval of the widow who gave all she had even though it was a very small amount. (Mark 12:41-44) This does not detract from but supports the truth, however, that full-time service to God is the ideal situation for any Christian. Each one, then, can profitably use a little of his time to consider thoughtfully and prayerfully his circumstances to determine whether or not there is the possibility of full-time service for him.

⁴ For the full-time worker or the part-time workers who make up the majority of those now preaching about Jehovah's kingdom, the Scriptural requirements are the same. God is no respecter of persons. All do not have the same opportunities, but all can buy up their opportunities, ever alert for an opening to enlighten another. Not only during time set aside specifically for preaching, but throughout the day's activities occasions will arise to present or defend the truth. Peter counsels concerning such: "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." (1 Pet. 3:15, *An Amer. Trans.*) Is not this constant readiness the only way to be sure not to let opportunities slip by, to be certain that every moment is put to profitable use? Great joy is frequently derived from speaking about the truth to a person you might have been prone to let go without including it in your conversation. "Happy are they who hold to what is right, who do their duty at all times!"—Ps. 106:3, *Moffatt*.

⁵ To "hold to what is right" does not restrict itself to mean that the Christian should preach at every opportunity and then feel free to spend other time carelessly. Paul counsels with respect to this, saying: "I buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected." And again, he says: "Wherefore let him that thinketh he standeth take heed lest he fall." (1 Cor. 9:27, *A.S.V.*; 10:12) It is not how time has been spent in the past that marks one as a profitable or unprofitable servant, but how he is spending it now and in the future. One cannot mix service of God with careless living. The Devil is

1. For the Kingdom what earthly opportunities did Jesus give up?
2. Why is especially Jesus an example to us of redeeming time?
3. Of what devoting of time does God approve? But what is ideal?

4. By what constant attitude do we not let opportunities slip by?
5. Why is it not right, when not preaching, to indulge oneself?

well aware of the inherent weaknesses of the human flesh; he knows every cunning device to trip the unwary. That is why Paul stressed the necessity of keeping the body under subjection at all times, not catering to selfish and carnal desires nor allowing the mind to dwell upon such things.

⁶ True, some who are now associated with Jehovah's witnesses once devoted all of their time either to advancing in this world of big business, to the acquiring of homes or to self-indulgent pleasures which lead to all manner of sin. Concerning their change to a more profitable use of their time, Peter says: "You have spent time enough in the past in doing as the heathen like to do, indulging in sensuality, passion, drunkenness, carousing, dissipation, and detestable idolatry. They are amazed that you no longer join them in plunging into the flood of dissipation, and they abuse you for it; but they will have to answer for it to him who is ready to judge living and dead."—1 Pet. 4:3-5, *An Amer. Trans.*

⁷ Having been freed from the works of the flesh through a knowledge of the truth, one must stand fast in it. "For if you live according to the flesh, you are about to die; but if, by the spirit, you put to death the deeds of the body, you shall live." (Rom. 8:13, *Diaglott*) In death there is no time to be used profitably or any other way. "There is no work, nor device, nor knowledge, nor wisdom, in the grave." (Eecl. 9:10) Better to refrain from spending time with the works of the flesh now than to spend eternity in the grave. Each step a Christian takes should be weighed against the requirements of God. "The steps of a good man are ordered by the LORD." (Ps. 37:23) It is far better to take a few moments for quiet reflection, fully considering God's requirements before rushing into an action that might bring God's reproof. "To act without reflection is not good; and to be over-hasty is to miss the mark."—Prov. 19:2, *An Amer. Trans.*

WASTING IT OVER UNESSENTIALS

⁸ But it is not only the big or the obvious thing that hinders the work of a Christian or the congregation of Christians. Often it is a trivial thing, a matter not worthy of the time that it eventually consumes. Little misunderstandings are certain to arise as long as men are imperfect. The adversary will see to it that they do. And when they do, nothing pleases him more than to see somebody begin to imagine that some action or remark meant more than it was intended to. Why? Because immediately the mind of that person becomes divided. Instead of thinking on ways to buy up opportunities to serve God, it dwells upon the fancied wrong. Time once profitably spent is now wasted in feeling sorry for self.

6. How is the time we spent in the past in the world to be rated?
7. Why would it now be a waste of time to revert to that course?
8. How is time misspent over misunderstandings between persons?

