



"Watchman, What of the Night?  
The Morning Cometh, and a Night also!"—Isaiah

VOL. LII

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"I will stand upon my watch and will set my foot  
upon the Tower, and will watch to see what he will  
say unto me, and what answer I shall make to them  
that oppose me."—Habakkuk 2:1.

Upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. . . . When these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, and lift up your heads; for your redemption draweth nigh.—Luke 21:25-31; Matthew 24:33; Mark 13:29.

# THIS JOURNAL

## ITS SACRED MISSION

**T**HIS journal is published for the purpose of aiding the people to understand Jehovah's purposes. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives reports thereof. It announces radio programs and publishes suitable Bible instruction for broadcasting.

It adheres strictly to the Bible as God's revealed Word of Truth. It stands firmly upon the great ransom sacrifice as the fundamental doctrine by which all doctrines are measured. It is free from parties, sects and creeds of men. It does not assume a dogmatic attitude, but confidently invites a careful examination of its utterances in the light of the infallible Word of God. It does not indulge in controversies, and its columns are not open to personalities.

## TO US THE SCRIPTURES CLEARLY TEACH

**THAT JEHOVAH** is the only true God, the Maker of heaven and earth, and is from everlasting to everlasting; that the Logos was the beginning of his creation; that the Logos became a man; that he is now the Lord Jesus Christ in glory, clothed with all power in heaven and in earth.

**THAT GOD** created the earth for man, and created perfect man for the earth and placed him upon it; that man wilfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrongful act all men are born sinners and without the right to life.

**THAT JESUS** was made a human being in order that he might become the Redeemer of man; that he gave his life a sacrifice for man and thereby produced the ransom price; that Jesus the divine was raised from the dead, ascended into heaven, and presented the value of his human sacrifice as the redemptive price for man.

**THAT FOR MANY CENTURIES** God, through Christ, has been selecting from amongst men the members of his church, which constitutes the body of Christ; that the mission of the church is to follow in the footsteps of her Lord Christ Jesus, grow in his likeness, give testimony to the name and purpose of Jehovah God, and ultimately be glorified with Christ Jesus in his heavenly kingdom; that Christ, Head and body, constitutes the "seed of Abraham" through which all families of the earth shall be blessed.

**THAT THE WORLD HAS ENDED;** that the Lord Jesus has returned and is now present; that Jehovah has placed Christ Jesus upon his throne and now commands all nations and peoples to hear and obey him.

**THAT THE GREAT ISSUE** before all creation now is the vindication of Jehovah's word and name, and that it is the privilege and duty of every true Christians to give the testimony of Jesus Christ, and to make known that the kingdom of heaven is come. *This gospel of the kingdom must be preached.*

### YEARLY SUBSCRIPTION PRICE

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(Foreign translations of this journal appear in several languages.)

**TERMS TO THE LORD'S POOR:** All Bible Students who, by reason of old age or other infirmity or adversity, are unable to pay for this journal, will be supplied free if they send a postal card each May stating their case and requesting such provision. We are not only willing, but anxious, that all such be on our list continually and in touch with the Berean studies.

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## MEMORIAL FOR 1931

The beginning of the Jewish month Nisan, the "beginning of months" according to Jehovah, is dated from the appearance of the new moon nearest the Spring equinox, according to the authorities. Such new moon this year appears at 2:51 a.m., March 19. The first day of Nisan would begin, therefore, at 6 p.m., that evening, which time of day is the beginning of the Scriptural Jewish day.

Hence the fourteenth day of Nisan would commence at 6 p.m., April 1. It follows that the proper date for the celebration of the memorial of Jesus' death would be after 6:00 p.m., Wednesday, April 1, 1931. That will be the time at which the Lord's anointed ones will desire to assemble together at their respective meeting places and celebrate the memorial instituted by our Savior.

Secretaries of classes are requested to report to *The Watch Tower*, immediately following celebration of the memorial, the number partaking in their respective places.

## SERVICE CONVENTIONS

(In each instance class service director's name and address appear.)

San Francisco, Calif.	March 27-29
N. A. Yuille, 195 W. Portal Av.	
Portland, Oreg.	April 3-5
W. H. Bentley, 832 E. 29th St.	
Seattle, Wash.	April 10-12
H. G. Babcock, 938 - 16th North	
Everett, Wash.	April 17-19
H. Perry, 1626 Wetmore Av.	
Spokane, Wash.	April 24-26
Isaac Hagen, E. 1728 - 10th Av.	
Boise, Idaho	May 1-3
E. G. Wagner, Box 1001	
Salt Lake City, Utah	May 8-10
Louis Ruhlender, 530 S. 7th West	
Minneapolis, Minn.	May 15-17
Leonard Knudson, 3845-17th Av. S.	
Greek: Gust Valiotis, 44 S. Washington Av.	
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## MONEY ORDERS

Enclosing coin or currency with an order for books or other publications often results in disappointment when the sender is notified that neither order nor remittance has been received by us. In this day of disturbed financial conditions even the use of checks involves a risk. For the sender's own safety and convenience, use of the money order (either postal or express) is generally more reliable than almost any other method of remitting payment. It is well, of course, to keep each money order receipt for reference in case of loss or theft.

## "CREATION" FOR THE BLIND

The Society has through its department for the Blind prepared the *Creation* book in Braille. It is in five volumes and has 614 pages. The price is \$8.75. It can be had by addressing the Department for the Blind, at 1210 Spear St., Logansport, Ind., or by addressing the Society at 117 Adams Street, Brooklyn, N. Y.

