



The WATCHTOWER

Announcing
Jehovah's Kingdom

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

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

The WATCHTOWER

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WATCH TOWER BIBLE & TRACT SOCIETY
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OFFICERS

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

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, is from everlasting to everlasting, the Maker of heaven and earth and the Giver of life to his creatures; that the Logos was the beginning of his creation, and his active agent in the creation of all things; that the Logos is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, and the Chief Executive Officer of Jehovah.

THAT GOD created the earth for man, created perfect man for the earth and placed him upon it; that man 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 JESUS was made human, and the man Jesus suffered death in order to produce the ransom or redemptive price for obedient ones of mankind; that God raised up Jesus divine and exalted him to heaven above every creature and above every name and clothed him with all power and authority.

THAT JEHOVAH'S ORGANIZATION is a Theocracy called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the world; that the anointed and faithful followers of Christ Jesus are children of Zion, members of Jehovah's organization, and are his witnesses whose duty and privilege it is to testify to the supremacy of Jehovah, declare his purposes toward mankind as expressed in the Bible, and to bear the fruits of the kingdom before all who will hear.

THAT THE WORLD has ended, and the Lord Jesus Christ has been placed by Jehovah upon his throne of authority, has ousted Satan from heaven and is proceeding to the establishment of God's kingdom on earth.

THAT THE RELIEF and blessings of the peoples of earth can come only by and through Jehovah's kingdom under Christ, which has now begun; that the Lord's next great act is the destruction of Satan's organization and the establishment of righteousness in the earth, and that under the kingdom the people of good will that survive Armageddon shall carry out the divine mandate to "fill the earth" with a righteous race.

"DIVINE MANDATE" TESTIMONY PERIOD

The entire month of August has been designated "Divine Mandate" Testimony Period. This midsummer witnessing Period is specially favored by the release, for distribution to the general public at the popular contribution of 25c a copy, of the new book *Salvation*. Circulation of no other book could be more appropriate for this Period than that of *Salvation*, with its beautiful treatment of the recently revealed truth on the "Divine Mandate". What anointed witness, or what person of good will in line for this divine mandate, can hold back from a prompt and large part in this Testimony Period? The *Informant* gives details to guide you. The regular report should follow up your activities at the close of the month.

"SALVATION"

We take special pleasure in announcing this new book, written by the president of the Society. It was the feature release at the recent world-wide convention of Jehovah's witnesses with its hub at New York City. The author of this book for the times describes it as "A text-book for the Jonadabs". But a study of its 384 pages of contents will prove to you it is meat in due season and a joy to all anointed Christians as well. The author's edition is still available, containing a facsimile of a letter to the reader in the

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.

YEARLY SUBSCRIPTION PRICE

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

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author's own hand and which you will much appreciate. This edition being limited, and the initial costs of manufacture being heavy, a contribution of 50c is asked per copy. Early translation of *Salvation* in more than twenty other languages is assured, and due announcement will be made on publication.

"WATCHTOWER" STUDIES

Week of September 17: "Doom of Religion" (Part 5),
¶ 1-25 inclusive, *The Watchtower* August 15, 1939.
Week of September 24: "Doom of Religion" (Part 5),
¶ 26-51 inclusive, *The Watchtower* August 15, 1939.

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The blank sent you one month before expiration of your *Watchtower* subscription should be filled out and returned to the Brooklyn office or to the Branch office in the country where you reside. Servants in the companies, and individuals, when sending in renewals for *The Watchtower*, should always use these blanks. By filling in these renewal blanks you are assured of the continuation of your *Watchtower* from the time of expiration, and without delay. It will also be a great help if you sign your name uniformly, and note any recent change of address, on the renewal slip.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

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DOOM OF RELIGION

PART 5

"And ye shall know that I am in the midst of Israel, and that I am Jehovah your God, and there is none else; and my people shall never be put to shame."—Joel 2:27, A.R.V.

JEHOVAH'S NAME has been greatly reproached, particularly since the time of Nimrod. The Devil and his wicked angels had debauched the human race, bringing about the destruction of all flesh saving Noah and his family. Choosing Nimrod as his earthly representative, the Devil continued to bring reproach upon Jehovah's name. Religion was the means employed to ensnare the people and to cause them to reproach Jehovah's name. All nations round about fell into the snare of religion, including even the covenant people of God, and the religionists of Israel brought more reproach upon the name of the Most High. Jesus came to the covenant people of God, doing them good in Jehovah's name, and the religious leaders brought great reproach upon his name, and Jesus informed them that they were of the Devil. (Matt. 15:1-9; John 8:44) This is further proof that it is the Devil and his angels that make war upon every one who declares himself for and walks in the way of righteousness. The apostle Paul, by the Lord's grace, when made fully acquainted with the truth, under inspiration made known that the fight of the Christian is not against flesh and blood, but that the warfare of the followers of Christ is with the Devil and his host of wicked angels; and now in these last days the followers of Christ Jesus are appreciating the apostle's statement more fully than ever before.

* From 1878 until 1918 many persons forsook the ultrareligious organizations and declared themselves for Christ, but almost all of them came away from "Babylon" with garments soiled by religion, many formalities of which they continued to hold on to. It was in 1917 that the religious element amongst God's people rebelled against the Lord's work in the earth and brought much reproach upon the name of Jehovah. In 1918 those rebellious ones joined forces with the clergy of the religious organizations and heaped more reproach upon those who stood firmly for the Lord and his kingdom. Even at that time those who were fully devoted to God and his kingdom

were unwittingly holding on to some part of religion and religious practices. In 1918 God permitted the witness work to practically come to a standstill, and, feeling their great reproach by reason thereof, those who had tried to be faithful inquired why it was so, that the witness work had practically stopped. There were two reasons why God permitted them to suffer further reproach: because (1) those who were holding on to some parts of religion must be separated therefrom; and (2) all who would remain true and faithful followers of Christ Jesus must be further tested and must suffer reproach at the hand of religionists, because Jesus had thus suffered. Concerning reproaches he said, as recorded in the prophecy: "For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me."—Ps. 69:9.

* Jesus stood firmly against all the religious influence of the Devil and his crowd, and because of his faithfulness to Jehovah Jesus was caused by the religionists to bear the same reproach which the enemy had heaped upon Jehovah's name. All followers of Christ Jesus, that is, all Christians, must follow in his footsteps because called to that purpose, and all must suffer reproach. (1 Pet. 2:21) Because such faithful ones withstand religion and remain true to Jehovah they must continue to suffer reproach at the hands of the enemy. Paul quoted the words of the above Psalm and applied them to the faithful followers of Christ Jesus, particularly in the latter days at the second coming of Christ. (Rom. 15:3, 4) The experiences through which God's people have passed, particularly in the years of 1917 and 1918, have been for the good of all who have been properly exercised thereby and who have held fast in the performance of their covenant.

* The time must come when Jehovah would vindicate his name and vindicate all upon whom his name is called and who remain faithful. In 1918 to 1919 those who really loved God and served him cried unto the Lord and, in substance, said: "Spare thy people,

O Lord, and give not thine heritage to reproach." That prayer had been foretold by Jehovah through his prophet Joel: "Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them; wherefore should they say among the people, Where is their God?"—Joel 2:17.

* During that period known as the World War, when the Devil and his religious agents were heaping reproach upon God's people, their condition looked very desolate. Jehovah foreknew everything concerning that condition, and so he foretold it through his prophet; and now after several years of prosperity upon those who have been faithful to the Lord he has revealed to them the meaning of Joel's prophecy, and this revelation gives them increased faith and courage and causes them to greatly rejoice. Let all who love Jehovah and his kingdom, and who hate religion, now read the prophecy of Joel and rejoice. In answer to the prayer of the distressed faithful ones Jehovah by his prophet answers: "Then will the Lord be jealous for his land, and pity his people."—Joel 2:18.

* He heard the cry of his devoted servants: "Yea, the Lord will answer and say unto his people [(according to the *Revised Version*) And the Lord answered and said unto his people], Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith; and I will no more make you a reproach among the heathen." (Joel 2:19) This is the promise of Jehovah long ago made for the benefit of his devoted ones now on the earth.