⁹ The Devil is not content to let the injured one brood about the matter. He is greedy for our time. Sympathy is required; others must be told; the time of others must be consumed. An unwary person, hearing this tale of abuse, may be prone to take sides in the difficulty and what was once a trivial matter may sweep through the congregation like a conflagration, disrupt the orderly and profitable service of God and give rise to charges and countercharges, publicly aired before all. Fortunately, this is not the usual thing among witnesses for God, but if there is a possibility of its happening, time-conscious, profitable servants do well to keep themselves forewarned.

¹⁰ It is a refreshing contrast to consider what a great amount of time, mental concern and productive effort can be saved when the Scriptural rule is followed. "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church [representatives]: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."—Matt. 18:15-17.

¹¹ Usually difficulties can be settled between the two concerned if each is willing to put his own feelings second and love his brother as himself. Not even one night of anxiety should be spent while the wrong, either real or imagined, grows in the mind. "Let not the sun go down upon your wrath." (Eph. 4:26) Sleep is sweet and refreshing for one who has confessed his wrong to his brother or taken his grievance to the one who wronged him and settled it as mature brethren should. Rising in the morning, he joyfully goes into the service of his God instead of lingering with a heavy heart.

¹² A servant of God, busy about his master's business, does not allow himself to become involved in controversies of others. He knows that "like a man who seizes a dog by the ears is the passer-by who meddles with a quarrel not his own". (Prov. 26:17, *An Amer. Trans.*) Before he can extricate himself from the situation he will have spent much more time there than he intended and the evidence will clearly show that it was not time profitably spent. No, he has no time to even listen to the details of the matter; no time to listen and less time to repeat.

¹³ A tale repeated, regardless of how good the intentions, becomes busybodying and gossiping. The tongue, a small member of the body but most difficult to control, will not long be content with mere repetition. Use care then; 'take heed to your ways that you

10. How did Jesus say to dispose of personal wrongs?

11. How does following this course profit one as to time?

12. How does avoiding meddling save our time?

13. Why is it a waste of time to gossip and find faults in others?

sin not with your tongue.' (Ps. 39:1) The same fountain cannot bring forth water both bitter and sweet. (Jas. 3:11) The tongue cannot praise God and at the same time malign a brother; neither can time be spent praising God and at the same time thinking about or talking about a mistake another has made. Time can be much more profitably spent examining your own mistakes which you are in a position to correct than in being concerned about another's shortcomings which you cannot change. Besides, says Jesus, "why note the splinter in your brother's eye, and fail to see the plank in your own eye? How can you say to your brother, 'Let me take out the splinter from your eye,' when there lies the plank in your own eye?" (Matt. 7:3, 4, *Moffatt*) Obviously, it is a waste of time and it is probable that more harm will be done than good.

¹⁴ The things upon which the mind is allowed to dwell determine in the long run whether an individual will pursue a profitable or wasteful course. "As he thinketh within himself, so is he," says the Proverb. (23:7, *Am. Stan. Ver.*) A mind that is filled with evil things will direct the body to do evil deeds. A mind filled with fancied wrongs is apt to seek occasion for quarreling, backbiting or revenge. Nip waywardness and time-wasting in the bud by keeping the mind in check, harnessing it for profitable work, directing it in righteous ways. "Now, brothers," Paul wrote, "let your minds dwell on what is true, what is worthy, what is right, what is pure, what is amiable, what is kindly—on everything that is excellent or praiseworthy. Do the things that you learned, received, and heard from me, and that you saw me do. Then God who gives peace will be with you." (Phil. 4:8, 9, *An Amer. Trans.*) A mind that is filled with truth and thoughts of serving God does not readily fall prey to the deadening forces launched by the Devil.

¹⁵ Arguments over inconsequential matters, long discussions on hypothetical situations and personal theories, these too claim valuable time from any who are foolish enough to allow it. "Avoid foolish, crude speculations; you know they only lead to quarrels, and a slave of the Lord must not quarrel, but treat everyone kindly," Paul told Timothy. (2 Tim. 2:23, *An Amer. Trans.*) "Shut your mind against foolish, popular controversy." (*Moffatt*) There are some people, foolish in their own conceit, who desire only to make a show of their own wisdom and who have no desire to acquire the true wisdom of God's Word. Hours might be spent with them discussing their pet theories; but they have no time to listen to the gospel. One who is 'buying up every opportunity' to preach will, of course, endeavor to direct the conversation or discussion to a profitable end, but he will not spend unnecessary time with those who are 'willfully igno-

rant' of God's purposes. "Do not give what is sacred to dogs," cautioned Jesus, "and do not throw your pearls before pigs, or they will trample them under their feet and turn and tear you in pieces." (Matt. 7:6, *An Amer. Trans.*) There are too many in the world with whom time can be profitably spent, who are more anxious to listen and learn than they are to talk. It is such meek ones that the preacher can profitably spend his time in searching out, for "the meek will he guide in judgment: and the meek will he teach his way".—Ps. 25:9.