# The WATCH TOWER

## AND HERALD OF CHRIST'S PRESENCE

VOL. LII

MARCH 15, 1931

No. 6

### LOVE OF THE ELECT

*"O Lord, truly I am thy servant; I am thy servant, and the son of thine handmaid: thou hast loosed my bonds."—Ps. 116: 16.*

**J**EHOVAH has an elect servant in whom he delights and upon whom he has put his spirit. It is this elect servant who brings judgment to the nations. (Isa. 42: 1) Primarily the elect servant consists of Christ Jesus, but when Christ gathers together unto himself the chosen ones they are made a part of the elect servant. This takes place at the time the Lord comes to the temple of God, as is plainly indicated by the Scriptures. (2 Thess. 2: 1) Prior to that time those who had responded to the call for the kingdom, and had undertaken to carry out every part of the covenant by sacrifice and the covenant for the kingdom, were servants of God. Until chosen, however, it would hardly seem proper to speak of such as members of the 'elect servant'. Building up Zion would mean first the awakening of the faithful saints who had been chosen and approved at death. (2 Tim. 4: 7, 8; Ps. 102: 16) Thereafter as judgment proceeds at the house of God and others are approved they are gathered under the robe of righteousness, taken into the temple, and become a part of the "servant". Of the latter, Jesus says: "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord, when he cometh, shall find so doing."—Matt. 24: 45, 46.

<sup>2</sup> These words of Jesus apply after the faithful ones have been examined and approved. Such were servants of the Lord at the time of his coming and had been faithful in giving attention to the kingdom interests committed to them and they became members of the 'elect servant' when brought into the temple. There was another class of persons who were servants of the Lord and who had not been faithful and who are not approved by him when he appears at the temple of Jehovah. Such collectively he calls "that evil servant". All respond to the call to the kingdom who are servants of the Lord, but only those chosen and approved ones are made members of the 'elect servant' and anointed by Jehovah.

<sup>3</sup> It is the 'elect servant' that speaks in the 116th Psalm and says: "O Lord, truly I am thy servant." Seeing this definition enables the student to get a

better understanding and appreciation of the words of the psalmist. Bible Students are well acquainted with the words of this Psalm, but its understanding as a whole could not be so clear to them until after the building up of Zion. Now the Lord's anointed ones who go to make up the remnant see more clearly that there is not so much an individual application of any of the Psalms, but that the application is particularly to the "servant" collectively. The 116th Psalm appears to be one that applies specifically to the "servant".

<sup>4</sup> There is nothing in the record of the Scriptures to show that this Psalm had any individual application except to Jesus, and then when he was in the garden of Gethsemane. The experience of Jesus on that occasion was vividly described by the prophetic writer approximately a thousand years before that time. In that garden Jesus was alone. One of his disciples had become a traitor. Three of the remaining ones he had assigned to special duty, and now they were soundly sleeping. The psalmist then represents Jesus as saying: "I said in my haste, All men are liars." It is recorded of Jesus that he feared and that he wept. "Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared." (Heb. 5: 7) His cry was heard, and the angels were sent to minister unto him. No doubt the words of God's prophet were then called to mind by Jesus showing that he was in the right way and that he had some more work to do, and he declared that he would do it, calling upon the name of Jehovah. The assurance brought consolation to Jesus and he went confidently and boldly on to the completion of his work although but a few hours remained for him to finish that work.

<sup>5</sup> The faithful ones of the Lord in the light of present truth now see that in nearly all instances where there was a fulfilment of prophecy by and in the person of Jesus in the days of his flesh the prophecy has another fulfilment later in connection with those who are made part of the "servant" of God. It seems to be pleasing to God at the present time to show his

people many things concerning the work that he has used them to do, and this is doubtless done by him for the encouragement and comfort of his people. Many things for some time appear to have application to Jesus alone but now are seen to embrace the "servant" collectively. Except as this prophecy of the Psalm was fulfilled in the person of Jesus there is no other individual person to whom it applied. The church, having been brought into unity, now can appreciate the prophecy far better than heretofore and can see that it applies to the collective body. This is the Lord's doing for them because of his loving-kindness for such.

<sup>6</sup> The speaker in the Psalm begins the song with the words: "I love the Lord, because he hath heard my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live." (Vss. 1, 2) The "servant" expresses his love for Jehovah. Every individual forming a part of that "servant" class must love God, otherwise he could not be counted as amongst the "servant" class. Here the "servant" expresses his love for Jehovah because when he had cried with supplication unto God he was heard and delivered. It is true that each individual composing the "servant", and while in the flesh and when under sore trials, cries unto God for forgiveness, help and strength, and receives it. Here, however, the Psalm applying primarily to Jesus, and later to the "servant" collectively, the expression of love is by the "servant" collectively, and not by individuals. Prayer and supplication was sent up to the heavenly throne, and the favorable answer of that prayer is an indication that it is the will of God that the "servant" keep his needs before Jehovah. The words of the "servant" show that the expression of love is made when the prayer has been answered. The "servant" is moved with gratitude to say: "I love thee, Jehovah." The need for prayer, and the reason it is offered, is then stated: "The sorrows of death compassed me, and the pains of hell gat hold upon me; I found trouble and sorrow."—Vs. 3.

<sup>7</sup> Now consider what experience of God's people there has been which has in any way corresponded with that trying experience of Jesus in the garden of Gethsemane. Up to this present time there has been one only, and is that which came upon the church in 1918. The "beast" that ascended out of the "bottomless pit" made war on God's witnesses, overcame and killed them, and their dead bodies lay in the streets of Satan's organization. These witnesses were therefore compelled to cease work, and it was then that their work seemed to be completely done. The injustice, fraud, lying and cruelty practiced upon these witnesses by Satan and his organization was evidenced by their silence as in death. Dating from June 20, 1918, it seemed that the work of proclaiming the Word of God by his "servant" was completely done. That

was a Gethsemane experience for those who loved God. Trouble and sorrow were upon them. It was a time for prayer and much supplication. The prayers were offered to God, and supplication, by the church as a whole.