* Then in 1919 Jehovah began the fulfillment of this part of his prophetic promise. But at that time the consecrated did not know that the prophecy foretold to them the favor of Jehovah God. Later they must, by his grace, learn the meaning. In the summer of 1919 Jehovah's people assembled in convention at Cedar Point, Ohio, and there began to realize that the "Elijah work" was done and had passed on and that they were about to enter upon the work foreshadowed by the prophet Elisha. Prior to that time they had been standing still by the "waters" (the people rushing on to final judgment), even as Elisha in the type had stood by the banks of the Jordan after Elijah had been taken away. As Elisha awoke to the importance of his work he immediately smote the waters of the Jordan and crossed over to his work. Likewise, the people of God in 1919 awoke to the responsibility that had been placed upon them and they busied themselves by beginning to prepare for their work. (2 Ki. 2:11-14) Then they began to move into action and their hopes began to rise. According to *Rotherham* this part of Joel's prophecy literally says: "Behold me [Jehovah]! sending you" the

things needed to satisfy the hungry souls. There Jehovah began to open to his faithful people a new and clearer vision of his purposes toward them. From that time onward Jehovah has continued to send his faithful people, as foretold in Joel's prophecy, "corn," that is to say, "the finest of the wheat" (Ps. 147:14), upon which his people feed, "bread, which strengtheneth man's heart" (Ps. 104:15); and "wine", yea, the very best wine, "that maketh glad the heart of man." (Ps. 104:15) The Lord Jesus was then at the temple, and even those of his faithful followers did not at that time know it; but under the lead of the Master, as Jesus had promised them, they there began to drink new wine with Him in the kingdom. (Matt. 26:29) That meant active service in the Lord's vineyard (Matt. 20:1-16), and after the work began it then meant the drinking of the wine joyfully with the Lord. Thus the faithful began to appreciate their privilege of again engaging in the service of the King, and their joy began to increase.

* Furthermore, said the prophecy of Jehovah: "Behold me! sending you . . . oil." For what purpose? 'Oil makes the face to shine.' The new truths revealed and the opportunities of service were a great refreshment to God's people due to the fact that they were now taken into the covenant for the kingdom. Then the organization of the Lord on the earth began a forward movement, and since then the blessings of Jehovah and his King have been ever increasing upon them.

* And what did Jehovah say would be the result upon the faithful ones? "And ye shall be satisfied therewith." God's people began to rejoice and to cease sorrowing because of the reproaches that had come upon them in times past. This was in harmony with what God had foretold by another prophet, to wit: "My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips." (Ps. 63:5) His people there began to realize the prophetic promise of God, to wit: "Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's." (Ps. 103:5) Before that the faithful had borne their affliction in sorrow, and so they now prayed unto Jehovah: "O satisfy us early with thy mercy; that we may rejoice and be glad all our days. Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil."—Ps. 90:14, 15.

* Jehovah responded to that sincere prayer of his faithful servants, as previously foretold through his prophet: "Then shall the virgin rejoice in the dance, both young men and old together; for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the

Lord." (Jer. 31: 13, 14) And also by another prophet, to wit: "I will abundantly bless her provision: I will satisfy her poor with bread. I will also clothe her priests with salvation; and her saints shall shout aloud for joy."—Ps. 132: 15, 16.

¹¹ Because his consecrated people during the period of the World War had yielded to fear and had held on to some of their religious practices Jehovah was angry with them. Yielding to the persecution heaped upon them by the Devil's religious agents, God's people had stopped preaching the gospel, fearing worldly powers, and still recognizing the earthly rulers as "the higher powers". For that reason Jehovah was angry with them. But when the faithful awakened to their privileges, having a clearer vision of God's purposes, and then flung their fears of men to the winds, they marched right on into the service of the King and Jehovah's anger was turned away from them, and this he had foretold by his prophet: "And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me."—Isa. 12: 1.

¹² As to the effect of Jehovah's loving-kindness toward his consecrated and faithful people in sending them the "bread", "wine" and "oil", they were so refreshed that there was no longer any reason why they should go about in an apologetic way in the service of the King, because Jehovah by his prophet Joel had foretold their increased happiness and had said to them: "And I will no more make you a reproach among the nations [the religionists]." (*A.R.V.*) Why? Because the time now approached for the vindication of Jehovah's name and those who faithfully and boldly declared his name and who continue to do so are not at all ashamed of the reproaches that come upon them by reason of their faithful service, and hence the reproaches of the religionists cast upon them do not disturb them nor deter them from service.

¹³ In 1918, because Jehovah's people were restrained of liberty and service the religionists, and particularly the high clergymen, were much at ease, and so Jehovah says concerning that situation: "And I am very sore displeased with the heathen [the religionists, who claim to serve God but who do not] that are at ease; for I was but a little displeased [with my consecrated people in 1917 and 1918], and they [the religionists] helped [to] forward the affliction [upon my faithful servants]." (Zech. 1: 15) Thus the religionists did by heaping reproach upon God's consecrated people, claiming them to be enemies of God and calling them by all manner of false names and shamefully treating them.

¹⁴ Who was responsible for the persecution of God's people during the World War? Without any question of doubt the responsible ones were the

Devil's agents, his chief agent being Gog, leading the host of wicked angels which was said by the prophet to be the army coming from the north and which invisible ones employed religious agents, men on the earth, to persecute God's faithful witnesses. (Ezekiel 38th chapter) Foreknowing their adverse action, God said concerning them: "But I will remove far off from you the northern army [the Northerner will I remove far from you (*Rotherham*)], and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea; and his stink shall come up, and his ill savour shall come up, because he hath done great things."—Joel 2: 20.

¹⁵ During the "Elisha work" the enemy forces had been measurably held back or restrained by the Lord that God's faithful witnesses might proceed, but not yet have they been fully removed far off. Therefore this prophecy must be taken as an assurance from Jehovah that at Armageddon the enemy will be completely removed by destruction. Concerning the enemy forces Jehovah says: "And I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel." "Thou shalt fall upon the open field; for I have spoken it, saith the Lord God."—Ezek. 39: 2, 5.

¹⁶ During the World War the religionists made the "land" (condition) of Jehovah's people a place of nothing for his "locusts" to devour; but says Jehovah by his prophet concerning the enemy: "And [I] will drive him into a land barren and desolate." This Jehovah will do, as the prophecy says, "because he hath magnified to do great things." (*Margin*) The Devil and his religious host have tried to make themselves appear as very great. They boastfully strut about and attempt to exhibit their greatness. Thus the enemy is gathering all his forces against Jehovah's government and his King, including his faithful witnesses now on the earth. The enemy is turning the mass of earth's population against Jehovah and his King, and this is done in preparation for the final showdown at Armageddon. The result at Armageddon will be such that the "stink" of the slain enemy shall be greatest ever known: "And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel [memorializing the vindication of Jehovah's name], the valley of the passengers on the east of the sea; and it shall stop the noses of the passengers; and there shall they bury Gog, and all his multitude; and they shall call it, The valley of Hamon-gog. And seven months shall the house of Israel be burying of them, that they may cleanse the land. Yea, all the people of the land shall bury them; and it shall be to them a renown, the day that I shall be glorified, saith the Lord God." (Ezekiel 39: 11-13)

There shall the greatness of the enemy cease for ever, and there the reproaches upon God's name will be taken away for ever.

ASSURANCE

¹⁷ This is the day of war, and God's promises give full assurance to his people. These precious promises were long ago recorded, and now God reveals to his faithful ones the meaning thereof. The kingdom message uncovers the wickedness of religion, and that makes mad the Devil's earthly agents who promote religion. It exposes their duplicity and uncovers their racket. It is to be expected that the agents of Satan would use all possible means at their disposal to hinder the work of Jehovah's witnesses, and the facts that daily come to pass show that this is even so. Here the Lord's prophecy, the meaning of which is now revealed, is an assurance coming from God to his own people: "Fear not, O land; be glad and rejoice; for the Lord will do great things."—Joel 2: 21.