¹⁶ Many who hate the truth are not content to ignore it and those who devote their time to its proclamation. Frequently they do literally, like brute beasts, turn upon Jehovah's witnesses in an attempt to trample them into silence. Their vicious assaults, combined with the indifference toward the warning message on the part of the majority of this wicked and perverse generation, are often trying for God's servants. They are prone to cry out, "Lord, how long?" and to wish for the time in which they must continue to preach to come to an early end. Envisioning the many blessings of the Kingdom, they would hasten its coming and look for the early breaking of Armageddon's fury.

TAKING ADVANTAGE OF DIVINE PATIENCE

¹⁷ But surely no servants of God, even those who become impatient, feel that their work of gospel-preaching is wasted. They see the results of their labors, men hearing and turning to obey the commandments of God, an ever-increasing multitude of gospel-preachers profitably using the remaining time. They likewise see and experience evidence of God's approval upon their actions, His assurance that they have been doing well. God rewards every man according to his works, and everlasting life is granted to those who patiently continue in well-doing. (Rom. 2:7) So the apostle warns, "Let us not be weary in well doing: for in due season we shall reap, if we faint not."—Gal. 6:9.

¹⁸ All things considered, we have no cause to be impatient. It is God who sets the time for all things, and being unduly concerned about when Armageddon will come does not hasten it. Jehovah is more fully aware of the wickedness of men than are we. It is His name primarily that they are maligning, it is His creation that they have been corrupting for centuries. If he is patient enough to allow men a little more time to heed and turn from their time-wasting, life-wasting course, surely we should have the patience to give them the opportunity, knowing that, if it were possible, God would have all men believe and be saved.—1 Tim. 2:4.

¹⁴. What, therefore, is a profitable use of the mind? Why?

¹⁵. What discussions are time-wasting, and what are beneficial?

¹⁶. In the face of what example should we not be impatient?

¹⁹ By far the majority of those who are reading this page have reason to rejoice over God's patience. Justice would have been satisfied had the war which Christ instituted against the Devil in casting him out of the heavens been continued to the removal of all the wicked from the earth. (Rev. 12:7-13) But God's love and patience worked to our benefit. As Jesus pointed out: "If those days had not been cut short, nobody would have escaped, but for the sake of God's people those days will be cut short." (Matt. 24:22, *An Amer. Trans.*) We are now living in the intervening period between the beginning of the overthrow of the wicked world and its final accomplishment, which period of grace was made possible by God's cutting short "those days". God's people do not fret but rejoice at his patience.

²⁰ The fact that the remaining time has continued as long as it has does not mean that God is slow or has forgotten the date he set for the final end. "The Lord is not slow about his promise, in the sense that some men think; he is really showing his patience with you, because he does not want any to perish, but wishes all men to be brought to repentance. The Day of the Lord will come like a thief; on it the heavens will pass away with a roar, the heavenly bodies will burn up and be destroyed, and the earth and all its works will melt away. If all these things are to be dissolved in this way, what holy and pious lives you ought to lead, while you await and hasten the coming of the Day of God."—2 Pet. 3:9-12, *An Amer. Trans.*

²¹ No, God, 'with whom a thousand years is as one day,' is not slow in allowing these few intervening years to be used for the profitable purpose of gospel-preaching. With him it is as but a few moments; and the remaining days can go by rapidly for you too. You can 'hasten the coming of the Day of God' by having a share in the purpose for which these days have been set aside. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then [and not before] shall the end come." If the remaining days are occupied in profitable service they will not drag for you; they will fly by as though on wings.

²² Should you be one of the persons of good-will toward God who has not previously heard of the

blessings of the Kingdom, the most profitable immediate use for you to make of your time is to study and learn about it now while the patience of the Lord is still holding destruction in abeyance. Do not allow this world's false sense of security to lull you to sleep and think that God's patience will continue forever. Even though the majority of humankind may scoff at the possibility of a change of such sweeping magnitude or scorn those who use the remaining time to preach such a message, the majority can be wrong.

²³ It was the majority who had no time to hear what Noah was telling them, much less turn from their willfulness and join with him in what they considered a gross waste of time—building a great boat and preaching that generation's doom. Whose time was most profitably spent, you can judge. Again a generation is 'too busy' to stop using its remaining time in the manner in which it is accustomed. Many will pay a high price to learn that they wasted their remaining days when their lives are snuffed out by the righteous wrath of God.