<sup>8</sup> "Then called I upon the name of the Lord: O Lord, I beseech thee, deliver my soul." (Vs. 4) This was the prayer of all of those who were faithfully devoted to God. It was a prayer for deliverance. When in Gethsemane Jesus knew that he was the only anointed servant of God sent to perform a specific work. His fear seems to have been that he would die before he had completed the work assigned to him by his Father. It could hardly be said that it was because he had feared death, for the reason he had plainly stated on several occasions that he must die. The pressure of the enemy was very severe upon him. He besought his Father for deliverance and was heard because of his godly fear and was doubtless assured that he was right and that he would finish his work according to his Father's will. If he had failed in any part of his work or had not finished it, that was a reason for fear. He knew now that he had but a short time. Doubtless God informed him through the angel that within a short time he would finish his work to the glory of God and therefore he went forth boldly and did it.

<sup>9</sup> In Gethsemane Jesus prayed: "Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." (Matt. 26:39) Why did Jesus want to escape this cup? It could not be true that Jesus was afraid to die, because he knew that he must die to fulfil his covenant. It could not be true that he feared the ignominy that would attach to his name, because he knew that he must be made of no reputation. What, then, was the occasion for this prayer? The answer to this seems clear. Satan had defied Jehovah to put a man on earth who would hold fast his integrity. Jehovah had accepted the challenge and had sent Jesus to prove Jehovah's side of the question at issue. Jesus knew that he was faithful and had been steadfast and had fully supported Jehovah's side of the controversy, but now to die upon the cross as a sinner Jesus would necessarily appear in the eyes of all creation as sustaining Satan's side of the controversy. That would bring reproach upon Jehovah's name. Nothing could grieve Jesus so much as to be used to reproach his Father's name. This caused him great grief. Evidently God sent an angel to assure Jesus that the reproach that would attach to Jehovah's name for the time being would not be lasting, but that God would raise Jesus out of death and cause the entire transaction to work to his own glory and to the vindication of Jehovah's name and word. That satisfied Jesus, and he went calmly on and finished his work and gave his greatest testimony when he stood before Pilate and when he died upon the cross.

<sup>10</sup> It was in the bitter experience of 1918 that the faithful followers of Christ Jesus met a similar condition. They were forging ahead, making vigorous efforts to give the testimony concerning God and his kingdom, when summarily Satan's forces stopped that work. For several months God's church on earth collectively was held in restraint. A few were actually behind prison bars, but all were restrained. Collectively they prayed for deliverance, and for such a deliverance that would enable them to give further testimony to the honor and glory of Jehovah God. God heard that prayer and supplication that ascended from his faithful ones, and in his own due time he broke the bonds that held them and sent those who loved him forward to be his witnesses. Today the anointed can plainly see how the words of the psalmist fit that experience of those who were then collectively holding fast with honesty and sincerity, desiring to further serve and magnify Jehovah's name.

<sup>11</sup> When the church sees that God has been gracious and has heard the prayer of the faithful, has granted deliverance and has opened the door of opportunity, gratitude must be expressed. The psalmist therefore says: "Gracious is the Lord, and righteous; yea, our God is merciful. The Lord preserveth the simple; I was brought low, and he helped me." (Vss. 5, 6) This is an acknowledgment of the mercy and loving-kindness of Jehovah toward those whom he loves. It could not be truly said that Jesus had failed in his work and that God must show mercy unto him. Jesus performed everything perfectly. The body members perform nothing perfectly. Truly Jesus could say that Jehovah is gracious and righteous, but the mercy of the Lord mentioned here clearly applies in particular to the body members of the "servant", and from and after 1918. Those who compose the "servant" class on earth from that time forward must see and acknowledge mistakes and shortcomings and cry for mercy, and this was done. Jehovah graciously bestowed that mercy upon the "servant" class and delivered the remnant.

<sup>12</sup> Then the words, "The Lord preserveth the simple," could hardly be said to have any application personally to Jesus. The word "simple" used in this text means silly or foolish. The words do properly apply to the members of the "servant" class when entering and passing through the fiery experiences of 1918, and the words apply only to them. It is not an unusual thing for the Lord Jesus to speak of his imperfect body members as of himself. He assumes responsibility for them. This is specifically shown in the words of Psalm 69:5: "O God, thou knowest my foolishness; and my sins are not hid from thee." The Lord and Head of the church or "servant" class speaks concerning the imperfections of those creatures on earth who form a part of the "servant". The "simple" therefore must be limited to the body members of the "servant". But the words "I was brought

low, and he [Jehovah] helped me" apply both individually to Jesus and to the body members of the "servant" class.

<sup>13</sup> It was in 1919 that the church began to realize that deliverance had come. It was in the year 1922 that the church had a better appreciation of that deliverance and that there was yet much work to be done to the honor of God's great name. Lifting up the head with thanksgiving and joy the "servant" then said: "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee. For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling." (Vss. 7, 8) Jehovah had dealt bountifully with the "servant", and in the latter part of the year 1919 the faithful began to rest in the Lord and to fully trust him and rejoice. Then the Lord began the opening to the faithful of a better understanding of the Scriptures. They had seen Elijah go and the double portion of his spirit had come upon them as the Elisha class, and therefore they rested confidently in the Lord. The invigorating power of the spirit and the understanding of the Scriptures brought confidence to the faithful ones and showed them that there was much work for them to do. Truly then the "servant" was freed from tears and his feet became strong to run on in the work set before him. It was the time of new courage and confidence in God. The faithful now began to manifest real love for God by unselfishly responding to the call to gird on the armor and go forth to battle for the King and the kingdom.