¹⁸ An invasion of the "land" or condition of Jehovah's witnesses, such as by an army of locusts, would tend to work great injury to them, but the Lord assures his people that they need not fear because of such invasion. The enemy will not be able to destroy the earthly state or prosperity of the work of the remnant now on the earth. Regardless of all opposition the faithful remnant must and will push on with zeal and with rapidity, because we are now in the day of Jehovah; and hence the prophecy long ago written applies: "In that day it shall be said to Jerusalem, Fear thou not; and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing."—Zeph. 3: 16, 17.

¹⁹ From 1918 and onward Christ Jesus has been and is at the temple in full command of the remnant, and while building up the living stones in the temple the joy of those brought into the temple has been increased. As at the building of the walls of Jerusalem it was said, even so now the faithful say: "This day is holy unto the Lord your God . . . neither be ye sorry; for the joy of the Lord is your strength." (Neh. 8: 9, 10) The remnant and now their companions with them see that this is the day for the vindication of Jehovah's name, hence holy unto the Lord God, and, they being permitted to have a part in that work of vindication, their joy is greatly increased. This part of the prophecy of Joel, according to *Rotherham*, reads: "Because Jehovah hath shewn himself great in doing," in behalf of his people. Jehovah is watchful for his own: "For the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him." (2 Chron. 16: 9) The fulfill-

ment of this prophetic promise has been particularly observed upon the Lord's people from 1922 up to this very day, and the kingdom interests are continuously promoted. Jehovah's faithful servants see and appreciate the presence of the Lord Jesus at the temple, and with full assurance they pray for prosperity and for the promotion of the kingdom interests: "The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvellous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it. Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity."—Ps. 118: 22-25.

²⁰ Continuously since 1922 there have been and still are those things which threaten to stop the progressive work concerning the kingdom. Concerning such the Lord gives assurance to his faithful people in these words, to wit: "Be not afraid, ye beasts of the field; for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength."—Joel 2: 22.

²¹ The words here employed, "ye beasts of the field," do not apply to or symbolize living creatures in the fulfillment of the prophecy, but rather refer to those things which are actively employed to promote the kingdom work. The burdensome part of the work is done by mechanical means, labor-saving devices and transportation facilities, which Jehovah's witnesses have employed to do the work committed unto them. Such burden-bearers are, to wit: manufacturing plants for the production of the message in printed form; the radio; sound-cars; phonographs; motorcar service; service organizations, and such things. The radio was used as long as it appeared to be the will of the Lord and to the extent that his will was performed; and this was done without regard to the bitter opposition of the enemy. It has continued to be used only occasionally as the Lord permits. Speaking to the people by Jehovah's witnesses when meeting them face to face affords a better opportunity for individuals to prove their faithfulness and to maintain their integrity and to claim the attention of those of good will. When it appeared that the radio could not be used much longer, some of the Lord's children became deeply concerned; but the faithful were assured by the Lord that there was no cause for fear. The sound machines are now even more effective than the radio, and the results much greater. It appears that some who claim to be servants of God have lost their spiritual zeal and interest in the kingdom; but this does not hinder the work; since the Lord has brought others into the field, particularly the Jonadabs, to do the witness work. At the time these lines are written more than forty thousand phonographs, with many recorded speeches, are employed to carry the kingdom message to the

people. Such zealous work has brought about fruitful results. So, as the prophecy foretold, "the pastures of the wilderness do spring" forth with green and refreshing growth. And why? "For the tree [picturing the living creatures who witness] beareth her fruit, the fig tree and the vine do yield their strength." These the Lord protects against the vicious efforts of the enemy, and his kingdom interests march triumphantly onward.

²² Therefore the Lord says to his faithful ones by and through his prophet: "Be glad then, ye children of Zion [that is, the remnant brought forth after the trying experiences of 1918], and rejoice in the Lord your God; for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month."—Joel 2: 23.

²³ Those faithful ones who show their loving zeal for Jehovah he commands to "rejoice in the Lord your God". This part of the prophecy speaks concerning the great blessings which the Lord promised to send and which he has sent upon his people, particularly since 1922. Such blessings are not to be attributed to any man, but all honor and praise is due Jehovah: "For he giveth you the former rain in just measure." (*R.V.*) Before 1922 the blessings from the Lord, likened unto rain, came upon God's people moderately and in a just measure according to righteousness. As *Rotherham* puts it: "For he hath given you the seed-rain in right manner"; and, from 1922 onward, "yea he hath caused to descend for you a down-pour." God, through Christ Jesus, has bestowed these blessings upon his people because it is his due time to thus shower his blessings upon those who are faithful and uncompromising in their service to him and his kingdom interests. Note here another prophecy, which corroborates that of Joel and refers to the same, and which follows the year 1922: "Consider now from this day and upward, from the four and twentieth day of the ninth month, even from the day that the foundation of the Lord's temple was laid, consider it. Is the seed yet in the barn? yea, as yet the vine, and the fig tree, and the pomegranate, and the olive tree, hath not brought forth; from this day will I bless you."—Hag. 2: 18, 19.

²⁴ The facts showing fulfillment of the prophecy disclose that "the former rain" was had in that period of time between 1919 (when the work began to revive) and the year 1922, when the kingdom-interest work began more zealously and effectually, and in a better organized manner. 'Downpours' of truth from the temple and sent upon God's faithful people were sent from 1922 onward, and such downpours of blessings continue with increasing force. Such have been a great refreshment to the Lord's remnant, greatly blessing them and gathering them to the service.

They have brought forth and continue to bring forth the fruits of the kingdom, and those who are forming the "great multitude" (Rev. 7: 9-17) are joining zealously in this work. In beautiful and heartening poetic phrase the Lord through another prophet states the matter in these words: "Ask ye from Jehovah rain in the time of the latter rain, Jehovah who causeth flashes of lightning, and rain in abundant showers giveth he unto them, to every man herbage in the field."—Zech. 10: 1, *Roth.*

²⁵ Copious downpours of rain in season not only refresh and enliven the fields, but result in abundance of crops; and applying this figure of speech to Jehovah's people and their blessings, the prophecy says: "And the [threshing] floors shall be full of wheat, and the fats [vats] shall overflow with wine and oil." (Joel 2: 24) The Lord uses three staple products to illustrate the productiveness and prosperity of his kingdom interests: wheat, olive oil, and wine; that is to say, bread from the wheat, giving strength and sustenance; oil, causing the face to shine with real pleasure; and wine, to make glad the heart. Particularly since 1922 Jehovah's faithful witnesses, by zealous activity, well fulfill the picture seen at the threshing machines, and at oil and wine presses; and in doing this work they have greatly rejoiced in preparing such things for the use and enjoyment by those who will form the "great multitude". To this end the Lord has put laborers in his fields, vineyards, and factories, as had been pictured in the language at Matthew 20: 1-16. Those who have labored joyfully, looking always to the praise of Jehovah, have received their pay.

²⁶ The World War and attending conditions from 1917 to 1919 made the fields of activity of God's people appear as though the same had been invaded by a great swarm of pests; but when the Lord brought again his people from captivity he said to them, according to the prophecy: "And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you." (Joel 2: 25) This part of the prophecy shows that God's consecrated ones received affliction according to the will of God. And why?

²⁷ They were fearful, and hence delinquent in their service, and that was due to religion and religious practices. God's people must be cleansed from such things as religion, and their garments (identification) made clean, and it must be clearly seen that they are the ones that stand out boldly and fearlessly to the honor of Jehovah's name. Hence Jehovah permitted them to be chastised, particularly in the year 1918, and that chastisement or discipline resulted to the good of those really devoted to Jehovah, and the very opposite was the result to those who

were moved by selfishness in claiming to be the servants of God. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons."—Heb. 12:6-8.

²⁸ The "day of Jehovah" began in 1914, marking the beginning of the fulfillment of this prophecy, which corroborates the words of another prophecy, to wit: "Behold the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city." (Zech. 14:1, 2) God's promise to restore to his people what the enemy had destroyed has been in fulfillment since 1922.