²⁴ Each day makes the "appointed time" shorter. Each day presents opportunities to proclaim God's name and purpose that will never be repeated. And each day faithful ministers are buying up their opportunities, with the result that a growing throng is halting from the headlong plunge that the nations are taking toward destruction. As they halt and hear and learn they joyfully consecrate their lives to the service of Jehovah and share in the most profitable activity ever presented to man. To them the remaining time does not seem too long; rather, it is extremely short in which to accomplish the work which must yet be done. "The harvest truly is great, but the labourers are few." (Luke 10:2) But though the time is short Jehovah promises, "The little one shall become a thousand, and a small one a strong nation: I, Jehovah, will hasten it in its time." (Isa. 60:22, *A.S.V.*) A yet unnumbered multitude will heed the warning message and join their voices in praising Jehovah's name, and it can be your happy lot to help them to learn the truth. In the thousands of years ahead in which you may enjoy the blessings which Jehovah has in store for those who serve him, you will never have cause to regret that you were among those who 'did not act thoughtlessly, but, like sensible men, made the most of your opportunities in these evil, shortly-to-end times'.

19. Why do we readers have reason to rejoice over God's patience?
20. Since the remaining time has been so long, is God slow? Why?
21. How can we hasten the coming of the Day of God?
22. What is the most profitable immediate use of time by new hearers of the message?

23. What illustrates how a majority can be wrong, misusing time?
24. How are ministers now using the time, never to regret it?

DISTRICT ASSEMBLIES OF 1949 IN MANY LANDS

PRECEDING issues of *The Watchtower* have reported on district assemblies held by Jehovah's witnesses in South America, the West Indies, Canada, Germany and the United States of America. In this issue is presented

a closing report on some of the other district assemblies that were conducted in other lands during the past year.

Five such assemblies were held under the oversight of the British Branch office, at Blackpool, Brighton, Dundee,

Belfast and Leicester. From the industrial centers of the north of England the witnesses trekked to the seashore and Blackpool, for the district assembly there June 10-12. So thoroughly did the intensive advertising of the public talk "It Is Later than You Think!" catch on that when the prime minister was late to a social function one of the waiters remarked: "Someone should tell him that it is later than he thinks." Saturday sessions were attended by 3,100, on Sunday 6,000 turned out for the public talk, and 177 were immersed.

Nearly two weeks later a four-day assembly opened at Brighton, convening from June 23 to 26. It was at the Stadium in Brighton that the witnesses met for a district assembly in 1948, and a comparison of the two assemblies shows the progress of the Kingdom work. In 1948 7,000 attended the public lecture, whereas in 1949 the figure swelled to 9,600. In 1948 at the assembly 140 were immersed, but the 1949 assembly saw that figure stepped up to 455. On Saturday 5,340 attended, which means some 4,000 newly interested ones were present on Sunday for the public talk.

The assembly for Scotland and the extreme north of England was held at Dundee, July 8-10. The companies served by this assembly are for the most part small, and a large attendance was not anticipated. Nevertheless, the witnesses made real effort to attend and they intensively advertised the public talk to the 175,000 inhabitants of Dundee. In addition to the usual advertising means employed by Jehovah's witnesses, the cinemas in the town displayed slides during their shows, thereby advertising the assembly free of charge. The Saturday attendance of 1,250 increased to 2,300 for the public talk on Sunday, and 88 were immersed.

The three days' district assembly held at Belfast, Ireland, July 29-31, was a milestone marking the grand progress that is being made in this most religious part of the British field. Just prior to the meeting there had been much publicity given by reason of a debate at Portadown. The so-called Protestant religious element had gone into a frenzy of rage because many were leaving their organizations and taking interest in the Kingdom message declared by Jehovah's witnesses. The assembly was timely and met the needs of both Northern Ireland and Eire. Patience and tact are required to work successfully in this difficult territory, and these things were emphasized at the assembly. The wide publicity given to the public talk bore fruit, for on Sunday 1,600 gave close attention to "It Is Later than You Think!" On Saturday 725 were in attendance, and 37 were baptized.