<sup>14</sup> In this courageous attitude the "servant" declares: "I will walk before the Lord in the land of the living." (Vs. 9) These words constitute an expression of renewed vigor. No longer would the "servant" sit idly by, but would go forward. Such from now on are classed as "young men" eager for the fray. Fears were flung to the winds. No longer is there a dimness of sight, because the temple of heaven was opened and gradually light was shining into the eyes of the "servant". Then the "servant" began to walk humbly before the Lord; meaning that the "servant" began joyfully and willingly to obey the commandments of the Lord, and the moving cause for this action was love or unselfishness. The words "in the land of the living" cannot mean to be seated with Jesus at the right hand of Jehovah God in heaven, as has often been stated. The words refer to the living creatures on earth during the time of their sojourn and while members of the "servant" class and while in the organism of flesh. This conclusion is fully supported by the following scripture texts:

<sup>15</sup> "I had believed to see the goodness of the Lord in the land of the living."—Ps. 27:13, *Rotherham*.

<sup>16</sup> "Man knoweth not the price thereof; neither is it found in the land of the living."—Job 28:13.

<sup>17</sup> "God shall likewise destroy thee for ever; he shall take thee away, and pluck thee out of thy dwell-

ing place, and root thee out of the land of the living."  
—Ps. 52: 5.

<sup>18</sup> "I cried unto thee, O Lord; I said, Thou art my refuge, and my portion in the land of the living."  
—Ps. 142: 5.

<sup>19</sup> "I shall not see the Lord, even the Lord, in the land of the living."—Isa. 38: 11.

<sup>20</sup> "For he [Jesus] was cut off out of the land of the living."—Isa. 53: 8.

<sup>21</sup> "But I was like a lamb, or an ox, that is brought to the slaughter; and I knew not that they had devised devices against me, saying, Let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered."—Jer. 11: 19.

<sup>22</sup> The words "land of the living" did apply to Jesus at the time when his life upon the earth was limited to a few hours. He understood that most assuredly. At the most, however, these words could have had only a miniature fulfilment upon Jesus. It seems clear that the words are intended to have a larger fulfilment upon those on earth who constitute a part of the 'elect servant' class at the second coming of the Lord. The words may therefore be said to properly apply to the church from and after the building up of Zion. It has pleased Jehovah to give his "servant" an extensive work to be done on earth in these last days. The "servant" is now engaged in completing the witness work that Jehovah commanded must be done before Armageddon. Understanding this to be true the words of the psalmist become clear that the "servant" now walks on before the Lord, offering himself as a living sacrifice and joyfully doing the work that is committed to him to do.

<sup>23</sup> "I believed, therefore have I spoken; I was greatly afflicted. I said in my haste, All men are liars." (Vss. 10, 11) The apostle quotes the language of verse ten and then adds: "We having the same spirit of faith, according as it is written." (2 Cor. 4: 13) When Jesus was enduring his great trial in Gethsemane he had faith that his Father would deliver him. In like manner, when undergoing great suffering Job said: "Though he slay me, yet will I trust in him." (Job 13: 15) Every word and act of Jesus between his Gethsemane agony and his death discloses his complete faith in his Father. The loneliness of Jesus is exhibited in the words of the psalmist. In that hour of great need there was not one creature upon whom he could lean for help. Therefore the declaration, "All men are liars." Otherwise stated, his disciples had agreed to things that they would do, but they did not do them, due to their own weakness. That was not a deliberate statement made by Jesus, but one made in alarm or haste. No apology is made for it by him herewith, because it is the truth. To Jesus there seemed to be a delay by his Father in response to his cry. He became alarmed, doubtless thinking something had gone wrong with him and he had not

fully performed his duty. The three trusted disciples, instead of being on the alert and watching to render aid, had fallen asleep. In that moment of surprise, haste and alarm Jesus is represented as using the words, "All men are liars." In other words, 'no one is true to his promise.' This is but an expression of emptiness applying to all that is human. God alone was true and trustworthy. The confidence of Jesus in his Father did not fail, but all men had failed him.

<sup>24</sup> These verses seem to more fully apply to the church at the time of the distress and trials of 1918. Many who had been trying to do a work in the name of the Lord were forcibly restrained of their liberty. There was much to do, and it was at a time when the faithful were unable to work because some were actually put behind prison bars and others were otherwise restrained. At that time many who had been prominent in the Lord's work showed little or no interest in their brethren who were imprisoned. Some of these said: 'Suppose our officers should be others than those who are in prison, what then would we do? These men have been sentenced to eighty years imprisonment, and the chances are they will never get out, and why should we not look to some other quarter?' Thus reasoning they did not keep their promise to stand firmly by those in the Lord. It was a time of exasperation. Some who were devoted to the Lord lost faith in their former brethren but continued to maintain their full faith and confidence in God. The Lord answered the prayer of his faithful people. Those who were faithful and true and who had the opportunity bestirred themselves, sought the Lord with prayer to open the door of opportunity to do something, and soon the Lord saw to it that those incarcerated were made free and the opportunity again given for all who desired to have a part in his service. A full year elapsed, however, before complete freedom came, and when it did come the words of the psalmist show the faithful expressing gratitude to God and love for him because of the provision he had so graciously made.