²⁹ The great blessings that the Lord has bestowed upon his faithful since 1922 has made up for, and much more, what the faithful suffered prior to that time. That exact condition and blessing God foretold in the prophecy concerning Job, showing that Job was a picture of God's faithful people: "And the Lord turned the captivity of Job, when he prayed for his friends: also the Lord gave Job twice as much as he had before. Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house; and they bemoaned him, and comforted him over all the evil that the Lord had brought upon him; every man also gave him a piece of money, and every one an earring of gold. So the Lord blessed the latter end of Job more than his beginning; for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses. He had also seven sons and three daughters."—Job 42:10-13.

³⁰ In 1922 God's faithful people, learning that Christ Jesus is at the temple, began to pray and thereafter continued to pray: "Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity." (Ps. 118:25) That prayer of the faithful remnant, foreshadowed by the prayer of Job, was answered, and Jehovah has sent upon his people not only one blessing, but many, greatly increasing the same, and including the carrying of his life-giving message to those who will form the "great multitude" and fill the earth with a righteous people. Note that all the blessings mentioned with reference to Job are designated by the numeral "ten" or multiple of ten, thus indicating the bringing of blessings upon an earthly company by the Lord, and in which he uses the faithful members of his body.

³¹ Now Zion is builded up and the Lord appears in his glory, and all who love him proclaim his praises. In the past the curse came upon those who had covenanted to do God's will but who became derelict in the performance of that covenant. But now concerning the faithful ones this promise from Jehovah through Christ Jesus is given: "And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him; and they shall see his face; and his name shall be in their foreheads." (Rev. 22:3, 4) God's remnant, now continuing in faith and faithful in the service, are referred to in the following prophecy, to wit: "Thus saith the Lord God, In the day that I shall have cleansed you from all your iniquities, I will also cause you to dwell in the cities, and the wastes shall be builded. And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden; and the waste, and desolate, and ruined cities, are become fenced, and are inhabited." (Ezek. 36:33-35) The revelation of the meaning of these prophecies in this day is for the benefit of the faithful people of God, for their comfort and for their increased hope.

³² Today the religious crowd on earth continue to fume, fuss and fight and howl against the people of the Lord, and while they are doing so, the faithful remnant are abundantly fed by the Lord and rejoice, and to them Jehovah says through his prophet: "And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you; and my people shall never be ashamed." (Joel 2:26) No person on the earth today who is wholly on the side of Jehovah and his King can have any cause to be ashamed, and none of the faithful are ashamed to declare uncompromisingly their devotion to the Theocratic Government. Those people on the earth who hold to religion, even though they may make themselves believe that they are Christians, have great sorrow of heart and great vexation of mind. They are without food. They have neither spiritual bread, nor oil, nor wine. God's people have these things in abundance. God, by his prophet, forcibly contrasts such religionists with his faithful people who are feeding at his table: "Therefore thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry; behold, my servants shall drink, but ye shall be thirsty; behold, my servants shall rejoice, but ye shall be ashamed: behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit. And ye shall leave your name for a curse unto my chosen; for the Lord God shall slay thee, and call his servants by another name."—Isa. 65:13-15.

³³ In this day Jehovah has delivered his people from religion and religious snares, and the faithful sing his praises even as Jehovah foretold by his recorded prophecy long ago: "For the Lord hath redeemed Jacob [faithful remnant of Zion], and ransomed him from the hand of him that was stronger than he [prior to and during the World War, when religionists exercised much power over the consecrated]. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd; and their soul shall be as a watered garden; and they shall not sorrow any more at all."—Jer. 31:11, 12.

³⁴ The faithful remnant see that their greatest privilege is to have some part in the vindication of Jehovah's name. They see that Jehovah through Christ Jesus has dealt marvelously with them, and they praise his name and advertise his kingdom, as foretold by the prophet of God. "And in that day shall ye say, Praise the Lord, call upon [*(margin)* proclaim] his name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord; for he hath done excellent things; this is known in all the earth."—Isa. 12:4, 5.

³⁵ All such must be witnesses to the name and majesty of Jehovah and his kingdom, and hence they cannot keep back the songs of praise. They are not ashamed to confess the name of Jehovah as their Father and the name of Christ Jesus as their Redeemer, Lord, Head and King; but with boldness, born of love, and without fear of the enemy, they proclaim the name of the Most High, and his Governor and his King. They delight to make known to the people that the theocracy is the only hope of mankind. This is exactly in keeping with the words of the apostle written under inspiration long ago: "For the scripture saith, Whosoever believeth on him shall not be ashamed." (Rom. 10:11) "As it is written, Behold, I lay in Sion a stumblingstone and rock of offence; and whosoever believeth on him shall not be ashamed."—Rom. 9:33.

³⁶ Religionists bow to idols in the form of hailing men and saluting flags, which stand as symbols of men for protection and salvation, and such shall be confounded. Exactly on the contrary, those who are of Zion maintain their integrity toward God and praise him and, continuing faithful, they shall never again be brought into captivity or shame; as it is written: "They shall be ashamed, and also confounded, all of them: they shall go to confusion together that are makers of idols. But Israel [those of God's organization maintaining their integrity] shall be saved in the Lord with an everlasting salvation; ye shall not be ashamed nor confounded world without end."—Isa. 45:16, 17.

THE THEOCRACY

³⁷ In the mind and heart of God's people THE THEOCRACY is magnified today as never before. Religionists have no vision of THE THEOCRACY and its application to the world. To those wholly devoted to Jehovah, however, THE THEOCRACY is the grandest of all doctrines revealed, because thereby will the name of Jehovah be vindicated and then all who live shall forever sing his praises.

³⁸ THE THEOCRACY is the government of the world by the immediate command and direction of the Almighty God, administered by the Lord Jesus Christ. It is the kingdom long ago promised by Jehovah and therefore must take control of the affairs of the universe. It is the government which the faithful men from Abel to John the Baptist believed in and hoped for, "a city [organization] which hath foundations [everlasting], whose builder and maker is God." For the love of that government and its Maker and King those faithful men of old laid down their lives. Having by faith the promises of God concerning that government, they were persuaded of them, believed and embraced them, and confessed themselves and boldly announced to others that they were strangers and sojourners in the earth. They desired "a better", yea, the best, and the only government, and God has graciously provided they shall have a part therein. "Wherefore God is not ashamed to be called their God."—Heb. 11:10-16.

³⁹ Jehovah was the friend of Abraham, and because of his faith Jehovah called Abraham "my friend". (2 Chron. 20:7; Isa. 41:8) All who are of the faith of Abraham are likewise the friends of God, and God is their friend. A friend is faithful and true, because "a friend loveth at all times". (Prov. 17:17) The relationship of friends between Jehovah and his beloved Son is eternal. The perfect man Jesus, speaking to his disciples of that relationship, likened himself as the vine and his Father as the Husbandman. Then he added: "Greater love hath no man than this, that a man lay down his life for his friends." (John 15:13) Jesus, because of his love for his Father, laid down his life that he might vindicate his Father, that being the will of Jehovah. Thus Jesus did that he might be the One who should fully carry out God's will and vindicate his name. "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father."—John 10:17, 18.

⁴⁰ It was the love of Jehovah God that permitted his beloved Son to lay down his life that he might be the ruler in THE THEOCRACY and the Deliverer and blesser of obedient men. (John 3:16, 17) Such love is known only to Jehovah and those of his organiza-

tion. How may one have Jehovah and Christ as friends? "He that loveth pureness of heart, and hath grace in his lips, the king shall be his friend." (Prov. 22:11, *margin*) Such may have the King, Christ Jesus, and the King Eternal, Jehovah, for friends.