The fifth and last district assembly for the British Isles for 1949 was held at Leicester, September 2-4. Leicester is located in the midlands and the district covers a thickly populated area, so a large attendance was expected. On Saturday 4,650 were present, and on Sunday 8,500 packed out the facilities. The people of Leicester are getting to know Jehovah's witnesses and many came to see what their assembly was like. The previous large assembly of the witnesses there was in 1941, and left somewhat of a bitter taste with the Leicester people because of the touchy war years; but what a difference now! With Jehovah's servants fully organized and trained to be tactful and alert to the dignity of the name they bear, Leicester watched, Leicester listened, Leicester was interested. Her press published fair

reports, and of particular note is the following statement appearing on the front page of the *Illustrated Leicester Chronicle* of September 10:

"All over the country congregations in churches and chapels have dwindled to an alarming degree. Thousands of children are being brought up with little or no religious background. The man in the street shows small interest in the old established faiths. Yet a religious convention in Leicester last week-end attracted 8,500 adherents of a creed which inspires its members with overwhelming fervour. The burning enthusiasm of the Jehovah's witnesses is something to make clergymen and their depleted congregations think—and think hard. Why is this movement so powerful a magnet? Why are its members filled with such ardour? One answer is that Jehovah's witnesses believe in taking religion to the people. They believe in preaching from door to door. They are fully aware of the value of publicity, and enterprising in their use of it. They shout their religion from the house-tops. Whatever any church or chapel-goer may think of their beliefs or methods, their intense eagerness is a challenge to bishops and clergymen in every diocese, and to every chapel in the land. Will they answer the challenge by sweeping away old-fashioned ideas?"

When the 279 immersed at Leicester are added to those of the four other assemblies, the total shows 1,036 symbolized their consecration to do God's will. Total attendance for Saturday was 15,065, and for the public talk on Sunday there were 28,000.

AUSTRALIA, NEW ZEALAND, PHILIPPINES

"For, behold, the darkness shall cover the earth," said Isaiah. This was literally true of the city of Perth, Western Australia, when the first of Australia's 1949 district assemblies was held there, July 1-3. Because of the nation-wide coal miners' strike all electric power was cut off and darkness settled over the city's 273,000 population. But not so at the district assembly, neither literally nor spiritually. Auxiliary lighting for the hall was provided by the witnesses and sessions ran as smoothly as in normal times. And many new ones especially enjoyed the spiritual enlightenment at the assembly. On Sunday 925 packed out the hall to hear "It Is Later than You Think!"

The next week-end, July 8-10, saw the second assembly in progress at Adelaide, South Australia's capital city. Here, too, public transport was curtailed and lighting restrictions were enforced due to the coal shortage. But again the assembly ran without difficulty. Outstanding was the large number of persons attending the public lecture. Though the place is known as "the city of churches", and despite the holding of a Protestant rally that Sunday, there were 730 present to hear the public talk. This was a 32-percent increase over attendance at a similar assembly in Adelaide the previous year.

On July 22 the third assembly opened in Hobart, the capital of Tasmania, the island state. This time there were no power restrictions in force, for Tasmania is Australia's only state having hydroelectric power. There are only 171 publishers in the entire state of Tasmania, but the attendance at the public lecture was 321. At least 25 persons came to the talk on the invitation of one pioneer sister.

Now back across Bass strait to Melbourne, Victoria's capital and Australia's second-largest city, with a popula-

tion of 1,227,000. On July 29-31 the assembly was held there, with 1,316 in attendance at the public meeting. One week later the assembly in Brisbane, capital of the state of Queensland, was held. Now move your eye up on the map seven hundred air miles northward to the city of Townsville, Queensland. No sign of winter here, as this city lies in the heart of the tropics. Many more witnesses were present on this occasion than when an assembly was held the previous year. One small company from which only 3 attended then was represented by 20 now!

The last of the seven assemblies was the largest, being held in Sydney, Australia's largest city, on August 19-21. It is here that the Watch Tower Society's Branch office is located. The assembly was a fitting climax to all the assemblies, for it packed out the main floor of the Sydney Town Hall with 2,625 persons. It is news indeed when its main hall is filled by any organization, but this time there was not a word in the newspapers. The big newspapers in Australia seem resolved not to print anything favorable about Jehovah's witnesses. One of the Town Hall guards had a hard time convincing two policemen that their services would not be needed to handle the crowd after the public talk. They just could not understand why some policemen would not be needed to handle such a large crowd, but the guard assured them that he had been present at many assemblies of the witnesses in the hall and that there was never any trouble whatsoever.

Concluding the report on the seven assemblies in Australia, we find that combined figures of the conventions show that 4,101 attended the largest meeting of the witnesses on Saturday, and that the total at the public lecture was 7,512.