<sup>25</sup> An honest heart must speak for God and must speak the truth. To be honest in the sight of God and of other men and in one's own sight a man must shape his life according to his belief. The Lord's people in 1919 and afterwards saw how marvelously Jehovah had expressed his love for his people collectively. The "servant" of God is then collectively represented by the psalmist as saying: "What shall I render unto the Lord for all his benefits toward me?"—Vs. 12.

<sup>26</sup> Truly it must be said that if the Lord had not exercised special care for his people during 1918 and 1919 the truth would have been crushed out of the earth. That was what Satan expected to accomplish. But the Lord had his hand over those who loved him then. He brought these safely through, and then and later has shown how marvelously he has exercised his loving-kindness for them during that hour of great stress. Where there is no real gratitude there is no



real love. The faithful now seeing what Jehovah had done for his people in the time of great stress, and how he had again brought them together to engage in his work, these exclaimed in word and by the course of action taken: "What shall I render unto the Lord for all his benefits toward me?" These words do not refer to the individual blessings bestowed upon any one, but refer to the benefits bestowed upon the church collectively. The prison experience of 1918 was not confined to a few, but the church on earth as a whole was involved; and the faithful ones, realizing that fact, have been better enabled to appreciate the blessedness of their condition and the goodness bestowed upon them by Jehovah. God stopped the persecution of his people just in time to save the remnant. Otherwise those few actually in prison would have died there and those on the outside of prison bars would have been so completely scattered that there would have been no regathering of them or further work done. This Jehovah would not permit.

<sup>27</sup> Responding to his own question the speaker in the Psalm now says: "I will take the cup of salvation, and call upon the name of the Lord." (Vs. 13) At the moment when the mob was attempting the arrest of Jesus, Peter tried to prevent this by the use of the sword. Jesus rebuked him and said: "The cup which my Father hath given me, shall I not drink it?" (John 18:11) The "cup" represented the potion which the Father had provided for Christ Jesus and marked out the course that he must take, and it was therefore a cup of salvation to him because he must be obedient to Jehovah. Jesus gained and continued to hold his Father's approval only by drinking that cup, which means that he always delighted to do his Father's will. He did so with real patience, having always inherent joy that he was doing right regardless of the persecution and suffering to which he was subjected. Jesus knew that his Father was with him. Knowing this he would go forward calling upon the name of Jehovah, who always keeps inviolate his covenant.

<sup>28</sup> And such was even so with the church in 1918 and in what has followed since. It first seemed that the work was done; but when it was revealed that there was much more to do, and that the doing of that work might bring another time of great trial upon God's people, with renewed courage and burning zeal the remnant have gone forward with the work, determined to finish it, by the grace of God. The witness work to be done is the will of Jehovah God; and his faithful remnant will do it, by his grace, regardless of what amount of suffering and persecution may be brought upon them. Such is the potion God has poured for them, and it is therefore to them a cup of salvation. Those who refuse to engage in the service of the Lord in obedience to his will, because of fear or restraint of Satan and his organization, thereby wilfully reject the cup which is given to them and

which is the cup of salvation for all those who love God.

<sup>29</sup> The faithful rallied to the standard of the Lord, and those first starting in the right way were soon joined by other faithful ones, and these encouraged one another. Particularly from and after 1922 the little company of anointed ones determined to do the witness work in the name of Jehovah at all costs. There has been much opposition put forth by the enemy, but the witness work has gone forward. The remnant had made a vow of consecration to do the will of God. The same one had responded to the call for the kingdom and made a vow to perform that covenant. Therefore the remnant said and continues to say: "I will pay my vows unto the Lord now in the presence of all his people."—Vs. 14.

<sup>30</sup> The remnant will leave no room for doubt in the mind of anyone consecrated to God as to what the "servant" has done and is determined to do. In the presence of all of God's people he, the "servant" of God, goes on to a completion of the work marked out to be done. The vows mentioned in this verse include both the vow of consecration and the vow or covenant for the kingdom, the condition of each being faithful performance by the remnant. The latter vow requires the creature to bring forth the fruits of the kingdom, and none can expect to be in the kingdom who does not bear the fruits thereof. (Matt. 21:43; John 15:1-8) The paying of these vows in the presence of God's people means that the faithful boldly proclaim the truth in this day of judgment and without slackening the hand continue to do so until the work is completed.

<sup>31</sup> Then adds the speaker in the Psalm: "Precious in the sight of the Lord is the death of his saints." (Vs. 15) Having entered into the covenant by sacrifice, for some time the thought of the consecrated was that God is glad whenever one of these consecrated ones finishes his course in death. The idea has persisted that all the consecrated should welcome the coming of death because that would mean a gain both to the creature and to his God. This idea caused to grow up amongst the Lord's people the conclusion that it is proper for the consecrated to welcome an early death rather than to have length of days on the earth. Clearly such a conclusion is wrong. Life is to be desired above all things because in no other condition could one serve God. He should be anxious to spend all of his energy possible in giving honor and praise to the name of Jehovah amongst men, that Jehovah's name might be honored. Jesus was the first one that entered into the covenant by sacrifice, and when he was face to face with death the force of this text could be appreciated for the first time. Many attempts were made upon his life by the enemy, but without avail. In effect Jehovah said to his beloved Son: 'No evil power can pluck you out of my hand. You are consecrated to do my will, and it is my will

that you shall die and provide the redemptive price for man; but that shall not come until my appointed time', and 'your times are in my hand'. The correct thought of the last above-mentioned verse, therefore, is that Jesus expressed his determination to do his Father's will, fully knowing that when the time should come for him to complete his covenant by sacrifice his death would then be a precious thing in the sight of Jehovah and Jehovah would care for his eternal existence.