41 The members of the royal organization are called to follow in the footsteps of Jesus and to be fashioned after him and conformed to his likeness. (1 Pet. 2:21; Rom. 8:29) They must suffer as Jesus suffered, bearing the reproaches that have fallen upon him. (2 Tim. 2:12; Rom. 15:3) What is the motive that leads them to do so? Love, the expression of unselfishness. Love for God and the King and necessarily for the kingdom, THE THEOCRACY. Those who live with Christ Jesus as members of his royal organization must die as human creatures. And what would induce them to die with Christ? Love for the kingdom. (2 Tim. 2:11; Col. 1:24) Did Jesus voluntarily suffer death merely to save sinful men from death? No! His death operates beneficially to those who were sinners but who later by faith and obedience are relieved of sin and devote themselves to Jehovah and his kingdom. Such, however, was not the primary reason for the voluntary death of Jesus. He suffered death because of his love for his Father and the love to do his Father's will, and that means love for THE THEOCRATIC GOVERNMENT, which will vindicate his Father's name. For this reason Jehovah raised Jesus out of death and exalted him to the head of his royal organization. "Thou lovest righteousness, and hatest wickedness [iniquity, lawlessness]: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows."—Ps. 45:7.

42 Jesus hates the lawless Satan and the lawless government that Satan by the use of religion has erected. He loves righteousness and the righteous government prepared by his Father, and for that reason Jehovah exalted him. Men unduly magnify their own importance by contending that Jesus died merely to save sinners. While men were sinners Jesus died, to be sure. He poured out his lifeblood, which produced the price for the purchase of faithful men, but his death results beneficially only to those who devote themselves to Jehovah and his King.

43 As Jesus laid down his life because of his love for his Father, so must those who will be members of his royal organization lay down their lives because of love for Jehovah, and which necessarily includes love for THE THEOCRACY, which vindicates his name. How can a spirit-begotten one of the remnant now on earth be assured that he may continue to have God and Christ Jesus as Friends? Mark the words of Jesus in answer to that question, at John 15:13, which show that the greatest love one can have is to die for his friend. Then Jesus added: "Ye

are my friends, if ye do whatsoever I command you." (John 15:14) What motive prompts one to keep the commandments of the Lord? Jesus, at John 14:15, says: "If ye love me, keep my commandments." Love for whom? Necessarily for the King. Therefore those who really love the King and his kingdom will keep the Lord's commandments. Now at the temple Jesus issues this great commandment to the spirit-begotten ones: "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) Here Jesus magnifies the importance of THE THEOCRACY, and all who would have the King as a friend must obey this commandment by proclaiming the name of Jehovah and of his theocratic government. He who obeys with pureness of heart, speaking the gracious message of Jehovah, shall have the King for his friend. One who is spirit-begotten and anointed and who fails or refuses to proclaim THE THEOCRACY and magnify it above everything else, and who compromises with the enemy, is not proving his integrity. The Devil now viciously opposes THE THEOCRACY, and in doing so he employs religion and uses religionists as his instruments. Some claim to be the children of God but because of fear of the religionists take a course of least resistance by compromising with the enemy and by failing or refusing to boldly declare for THE THEOCRACY. Such fail to show their love for God and Christ. To the faithful THE THEOCRATIC GOVERNMENT is the greatest of all truths declared in the Scriptures. Therefore they fearlessly declare God's message that religion is doomed to early destruction.

44 The faithful will not fear death at the hands of the enemy. All who will be of the royal house must die in some manner, and some may die by the violent hand of the enemy. 'Mischiefs framed by law' (Ps. 94:20), such as compulsory flag-saluting and the hailing of men, will not cause God's faithful ones to compromise or to slack the hand of unstinted devotion and service to THE THEOCRATIC GOVERNMENT. Christ is enthroned as King and now here, and stands for THE THEOCRACY. Over against that righteous government stands Satan and, with his religion and religionists, desperately trying to deceive all and turn them against Jehovah. Furthermore, in conjunction with his professed religionists the Devil uses dictators, Fascists, Nazis, and Communists to oppose THE THEOCRACY. Who now is on the Lord's side? There is no middle ground. Those who are for Jehovah and his kingdom will now stand firmly against the enemy, and, thus standing, they will win. To his faithful ones Jehovah says: "That crowd of enemies over against you will fight against you, but they shall not prevail against you, for I am with you to deliver you." (Jer. 1:19) Paul, once a religionist but after becoming the

child of Jehovah and fully devoted to THE THEOCRACY, sounded the keynote for all of the anointed, to wit: "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Rom. 8: 38, 39.

45 Jehovah gives assurance to those who hate lawlessness and love righteousness, and who prove it, that he will never forsake them. During the closing days of 1918 God did apparently forsake for a time his consecrated ones because they had shown fear of the enemy. But in due time these faithful ones were brought out of the depths of distress, and Jehovah has now given to such full assurance that if they continue faithful his love for them shall be unbreakable. God now commands those of Zion to sing with joy, and then reminds them of his boundless love expressed through his prophet: "But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me."—Isa. 49: 14-16.

46 In 1919, after the consecrated began to emerge from the depths of distress, Jehovah began to open to them the meaning of his prophecies. Now after a few years of faithful service Jehovah opens to his people the meaning of the prophecy recorded by Joel, and he shows that its fulfillment toward them began in 1922. No longer, therefore, is there any reason for the faithful to fear that Jehovah has forsaken them or ever will forsake them again. To those who have completely forsaken religion and given themselves wholly and uncompromisingly in loving devotion to the great THEOCRACY Jehovah says: "And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else; and my people shall never be ashamed."—Joel 2: 27.

47 Jehovah is the everlasting Friend of his chosen ones, and no power can prevail against them, and hence they boldly go forward in his service. Further giving assurance to the faithful ones the Lord says: "Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore."—Ezek. 37: 26-28.

48 Religion has been the deceptive leader of many in times past, and continues to hold in subjection all

those who fail to give allegiance to THE THEOCRACY. Under the misleading influence of religion the Lord's people for a time divided their attention with other things and neglected or failed to carry out their commission. They must be made free from religion and entirely cleansed from every part of Satan's organization. Jehovah by his representative, Christ Jesus, appeared at his temple and accomplished that cleansing work and since then has continued to open to the faithful the meaning of his prophecies. Jehovah's name and his government are now made clearly to appear to the faithful as that which is of highest importance. He has put his name upon his people, fully revealing to them that he is the Almighty God, whom they must serve with joy. Now the faithful see that religion has reached its end, is doomed, and shall shortly be destroyed, and that Jehovah and his government alone shall be loved and served. From this time onward only those who give their full allegiance and devotion to THE THEOCRACY will please God and receive his everlasting blessings. Truly Jehovah, according to his Word, has guided his faithful servants in their devotion as to what course to take, even as promised, to wit: "The meek will he guide in judgment, and the meek will he teach his way." (Ps. 25: 9) The "meek" are anxious to learn. "Judgment" means decision reached as to which way one should go. Jehovah has taught and guided them that have heeded his admonition, to wit: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."—Prov. 3: 5, 6.

49 Such is proved by the fact that long before the meaning of Joel's prophecy was known God through Christ Jesus at the temple guided his people, including *The Watchtower*, in the right way to go. Note this, that on January 1, 1926, *The Watchtower* published the article "Who Will Honor Jehovah?"; on May 1, 1926, the article "Character or Covenant—Which?" thereby exposing the fallacy taught by religionists that men can perfect themselves, and which fallacy caused the consecrated to be blind as to the commission given them. He continuing to lead His people, in 1929 the book *Life* was published, making known, by God's grace, that the vindication of Jehovah's name is the paramount issue for settlement. That was followed by the book *Prophecy*, setting forth more particularly the purposes of the Most High. In 1931 the book *Vindication* was published, calling particular attention to the fact that in the prophecy of Ezekiel Jehovah repeatedly announced his purpose that all shall know that he is the Most High. That same year, and at the same time *Vindication* was released for distribution, Jehovah's people learned of their "new name", which he had given them, joyfully learning that they are Jehovah's witnesses,

by his grace and power.—Isa. 62:2; 65:15; Rev. 2:17.

⁶⁰ And now Jehovah through Joel his prophet says to his people: "And my people shall never be ashamed." (2:27) This promise includes the remnant and Jonadabs, all of whom are for THE THEOCRACY. These are not ashamed of the name of Jehovah, but, on the contrary, delight to make known that holy name. With full confidence these go forth now as servants of the Most High and in obedience to his commandment expose the fallacy of religion, to the end that those of good will toward God may flee from

religion and have part in the vindication of Jehovah's name.