In New Zealand the district assembly for Jehovah's witnesses there was held at Palmerston North, a town with a population of about 30,000. To advertise the public talk 22,000 handbills were distributed, which means just about everyone of sufficient age to understand got one. For the talk 1,010 assembled in the Opera House. Fifteen were immersed. In reporting on the district assembly a newspaper commented on the attendance, saying: "From all parts of New Zealand Jehovah's witnesses assembled for the 1949 district assembly. Many Maori representatives were in attendance from North Auckland, the King Country, and Hawke's Bay."

In the Philippines a really splendid district assembly was held early in 1949, on the days of January 28-30. The assembly was located in Quezon City, and accommodations for it were the spacious studio and grounds of the Oriental Pictures. This property is owned by one of the witnesses, who very generously permitted the entire property to be used without charge. Other buildings on the grounds, and even the brother's own home, were used to sleep conventioners, more than 700 of them sleeping and preparing their meals right on the assembly grounds.

Witnesses came from all parts of the island of Luzon. One came from Negros and another from far-away Davao, on the southern tip of Mindanao. Most noticeable among the visitors were those from the remote sections of Mountain Province. These brethren are Igorots. The Igorots are pagans; some of them still head-hunters, roaming the fastnesses of the mountains of central Luzon. The womenfolk

wear a very colorful native costume. In contrast with this the men wear a very scanty loincloth, frequently referred to locally as a "G-string".

Our brethren from among the Igorots no longer practice head-hunting or any other of the tribal customs of their forefathers, but some of them still retain the native costume. A few of these who came to the district assembly wore the traditional loincloth, but over this they wore a shirt and light jacket. One of them was formerly a priest of one of the Igorot tribes. He was formerly called upon to invoke the favor of the pagan god at the native feasts, called *cañao*. Although he is totally illiterate, he is now a regular Kingdom publisher and devotes an average of more than thirty hours per month hiking in the mountains to tell his fellow Igorots what he has heard about God's kingdom.

The widely advertised public lecture was held on the large grassland in front of the Manila hotel, known as the New Luneta. Located near the shore of Manila bay, it was a pleasant spot for the splendid turnout for the more than 7,000 persons to hear "It Is Later than You Think!" This represented a high percentage of public present, for the Saturday attendance of witnesses was 2,350. Many Europeans were seen in the audience, and this gladdened the hearts of the Filipino brethren, for they sometimes feel that the white people in the Philippines pay little heed to the message of the Kingdom.

INDIA AND EUROPE

The first of two district assemblies in India was held at Dehra Dun in northern India, December 17-19, 1948. While this was not in the calendar year of 1949, it was in the 1949 service year. There were 45 witnesses present, and 40 of them traveled a total of more than 105,000 miles to attend, coming from Karachi (Pakistan), Darjeeling, Calcutta, Bombay, and places in between. A man who had been more or less associated with the Society for many years is now vice-chairman of the Dehra Dun municipality, and he certainly rendered valuable service in using his influence to get accommodations for the assembly, also good publicity. A pleasant hotel room was used for all the meetings except the public lecture. For that the Town Hall was placed at the witnesses' disposal free of charge, and 164 attended.

The second assembly was held January 7-9, 1949, at Bangalore, where 90 witnesses attended. Attendance at the public meeting was 248, and 18 left their names for being called on. Many favorable remarks were heard at the conclusion of the public lecture.

A previous issue of *The Watchtower* reported on the thrilling district assemblies in Germany; but many other district assemblies were held in Europe. Few details are available at present and the figures are sometimes incomplete, but the following information will make evident the fact that during 1949 Jehovah's witnesses did cover many countries with district assemblies.

Three were held in Switzerland. Italian-Swiss conventioners were served at Locarno, French-Swiss at Geneva (where 560 heard the public lecture), and German-Swiss at Zurich. The latter one was held June 3-6, and on Sunday 3,200 persons assembled to hear the discourse "It Is Later than You Think!" The advertising of this talk in Zurich

required some firmness on the part of the publishers. The police did not want to give permission to use handbills and placards in advertising, arguing that such activity was prohibited by city regulations. However, the regulations involved only commercial matters. Finally the police allowed use of handbills but prohibited the information marching with placards. But because the mere difference in size between handbill and placard was immaterial, and since the handbill was admittedly not commercial, then surely the larger placard was not; the witnesses used both in advertising. Some publishers were accosted by police, but no arrests occurred and advertising was thoroughly and successfully completed.

One district assembly was held at Rotterdam to serve the witnesses in the Netherlands, on July 1-3. A large stadium was used, and its spaciousness was used to good advantage in housing the many departments necessary for the smooth running of an assembly. In this seacoast city the weather is very unpredictable, but for the assembly days it was beautiful and the fresh air in the stadium was far better than the hot stuffiness of an enclosed hall. Between 8,000 and 9,000 attended the public lecture, and 239 were immersed.