<sup>32</sup> As to the body members, this text has special reference to the fulfilment of the words of the psalmist: "Gather my saints together unto me; those that have made a covenant with me by sacrifice." (Ps. 50:5) Understanding that 1918 marks the beginning of the resurrection of the faithful saints, we can see that thereafter the words of the Psalm have reference to the remnant. It is written: "We shall not all sleep, but we shall all be changed." (1 Cor. 15:51, 52) The trumpets did not begin to sound until 1922, and the last trump began to sound in 1928 and is still sounding. Concerning the remnant it therefore seems to be written: "In a moment, in the twinkling of an eye, at the last trump"; and means that this change shall come after the beginning of the sounding of the last trump. The "servant" must be viewed collectively; and therefore in due time the remnant faithful unto death shall not sleep in death, but shall be changed instantaneously. The death of God's "servant" is precious in his sight, and no power can end the earthly career of that "servant" until God's due time has come. The "servant" will therefore not be anxious to die, but will be anxious to give diligence in the performance of his covenant for the kingdom by bringing forth the fruits of the kingdom with joy. No really faithful and devoted member of the "servant" class is anxious to die and get out of the army, but his desire is to render a full account of the kingdom interests that have been committed to his care.

<sup>33</sup> Realizing the true relationship to Jehovah the remnant now says: "O Lord, truly I am thy servant; I am thy servant, and the son of thine handmaid; thou hast loosed my bonds." (Vs. 16) This verse had a measure of fulfilment on Jesus, but more particularly has its fulfilment with reference to the remnant forming a part of the "servant". It applies collectively, of course, to the 'elect servant'. God's woman is Zion, his universal organization. The woman Zion gives birth to the "man child", meaning the kingdom, and then to her children. (Rev. 12:1-6; Isa. 66:7-13) The "servant" is the child of Zion, and all the members of the "servant" class are sons of Zion. Now the remnant see that the new nation is born and that the remnant is truly the "servant" of Jehovah by reason of being a part of the 'elect servant' class. The remnant forming a part of the 'elect servant' now says, "Thou hast loosed my bonds." I am not under restraint to the enemy. I fear neither the Devil nor

any of his agencies, because I am in the secret place of the Most High and Jehovah has put his words in my mouth and his protecting hand over me.

<sup>34</sup> With full confidence in Jehovah the remnant of the "servant" now says in this day of preparation: "I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people." (Vss. 17, 18) While it is still true that the remnant must be true and faithful to the covenant by sacrifice, yet it is not the covenant by sacrifice that is mentioned in this verse. The sacrifice of the man Jesus was counted as finished when he was begotten. The covenant for the kingdom was made by Jehovah with him. Then he saw it would be his great privilege to head the organization of Jehovah which would vindicate his Father's word and name. It was a real joy to pursue his work even though he was constantly persecuted. Therefore 'in patience he possessed his soul'. There was at all times thanksgiving in his heart.

<sup>35</sup> The Lord's faithful ones came through the fiery trial of 1918 with a clearer perception of the relationship between Jehovah and the "servant". Being brought under the robe of righteousness and given the garments of salvation those of the "servant" class saw it was their privilege then to join in the new song. The remnant see that it is their privilege to be the witnesses of Jehovah to 'offer sacrifices of praise to God continually, that is to say, the fruit of the lips with thanksgiving to his name'. (Heb. 13:15) Appreciating now the privilege of being in the covenant for the kingdom the faithful "servant" says: "I will pay my vows unto the Lord now in the presence of all his people." These do not wait to reach heaven to begin the song of praise to God, but do it now in the presence of all the people of God and give testimony to all who will hear that Jehovah is God and that his kingdom under Christ is here.

<sup>36</sup> The remnant are now in the temple or in the courts of the Lord's house, and their desire is to remain there all the days that are spent on earth. Here these faithful ones determine to pay and continue to pay their vows fully unto the Lord God; hence the psalmist represents them as saying: "In the courts of the Lord's house, in the midst of thee, O Jerusalem. Praise ye the Lord."—Vs. 19.

<sup>37</sup> Jerusalem means the organization of God, and the 'elect servant' constitutes the capital city of that great organization. No one could expect to remain in this organization now unless he is joyful. Therefore he continues to say, "Praise ye the Lord." It seems quite certain that henceforth anyone who is in the army of the Lord and who becomes sour and a complainer or fault-finder against the Lord's work is certain to be quickly gathered out by the angel of the Lord. All in the temple speak of his glory. (Ps. 29:9) As soon as one begins to be sour and lawless there is no longer any place for him in the temple.



The remnant now appreciates the fact that the fight is on to the finish and that those on the Lord's side have been assigned to the duty of singing while the Lord destroys the enemy, and hence the remnant continue to say, "Praise ye the Lord."

<sup>38</sup> Preservation and salvation is the portion now of those only whom the Lord protects and preserves. Against these faithful ones Satan is directing his most subtle attacks. No creature on the earth could withstand Satan except by the grace and protection the Lord has provided. The issue will now be finally determined, and that judgment will result in the destruction of the wicked who have known the truth and who have become unfaithful to it. Those of God's people who have been anointed and who are now faithful and true will refuse to compromise with any part of the enemy's organization, but with unselfishness and without reservation will employ all their strength to serve the Lord; and this they will do because they love him. The "servant" now says, "I love thee, O Lord." Such declaration is proven by the keeping of God's commandments joyfully. All such faithful ones God gives his Word of promise: "The Lord preserveth them who love him." These scriptures and many supporting ones show conclusively that those whom the Lord fully approves and preserves to the end will be the ones who continually offer the sacrifices of praise to his name and who do it because of their love for him.