⁶¹ At verse twenty-seven the second chapter of Joel's prophecy, according to the Hebrew, ends, and chapter three begins with verse twenty-eight. (See the translation by Leiser, the *American Revised Version*, margin, and *Rotherham*.) It was in 1922 that Jehovah, by Christ Jesus at the temple, sent his witnesses forth to make known the fraudulent things of religion, at which time something new and of great importance toward Jehovah's people came to pass.

(To be continued)

REAL TIME OF REST

"SUNDAY (Day of the Sun), as the name of the first day of the week, is derived from Egyptian astrology. . . . During the first and second century the week of seven days was introduced into Rome from Egypt, . . . The Teutonic nations seem to have adopted the week as a division of time from the Romans, but they changed the Roman names into those of corresponding Teutonic deities. Hence the *dies Solis* became Sunday (German, *Sonntag*). . . . The Council of Elvira (300) decreed: 'If anyone in the city neglects to come to church for three Sundays, let him be excommunicated for a short time so that he may be corrected' (xxi). . . . We find St. Cæsarius of Arles in the sixth century teaching that the holy Doctors of the Church had decreed that the whole glory of the Jewish Sabbath had been transferred to the Sunday, and that Christians must keep the Sunday holy in the same way as the Jews had been commanded to keep holy the Sabbath Day. He specially insisted on the people hearing the whole of the Mass . . . From the eighth century the law began to be formulated as it exists at the present day, and the local councils forbade servile work, public buying and selling, pleading in the law courts, and the public and solemn taking of oaths. There is a large body of civil legislation on the Sunday rest side by side with the ecclesiastical. It begins with an Edict of Constantine, . . . emperor, who forbade judges to sit and townspeople to work on Sunday. He made an exception in favour of agriculture."—Quoted from *The Catholic Encyclopedia*, Volume XIV, under title "Sunday".

Sunday observance is not commanded anywhere in the Bible. Sabbath observance by the natural Jews was commanded by Jehovah God purely for a typical or pictorial purpose. Satan has seized upon this provision of God's law given to natural Jews and has wrongfully caused men to make laws requiring people to refrain from doing work or indulging in certain pleasure on Sunday. Extremists have caused the enactment and enforcement of laws by which they attempt to prevent persons from going about from house to house on Sunday exhibiting books and delivering them to the people, which books explain and make clear the Bible. They proceed upon the theory that this is work and in violation of the Sunday law. Such wrongful laws have been invoked recently against the witnesses of the Lord who are preaching the gospel of the Kingdom on Sunday. No earthly power has the right or authority to make a law

that would interfere with the preaching of the gospel of the kingdom of God. No civil or municipal authority has any right to make a law that would make a deed done on Friday lawful and the same deed done on Sunday unlawful. Law is a rule of action commanding what is right and prohibiting what is wrong. If it is not wrong to play baseball on Friday, it is not wrong to play it on any and every day of the week.

Among other provisions of the law given to the natural Jews, or Israelites, was that which governed the sabbath day, to wit: "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it." (Ex. 20:8-11) "Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord; whosoever doeth any work in the sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign [not a seal] between me and the children of Israel [not the non-Israelites or Gentiles] for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." (Ex. 31:15-17) These scriptures show clearly an implied promise on the part of Jehovah to establish a righteous government amongst men.

The sabbath day enjoined on the natural Jews by God's law is not the Sunday now observed by the nations of the world. The Jewish sabbath day was the seventh day of the week and corresponds with Saturday, as shown in the present-day calendars. Therefore the clergy of "Christianity" have the wrong day, even if they were interpreting the law properly. In the second place, the clergy are not properly applying the law. The law never did apply to the non-Jews, but was part of Jehovah's law covenant exclusively with the nation of Israel; and the first record of the observance by man of the sabbath, and the first command to man to observe the sabbath, is at Exodus 16:22-30, in connection with the manna in the wilderness. As it is written: "And it came to pass, that on the sixth day they gath-

ered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, To morrow is the rest of the holy sabbath unto the Lord: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you, to be kept until the morning. And they laid it up till the morning, as Moses bade; and it did not stink, neither was there any worm therein. And Moses said, Eat that to day, for to day is a sabbath unto the Lord: to day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none. . . . So the people rested on the seventh day." Genesis 2: 1-3 merely records the fact of God's resting, but does not command man to keep the sabbath. When Christ Jesus came and died upon the tree on Calvary, he put an end to Jehovah's law covenant with the natural Jews by nailing it to the tree. As written at Colossians 2: 14: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross [tree]."

Hence, at verses 16, 17 following, the apostle, referring to the Jewish sabbath law, says: "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ." With Christians every day is the same, and what is wrong to be done on one day is wrong to be done on any other day; likewise that which is proper to do on one day is proper on other days. Therefore to the Galatians the apostle wrote (Gal. 4: 9, 10, 11, 21): "But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain." "Tell me, ye that desire to be under the law, do ye not hear the law?"

If it be known and borne in mind that what happened to the Jews in connection with their law covenant was for the purpose of foreshadowing things future to happen, and which things are to be understood by those living at the end of the world, where we now are, then the whole matter becomes clarified. When the apostle under inspiration refers to the Jewish law covenant and writes that "the law [has] a shadow of good things to come", we may know that it had a far different significance from that given it by religious racketeers.—Hebrews 10: 1.

By establishing the sabbath day with His then chosen people the Jews, God gave an implied promise of establishing a government of righteousness for the benefit of man and that that government would be one of peace and rest. Over two thousand years before, God had finished his creation of things pertaining to the earth by the creation of man at the end of the sixth day, and on the seventh period called a "day" (each of those periods of time is actually seven thousand years in duration) he rested from his creative work. (Gen. 2: 1-3; see the book *Creation*) That does not mean that during the period of rest God would be idle or inactive, but it means that God ceased from his creative work as to the earth with the creation of man. (See John 5: 16, 17; Hebrews 4: 3-11.) During the seventh "day" or

period of time Jehovah God would afford an opportunity for his creatures to prove their proper appreciation of the Creator, and to prove this by showing faithfulness and loyalty to God.

At the beginning of the seventh day or period of time Lucifer, the invisible overlord stationed over man, rebelled and caused the rebellion of man. God could have ended the rebellion there by destroying Lucifer and man, but God chose to wait for the full maturity of his purpose. God would now teach the Jews of his purpose to vindicate his name by his kingdom under Christ and that this would take place at the end of Jehovah's great seventh day and that therefore the seventh day is a day of rest, or sabbath. The word "sabbath" means rest. Jehovah's immediate purpose in giving the Jews this law was to establish their belief or faith in him, so that they would know that man's relief can come only from God and would come in his due time, and that they must by faith wait for it. By the law of his covenant with them he said, in substance: "The seventh day of the week shall be to you a day of rest; the seventh year shall be to you a year of rest; the sabbath year at the end of the cycle of seven times seven, or the forty-ninth year, shall be a year of rest to be followed on the fiftieth year by a jubilee. At the jubilee year everything that any Jew has lost must be restored to him."—Lev. 25: 1-16.

God stated his purpose in establishing the sabbath period when he said: "Ye shall not therefore oppress one another; but thou shalt fear thy God: for I am the Lord your God. Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety."—Lev. 25: 17, 18.

The emphasis must be laid upon the words stated: "I am the Lord [Jehovah] your God." God would have the Jews know that he is the great Almighty One upon whom man must depend for his blessings. They must know that in order to receive the blessings they desire they must completely separate themselves from Satan's rule. By keeping the sabbath they would show their faith and confidence in God and would trust him. By giving them the sabbath or rest period there is a clearly implied promise on God's part to give rest and regeneration to those who shall exercise complete faith in him and that this he would do in his own good time. The apostle says that the purpose was to establish faith in God and that the Jews did not profit by the law concerning the sabbath because of their lack of faith or belief.—See Hebrews 4: 1-11.