In Belgium district assemblies in Antwerp and Brussels showed a combined attendance of 2,380 and immersion of 151. Two in Austria, at Vienna and Salzburg, had more than 2,450 for Sunday and 119 immersed. At Odense in Denmark 178 were immersed and on Sunday 4,102 listened to "It Is Later than You Think!" Finland provided three assemblies to serve that country, in Helsinki and Oulu and Vaasa, at which a total of 6,485 heard the public talk. The

number baptized was 201. Norway held four assemblies, and reports for the two at Haugesund and Fredrikstad show more than a thousand at the public lectures. Three in Sweden totaled 3,169 witnesses attending and 5,075 out for the public discourse. Baptized were 198.

The second assembly in Sweden, at Västerås on August 5-7, was held under interesting circumstances. The clergy there advertised five weeks in advance of the convention that they were going to hold a meeting right after the witnesses' assembly closed, in the same building, and for the purpose of exposing Jehovah's witnesses. Newspaper publicity was often belittling the witnesses, and on the streets the orthodox religionists were rather aggressive. The townspeople became quite stirred up over the controversy, and as a result more than 800 strangers appeared at the public lecture, to make the total attendance 1,914. Several clergymen were present and a State Church priest, along with many of their congregations. For the most part they were favorably impressed, and surprised at the sound Scriptural presentation that they heard. The next evening the meeting sponsored by the local association of pastors, made up of both State Church and other religious bodies, gathered only about 1,000 persons to hear the usual derogatory statements. After that meeting many who attended both sessions said they saw the difference between Jehovah's witnesses and the orthodox religionists, and that they were no longer going to attend the orthodox churches.

And now with the closing out of the reports on the district assemblies of 1949, Jehovah's witnesses look forward expectantly to the grand international convention scheduled for New York city next July 30 through August 6.

ZERUBBABEL REBUILDS THE TEMPLE

THE captive city of Jerusalem must rise again! So predicted the prophet Isaiah two hundred years in advance. When he declared this prophecy of reconstruction and restoration, Jerusalem had not as yet even been desolated, was not to be desolated, in fact, for still some 130 years. Prior to the fall of Jerusalem the prophet Jeremiah foretold the time of desolation as stretching over seventy reproachful years, years during which the land would be desolated and its former inhabitants held captive in Babylon. Yet at the end of that time the temple was to be rebuilt and the city restored to its teeming life by the liberated Babylonish captives. The great Keeper of times and seasons, Jehovah God, had so declared and gone on record in His Word. Would release come on time?

That Babylon should have compassion on the Jewish captives was not to be expected, for it was said prophetically of Babylon's king that he "opened not the house of his prisoners". (Isa. 14:4, 17) Only by overthrow of mighty Babylon was release to come, and that overthrow was foretold to come at the hands of Cyrus. (Isa. 45:1, 13) Sixty-eight years of captivity crawl by, with no sign of release from Babylon. On a night in 539 B.C. blasphemy against the God of the Hebrews mounts even higher. King Belshazzar caps the wickedness of his party of wild and drunken revelry by profanely using the golden and silver vessels stolen from Jehovah's temple to drink wine and toasts to his demon gods and idols. Who could ever smash mighty

Babylon and spring from captivity the puny Hebrews? Why, the foretold King Cyrus! On that very night Babylon fell to the joint forces of Darius the Mede and Cyrus the Persian and Belshazzar was slain. Aged Darius' brief reign over Babylon is succeeded by that of Cyrus, in 537 B.C. Now the last few grains of the sands of time measuring the appointed seventy years of Jerusalem's desolation trickle out. The time is up! But with the same precision timing that marks the movements of the heavenly bodies in the vast solar systems of the universe, the great Jehovah keeps the set schedule for liberation and restoration. In that very year of 537 B.C. Cyrus issues the decree:

"Now in the first year of Cyrus king of Persia, that the word of Jehovah by the mouth of Jeremiah might be accomplished, Jehovah stirred up the spirit of Cyrus king of Persia, so that he made a proclamation throughout all his kingdom, and put it also in writing, saying, 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. And whosoever is left, in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and

with beasts, besides the freewill-offering for the house of God which is in Jerusalem.”—Ezra 1:1-4, *Am. Stan. Ver.*

King Cyrus also restored to the Jewish remnant that departed from Babylon “the vessels of the house of the LORD, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods”. These vessels for temple service Cyrus committed into the hands of a prince of Judah named “Sheshbazzar”. But that was only the Babylonian name for Zerubbabel, a lineal descendant of King David and who was made governor of the restored remnant and charged with supervising the rebuilding of the temple. (Ezra 1:7, 8; 2:2; 5:14-16) “Zerubbabel” means “scatterer or grief of Babylon; stranger or banished at Babylon”. With Governor Zerubbabel returned nearly 50,000 devoted men and women, reconstructors, including Nethinim and other servants of good-will.—Ezra, chapter 2.