<sup>39</sup> The love of the remnant is the love of Christ; as it is written: "The love of Christ constraineth us." That does not mean the love for Christ, but means the same kind of love that Christ had and manifested for God and continues to have and manifest for his Father. It means unselfishness and complete devotion to God. All of the remnant must have that same kind of love for God, and therefore these have the love of Christ; and this holds them together. Jehovah takes delight in his 'elect servant' because of his

loving devotion and complete obedience. Clearly this Psalm applies to the 'elect servant' collectively as the special instrument used to the praise of the Most High.

#### QUESTIONS FOR BEREAN STUDY

- ¶ 1, 2. Of whom does the 'elect servant' of Jehovah consist? When and how is this body made up? Why is this servant referred to as "elect"?
- ¶ 3-5. Account for the servant's being referred to, and speaking, in terms as of an individual.
- ¶ 6. Explain whether verses 1 and 2 have an application to individuals.
- ¶ 7-10. Describe the situation in which verses 3 and 4 had their fulfilment (a) to an individual. (b) As applied in the collective sense.
- ¶ 11, 12. Trace the fulfilment of the prophecy further to include verses 5 and 6.
- ¶ 13. Point out the deliverance and the 'return to rest' which the "servant" comes to realize. (Vss. 7, 8)
- ¶ 14-22. Referring to verse 9: How "walk before the Lord"? With supporting scriptures, explain what is meant by "the land of the living".
- ¶ 23, 24. What were the circumstances in which verses 10 and 11 had their fulfilment in application to the individual? How and when were they fulfilled in their collective application?
- ¶ 25, 26. How is honesty of heart made manifest? What was the position of the "servant", and what the realization, which called forth the words of verse 12?
- ¶ 27, 28. In his course of action how did Jesus 'take the cup of salvation, and call upon the name of the Lord'? Apply the same in regard to the church.
- ¶ 29, 30. Make clear what are the vows referred to in verse 14. How will the remnant 'pay these vows in the presence of God's people'?
- ¶ 31, 32. What is the meaning and application of the statement, "Precious in the sight of the Lord is the death of his saints," (a) in its reference to Jesus? (b) In reference to the church?
- ¶ 33. What is the basis for the statement, "I am thy servant, and the son of thine handmaid"? "Thou hast loosed my bonds." How?
- ¶ 34, 35. What is the "sacrifice of thanksgiving", mentioned in verse 17? How does the covenant by sacrifice come into consideration here? How are the conditions of their part of the covenant for the kingdom fulfilled by the remnant?
- ¶ 36, 37. Just how does God's faithful "servant" 'pay his vows in the courts of the Lord's house, in the midst of Jerusalem'?
- ¶ 38, 39. "The Lord preserveth them who love him." What is the nature and the evidence of their love? How and why does the Lord preserve them?

## SATAN

**J**EHOVAH GOD did not create Satan. He did create Lucifer, and because of Lucifer's rebellion and extreme wickedness God gave him four names, to wit: Satan, which means opposer of righteousness; Devil, which means slanderer of all who do right; Dragon, which means the one that devours the good; and Serpent, which means the great deceiver. The history of that wicked one is briefly this:

When God made the earth as the habitation for his creature man he assembled his heavenly creatures before him. Among the ones present were the Logos and Lucifer, which two were designated "the morning stars". Doubtless God disclosed to these mighty creatures thus assembled his purpose to create man

and put him on earth and to give him dominion over his other creation of earth. That information called forth a song of praise to Jehovah. The Bible record is that these two "morning stars" sang together and all the hosts of God shouted for joy.

When God created man and placed him in the paradise of Eden he made man a part of Lucifer's organization. God appointed Lucifer as man's overseer or overlord. Lucifer must have been a very beautiful as well as a powerful creature. God by his prophet Ezekiel, in the twenty-eighth chapter, gives a description of Lucifer in these words: "Thou hast been in Eden, the garden of God; every precious stone was thy covering. . . . 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. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. . . . Thine heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness." This proves that Lucifer was a high official in the great organization of God and was an overseer of one part of God's universal organization. "Iniquity" means lawlessness; and this scripture shows that Lucifer became lawless, or rebelled against God's law.

The perfect man was in Eden, and Lucifer was there. Man being a part of his organization and under his lordship, the duty devolved upon Lucifer to safeguard man's interest and aid him to obey rather than to disobey God. Lucifer knew that God had delegated to man the power to produce a race of people that in time would fill the earth, and that all this creation would worship Jehovah God. By his prophet Isaiah, in the fourteenth chapter, Jehovah says: "O Lucifer, son of the morning! . . . 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."

This is proof of Lucifer's ambition to possess that which God had not given him and to have the worship of creatures, and that he determined to have it for himself. He set about to carry out his ambitious desire, and in doing so he resorted to lying, fraud and murder and, above all, he was guilty of treason and rebellion against God. His first move was to alienate man from God, and this he began to do by his subtle influence over Eve.

He knew that God had said to man that 'if you eat of this forbidden fruit you shall surely die'. Being reminded of this statement by Eve, he replied to her: 'You shall not surely die; for God doth know that in the day you eat of that fruit you shall be as wise as gods.'

His argument was like this: 'If man eats of that fruit in violation of God's law and God does kill him, that will prove that God's creature is imperfect, and hence God's word unreliable, and that he cannot make a man that will maintain his integrity, and therefore God could not afford to kill man. On the other hand, if man sinned and God did not kill him, that would prove God a liar, because he said that he would kill him, and therefore none of his creatures would believe him.' Lucifer thus reasoned that in any event he would be able to turn the major portion of creation away from God and these he would have for himself and for his own worship. Eve fell under the false reasoning and broke God's law. When Adam learned that Eve had violated the law and still lived he readily and willingly joined in the rebellion against God.