The statement of the law of the sabbath or rest period should have been good news or "gospel" to the natural Jews, and had they trusted God it would have been good news or gospel to them. The apostle says that this good news God caused to be preached to the Jews, but that the Jews did not profit thereby because they had not faith. (Ileb. 4: 2) Had the Jews believed God and obeyed him, they would by faith have seen a day coming when God would bless them according to the promise that he had made to the patriarch Abraham; and thus believing they would have rested in faith and patiently waited for that time. Their father Abraham had such faith, and rested in faith and rejoiced in the coming of that day and waited for it patiently. (Ileb. 11: 8-14) But Abraham was not under any law to keep a weekly sabbath (Deut. 5: 2-14), and there is no record in the Bible

that he observed a weekly sabbath on the seventh day. Hundreds of years later the weekly sabbath law was first given, to his descendants through Isaac and Jacob after the exodus from Egypt. By keeping the sabbath day as commanded the Jews would in substance have said: 'Jehovah is our great God and Ruler. We have absolute faith and confidence in him; and we will show that faith and confidence by obeying his law, which we can obey. We have confidence that in his own due time he will give his people complete rest and all the blessings that he has promised.'

But why should God inflict the severe penalty of death upon those who refused to obey the sabbath day law? (Ex. 31: 15) The agnostic says it was so small a thing for which to receive so severe a penalty. He asks: 'Was working on the sabbath day so heinous a crime against one's fellow man that it would warrant death?' The answer is, It was not a heinous crime against one's fellow man. The fellow man was not involved. It was a small thing indeed to keep the sabbath day by refraining from work, and therefore it could easily have been kept by the Jews. It was a very small thing for God to ask them to do. Likewise it was a small thing for God to ask Adam and Eve not to eat certain fruit in the garden of Eden. In both instances the wrong lay in the fact that there was a willful violation of God's law. It was the act of disobedience which constituted the wrong. It was a violation of an agreement the Jews had made with God in the covenant, and therefore showed a lack of faith in God and lack of loyalty to him. If the Jews would not learn to trust God in small things, how would they trust him in greater things? What God would teach them was that disobedience on the part of Lucifer and Adam had brought trouble upon all; that willful disobedience shows a disposi-

tion to go in the way of Satan the Devil and to obey him rather than God; that those who go in the way of Satan must ultimately suffer death: and this he would teach them by inflicting the penalty of death for a willful violation of his law. If God had required the Jews to do something they could not do, and then put them to death for failing to do it, that would appear more reprehensible than requiring a small thing. When it is remembered that the purpose of the law was to serve as a teacher for the Jews, then it is readily to be seen that they must be punished for a willful violation of it. What Jehovah God was teaching the Jews was for their benefit and, through their experience, for the benefit of all men who obey. The infliction of the death penalty was equivalent to saying to the Jews: 'If you follow Satan death will be the result; if you obey me you will get life.' No penalty, therefore, could have been proper except the death penalty.

When Jesus was on earth he emphasized the rule when he said: "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." (John 17: 3) What the people need is the truth. God's law to the Jews governing the sabbath day typically referred to the coming of God's kingdom under Christ. Observance of that law showed faith in God and in his promised King that would bring rest and blessings to the people. Christ Jesus came and fulfilled the law because he was and is the King; therefore nothing could be gained by observing this typical sabbath law after the coming of Christ, nor does failure to observe it now give one the "mark of the beast". The kingdom of God under Christ is now here, and within this short time before the battle of Armageddon all people of good will must be brought to a knowledge of God and his kingdom, and those who obey will live.

FROM LUCIFER TO SATAN

AMONG the spirits created by Jehovah God through his only begotten Son, who later became "the man Christ Jesus", was Lucifer. The name means "the bearer of light", or, according to the Hebrew, "morning star" or "brilliant star". Lucifer saw that every creature in the universe gave honor and praise to the Almighty God. Lucifer coveted that honor and praise for himself. He presumptuously regarded himself as equal to the Almighty God, and concerning that it is written: "O Lucifer, son of the morning! [who later became the invisible god-king of Babylon] . . . thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds: I will be like the Most High."—Isa. 14: 12-14.

To accomplish his covetous design Lucifer did this: He approached the woman Eve in Eden and spoke to her deceitfully, and is likened to the serpent, a beast that was in Eden. Any transgression of God's law is sin, and God had fixed death as the penalty for the committing of willful sin. Adam and Eve had been so instructed by the Lord, that sin would result in their death. (Gen. 2: 17; Rom. 6: 23) Lucifer must have known this law of God and the penalty

for its violation. It was his duty to know, but apparently he did not believe it, and that unbelief was due to his own improper heart condition. He should have been governed by the word of God, but, regarding himself as equal to the Most High and considering that he could with impunity induce man to violate God's law, he proceeded to do so. Eve yielded to the seductive influence of the great Serpent and did eat forbidden fruit and gave to Adam, and he did eat. Therefore both were lawbreakers. The eating of the forbidden fruit may appear to some to have been a small thing to call forth the death penalty, but it should be remembered that the offense consisted in the violation of God's law and in doing so after having been informed that the penalty for such violation is death. "Adam was not deceived." (1 Tim. 2: 14) For this violation of God's law man was sentenced to death and expelled from Eden. (Gen. 3: 19-24) But what of Lucifer?

Lucifer was sentenced to death, but for good reason Jehovah God gave him a suspended sentence, or, rather, delayed the execution of the death penalty until the battle of Armageddon. Lucifer had now become the avowed enemy of God. So, at the time of entering his judgment against the enemy, Jehovah God changed the name of that once

holy and once perfect creature Lucifer and assigned to him four separate and distinct names, each of which signifies a particular element of his wickedness. Since that time Lucifer has been named by the names (1) *Satan*, which means "adversary" or "opposer" of God; (2) *Devil*, which means "slanderer" of God, willfully bringing reproach upon God's name; (3) *Serpent*, which means "deceiver" of creatures; and (4) *Dragon*, which means "devourer". (Jer. 51:34) Therefore he is designated in the Scriptures (The Revelation 20:2) as "the dragon, that old serpent, which is the Devil, and Satan". He is the adversary or willful opposer of God, and therefore God's chief enemy and the enemy of man. While Satan is the arch enemy, there are many other enemies. Every creature from that day in Eden to the present time that has willingly taken the side of the Devil and willfully engaged in the violation of God's law is the enemy of God. The end of such is destruction.

The princes of the ancient city of Tyre were tools and visible representatives of the Devil. At Jehovah's command the prophet Ezekiel speaks concerning the Devil: "Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God, Thou sealest up the sum, full of wisdom, and perfect in beauty." (Ezek. 28:12) Tyrus was part of Satan's visible organization on earth. The king is superior to the princes of Tyrus; therefore he pictures the invisible ruler and "god of this world". (John 12:31; 2 Cor. 4:4) As Jehovah is the King of His organization (Jer. 10:10), so the mimic god Satan is the king or god of his organization. "Thou sealest up the sum, full of wisdom, and perfect in beauty." These words are certainly addressed to the invisible ruler of Tyre, that is, Satan the Devil, and refer to the time when he was created and when his name was Lucifer. He was the glorious work of Jehovah God by and through Jehovah's only begotten Son. It is likely that Lucifer was the first creative work of Jehovah by his Son, in the creation of creatures, and was the final word or seal in the realm of proportions and beauty and showed forth the wisdom of God's creative power and not the wisdom of Lucifer. Therefore Jehovah says to him: "Thou hast been in Eden the garden of God; every precious stone was thy covering, . . . the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created." (Ezek. 28:13) The broader application of this text is to the real garden of Eden, the garden of God. (Gen. 2:8) It is not necessary to conclude that Lucifer was bodily in Eden, but that his attention was there as to things of Eden, because Jehovah had appointed him to that position and to exercise power there. The statement of his being in Eden is to be understood as a favorable and beautifying background or setting for Lucifer. Eden was manifestly in the jurisdiction to which Jehovah God had assigned Lucifer.