The return of the remnant to their homeland was so timed that in the very month of the year in which the complete desolation of the land went into effect a new altar was erected at the temple site in Jerusalem and the remnant were able to celebrate the feast of tabernacles, seventy years later to the month. (Ezra 3:1-6) The work of rebuilding the temple was pushed, and soon the foundation was laid amid shouts of praise and tears of joy. (Ezra 3:7-13) But at this point opposition to the work rears its ugly head. When heathen adversaries hear of the rebuilding of the temple they come forward with crafty offers to assist, to which Zerubbabel and his counselors answer: “Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the LORD God of Israel, as king Cyrus the king of Persia hath commanded us.”—Ezra. 4:1-3.

But when the enemies’ insincere offers of assistance were rejected and their attempts to infiltrate a fifth-column failed, subtlety gave way to open opposition. Religious persecution plagued the temple-builders all the days of Cyrus, and a smear campaign of letter-writing to Cyrus’ successor Artaxerxes charging sedition caused official ban to be slapped on the temple-building work. The letter to Artaxerxes read:

“If this city be rebuilt and its walls finished, they will not pay tribute, custom, or toll, and immediately it will injure the revenue of the kings. Now because we eat the salt of the palace and it is not fitting for us to behold the king’s dishonor, therefore we have sent and informed the king, that search be made in the book of the records of your fathers; for you will find in the book of the records and learn that this city is a rebellious city and one that causes damage to kings and provinces and that the Jews have stirred up sedition in it from ancient times.” Artaxerxes replied: “Give command that these men cease and that this city be not rebuilt.” When the opposers received this satisfying reply they “went in haste to Jerusalem to the Jews, and by force and compulsion made them stop” the temple-rebuilding. The work remained at a standstill until the second year of the reign of Darius II, king of Persia.—Ezra 4:4-24, *An Amer. Trans.*

After about sixteen years of inactivity, Jehovah God raised up the prophets Haggai and Zechariah to stir Zerubbabel and the builders to action. Their fiery words of exhortation fell like sparks on tinder, and roused Zerubbabel

from his apathy and spurred him to zealous activity. The work went on, despite official ban! But again the letter-writers protested to the king, who by this time was Darius II. Courageously and in faith the temple-builders stood fast for their freedom of worship; they argued the legality of their work by reference to the original decree of King Cyrus. Was it not the rule that the law of the Medes and Persians changed not? Thereupon King Darius had search made in the state archives, and the decree of Cyrus was uncovered. Back came Darius’ reply to the adversaries:

“Let the work of this house of God alone; let the governor of the Jews and the elders of the Jews rebuild this house of God in its place. Moreover I make a decree in regard to what you shall do for these elders of the Jews for the building of this house of God: that out of the king’s funds from the tribute of the province beyond the River the expenses be paid in full to these men, and that without delay. Whatever is needed, both young bulls and rams and lambs for burnt-offerings to the God of the heavens, wheat, salt, wine, and oil according to the word of the priests at Jerusalem, let it be given to them day by day without fail, that they may offer sacrifices of a soothing odor to the God of the heavens; and pray for the life of the king and his sons. Also I make a decree that any man who alters this command, a beam shall be pulled out from his house and he shall be impaled upon it, and his house shall be made a refuse-heap for this. The God who has caused his name to dwell there shall overthrow any king or people who shall put forth his hand to alter this, or to destroy this house of God, which is in Jerusalem. I, Darius, have issued a decree, let it be executed to the letter.”—Ezra 6:7-12, *An Amer. Trans.*

With this legal victory and material assistance, Zerubbabel and his builders pushed the work to a successful finish during the next four years. The account reads: “And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia. And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.”—Ezra 6:14, 15.

In the rebuilding of the temple Zerubbabel is a type of Christ Jesus, who builds up the spiritual temple on heavenly Mount Zion. With even greater force do the words of Zechariah and Haggai to Zerubbabel apply to Christ Jesus: “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.” “Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth; and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother. In that day, saith the LORD of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the LORD, and will make thee as a signet: for I have chosen thee, saith the LORD of hosts.”—Zech. 4:6, 7; Hag. 2:20-23.