That Lucifer was an officer in God's universal organization is shown by Ezekiel 28:14: "Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire." This shows that the prophecy here given is applicable to one who is far higher than the visible earthly king of ancient Tyre, and, therefore, it is properly applicable to the invisible ruler Satan the Devil. It is reasonable to conclude that in the beginning

Lucifer was the only cherub having to do with the garden of Eden, and that he was charged with covering or guarding "the tree of life also in the midst of the garden", in order that man might not partake thereof until God's due time. When Lucifer became a traitor he would no longer keep the way covered, or guard the way to the tree of life, but evidently he advised Adam and Eve to go and eat of that tree. The eviction of man from Eden immediately followed, and Jehovah placed faithful officers, "cherubims," on guard to keep the way and to close up access by man to the tree of life. (Gen. 3:24) It is certain that if Lucifer had continued to cover that way and to duly perform his official duties, there would have been no necessity for Jehovah to appoint other officers to perform that duty. Jehovah God had extended his universal organization to include the earth with his creatures Adam and Eve upon it and had given Lucifer the office of cherub to cover or look after God's interests in the earth. Had Lucifer been grateful for his position he would have covered it faithfully. His ingratitude for favors received is proof of his selfishness.

Continuing, Ezekiel 28:15 says: "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." Jehovah God created Lucifer, and God's work is perfect. (Deut. 32:4; Ps. 18:30) At the time of his creation Lucifer was perfect, and he was bound to be in harmony with God at the beginning; thus he continued "perfect" until "iniquity" or "unrighteousness" (*Rev. Ver.*) or "wickedness" (*Leeser*) was found in him. Becoming selfish and ambitious he corrupted his moral existence and the purpose for which he was created. He distorted the truth about the creation of God and caused man to fall away from Jehovah's favor and to be put to death. (John 8:44) The perversity of Lucifer began after he was assigned to his official position by Jehovah.

To Satan, the "king of Tyrus", Jehovah says: "By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire." (Ezek. 28:16) Lucifer yielded to the willful desire to make merchandise of man. He foresaw a vast earthly "sea" of humanity, which would flow from perfect man and perfect woman. He determined to begin at the fountain head and exploit that sea of humanity. He alienated Adam and Eve from Jehovah God. When the human race had increased to multitudes like unto the sea, then the Devil brought forth out of the symbolic sea that beastly organization of his own creation and which he has used to oppress and kill mankind. He began by resorting to violence, and his ambitious desire has filled his beastly organization with great violence. He incited Cain to commit murder by violence. Satan, therefore, is the creator of the wicked system of commercial religion that oppresses mankind, and he has practiced this from the beginning of man. Therefore the great maritime commercial kingdom of Tyre fitly pictured that religious part of Satan's wicked organization, and which is manifested specifically in the Roman Catholic Hierarchy, which is extended over the earth and has exploited and oppressed the human race. Hence Jehovah says to Satan: "I will destroy thee, O covering cherub."

FIELD EXPERIENCES

SIDEWALK WITNESSING IN ENGLAND

"Saturday 22nd April the Hertford publishers had an interesting time in the pavement witnessing. The work was at Loughton, and the military authorities had chosen the same place and time for a recruiting campaign. The witnesses were placed in groups of two at intervals along the High Street, and "Fascism or Freedom" boards were well displayed to the people who had come out to see the military parade. From our transcription-lecture machine came the announcement: 'Shall the world be ruled by arbitrary dictators?' etc., and this greatly helped the pavement work. 121 booklets were placed. In spite of the fact that the clashing of the two events was a little disconcerting, Jehovah's witnesses outstayed the military authorities, whose withdrawal provided further evidence of our year text: 'They shall not prevail against thee.'"

FROM MODEL STUDY INTO SERVICE (CUBA)

"A model study was started with only the family (4 or 5 persons). The study continued with increased interest. On some occasions there was an attendance of 15 or 20. The night of ending of the last series there was an attendance of 16 persons. At the close of the study the chairman said: 'I am sure every one of you that has followed carefully the studies is now fully aware of the difference between the lies of religion and the truth of Christianity. Hence if you love God and Christ Jesus and would like to obtain life, this is your opportunity to take your stand on the side of Christianity and serve God and Christ. This booklet [holding up *Face the Facts*] contains a message of vital importance for the people and which Jehovah has commanded must be taken to them. How many of you would like to take part in this work of distributing these booklets?' Eight came forward, and 25 booklets and a testimony card were given to each of them, together with a report slip."

FLORIDA FILLING STATION LOCATES THE COPS

"With the assigned duty of obtaining the members of all the police officers in the city I made the first contact with a motorcycle officer, who uses my station as a hide-out to pounce out of and nab the unsuspecting speeders as they pass by. I approached another who had previously used the service station for the same purpose. I then approached another, a clerk of the court. I submitted the same proposition to him, in the same manner. Without hesitancy he offered to have a copy of the desired addresses from the files in his office by sundown, and was as good as his word. Since he had sent his son with the list of names and his car to be serviced from bumper to bumper as my appreciation of his efforts, as I had suggested, he came himself in a few days to inquire if the information was what I wished. Then he said the grease-job was satisfactory also, but that he would pay for the work I did on his car. He said he wanted to have a part in the good work Jehovah's witnesses are doing. 'Furthermore,' he said, 'I want you to know that I got the chief's O.K. to give out such a list of names for the purpose made of them. The chief says it is a good work and that he too is familiar with it and that that office is glad to be of any assistance to Jehovah's witnesses at any time.' With this ultimate result I feel that it is proof that persistence pays, and to succeed one must try and try again."

PHONOGRAPH PLAYS IN YOUNGSVILLE (LA.) COURT

"'This is my house and get the ——— out!' he said, 'I don't know why the officials let you work in this town.' I went to the next house. In a little while the constable came in a car. He said: 'I have orders to arrest you if you don't get out of town.' I said: 'Then you will have to arrest me, because I can't get out until I finish this town.' . . . When the trial started there must have been at least 50 people in the courtroom. The mayor asked me if I had any phonograph. I asked if I could play it in the courtroom. He said: 'Sure, go ahead.' So he said to the people in court: 'Listen to this, and I want you to see for yourself if they are doing anything wrong.' I played a French record, then asked if I could play one in English. So I did. Then the mayor told me to explain my work to them in English, and my mother to explain her work in French. Then that big brute that put me out of his house got up to speak out of turn, but the mayor told him to keep quiet. Then to the people: 'If you people have heard anything that they should go to jail for, speak up.' They seemed to be very interested, except two men—the one that put me out, and another (later the sheriff told me they were just drunkards). After giving the witness in court the mayor said: 'These people have not broken any laws.' Turning to us: 'You are free now. You can go.' In court the sheriff said: 'You can come to my house any time you like.' He asked for a French book and contributed for it. We told him we would finish the town, and we did, without any more trouble. Willton was the only place in our parish we didn't get put in jail; there was no jail in Willton. I guess that's the reason. In just one little town, Carencro, we were put in jail three times. They took everything away from us, even our Bible. And then the priest had all our windows boarded up so that we could not witness to the people through the bars."

ZONE SERVANT REPORTS ON BACK-CALLS

"Enclosed find application for company service at East Prairie, Mo. This is the result of back-calls I made yesterday, on the interested whose names you recently sent me. The lady who signed the application shows a real zeal for the Lord. After playing lecture 'Fascism or Freedom' she asked: 'What does the Lord require of me?' After having the service explained to her and the others present, in detail, she said she would do that to the very best of her ability. No doubt in future visits I will be able to get the other interested to also see the importance of the service."

WHY MANY CATHOLIC HOMES MAY NOT RECEIVE YOU

"In places in this city and province [Quebec] there is organized a concerted movement to bluff, threaten and bulldoze people who show interest. Young men watch the witnesses and as soon as they leave a home these men enter and frighten the people into destroying the books and to refuse further visits from Jehovah's witnesses under penalty of losing their relief, their positions, excommunication, or any other unlawful course they see fit to take. In many instances where there was interest the people positively refuse to consider further visits or listen to the lectures or consider even free literature, so thoroughly are they frightened. Then, again, the people are warned continuously at their churches to refuse admission to Jehovah's witnesses."