Because of this rebellion God sentenced man to death and expelled him from Eden. He also announced his purpose that in due time he would destroy Lucifer, whom he now named Satan, the Devil. From that time until now Satan has been the violent opposer of God, and man's worst enemy.

God could have killed Satan immediately, of course. He could have killed man immediately and started another race. His wisdom directed that he take the course he did take. Satan denied that Jehovah God is supreme and that his word is true. Had God killed Satan at once, that would have proven that the power of God is supreme, but the opportunity to prove the truthfulness of God's word would have been absent. At the time of the tragedy in Eden God had given his word that he would bring forth a "seed" which would destroy Satan and that the "seed" would be taken from amongst men. Satan knew that God would not select anyone who would be unfaithful to him, and knowing that all men on earth are imperfect he defied God to find a man that would prove faithful to God under the most severe test. Time was therefore required to demonstrate the truthfulness of God's Word.

If the issue should be decided in Satan's favor, then all creation would turn against God. Should the issue be decided on God's side that would prove to all creation that God is supreme, his word is true, that Satan is a liar, and that life and blessings must come from God alone. In due time the issue will be decided in favor of Jehovah. But until that time God will permit Satan to put forth every possible effort to sustain his own contention.

Early in the history of man Satan began to organize men into forms of government, that he might more fully control them. To accomplish that purpose he exercised his power over men and induced them to form an organization with Nimrod as the leader of the people. Nimrod was a tool of Satan, and his organization belonged to Satan. That organization was called "Babylon", which from Satan's viewpoint meant the "gate to god". Evidently his purpose was to induce the people to believe that the way to their god (Satan) was by and through this organization of which Nimrod was the visible head. From God's viewpoint the name "Babylon" meant 'confusion', because after the building of the tower of Babel God demonstrated his power to the people by confusing their language. That is the reason there are so many different languages spoken amongst men.

Satan's fixed policy is to employ fraud, deceit and lying to accomplish his purpose of bringing reproach upon God and to thereby turn the people away from God. For this reason, in his organization there are three elements or governing factors, to wit, the religious, the political, and the commercial. In Babylon the religious element was in control, and the people were dominated by a false religion. Since then Satan

has organized other world powers, and in all of them these three elements appear. The political element of the governments makes and enforces the laws. The commercial element controls the business or commerce; and the religious element of the organization lends a sanctimonious air thereto and claims that the entire organization exists and operates by divine power. This is Satan's chief method of practicing fraud upon the people. By his deceptive operations Satan blinds the people to the truth. For this reason it is written in the Scriptures, in 2 Corinthians 4: 3, 4, that Satan, the god of this world, blinds the minds of men, lest the light of truth should appear unto them.

It is well known that from time immemorial all religious organizations have had some particular man who appeared as leader and to whom great honor has been given. After his death the memory of that man is revered, and often worshiped. This is another subtle means of Satan to turn the people away from God and cause mankind to forsake the Creator by worshiping the creature. Throughout all these centuries God has had a few men on earth who have held fast their integrity and faithfully served him. By nature these men have been no better than other men, but they have had faith in God's Word and have refused to yield to the deceptions of Satan. Their faithfulness and devotion to God has brought to them Jehovah's approval.

The "seed" God promised to raise up and through which his name shall be vindicated is The Christ. The faithful men who have followed in the footsteps of Jesus Christ shall be of that "seed" according to the promise that God gave, and will be used for his purposes. During the past fifteen centuries Satan has fraudulently induced religious leaders to believe that their duty is to convert the world and get men into their churches. Satan's real purpose has been to turn the mind of the people away from God's kingdom.

God has not been attempting to convert any part of the world, nor to get anyone into heaven. He has merely had his truth placed before men in order that those who prefer to stand firmly on his side may do so. In his due time he will have selected every one that will be of The Christ, and then God will put his kingdom in full control of earth's affairs. Then, and not until then, will the world be converted.

The first great act of God's kingdom under Christ that will be seen by the people will be the destruction of the wicked organization of this world which is under the control of Satan. There is an abundance of Scriptural proof as well as proof outside of the Scriptures that God's kingdom is at hand and that within a short time Satan's organization will be completely destroyed. Then all hindrances will be removed and the people will have a full and fair opportunity to know and to understand that Jehovah is the only true God, that his word is true, and that his name is worthy of praise.

When God's kingdom takes full sway, never again will Satan have control of the people. All the wicked God will destroy. All the obedient ones of mankind God will fully restore to health and give them life everlasting in happiness. The work of Jehovah God will fully demonstrate to all that he is supreme in power, perfect in wisdom, and exact in justice, and that he is the very embodiment of love or unselfishness.

Because we are today entering that great period of transition from the old to the new world, a knowledge of the truth is of vital importance to all. The people now need to study the Bible together with such helps as have been provided to understand it. Every one who will be free from the oppressive hand of the enemy must have a knowledge of the truth; and the truth of the salvation of man is found only in the Bible.

## OVERTHROW OF THE OPPRESSOR

**W**HEN thinking of such a thing as an overthrow of the oppressor, many people, either oppressed themselves or in sympathy with the oppressed, become savage in their feelings. Their minds turn at once to revolution and violent mass uprising as being the only method by which the oppressors now in power can be cast down. They fail to observe that uprisings of the people against tyrannical ruling powers have for only a short time given them some partial relief, and sooner or later the people have again come under tyrannies and oppression just as galling as before, or even worse.

Surely the people living in America will admit that today they have to endure worse things than the stamp tax or tax on tea against which the fathers of the

American Republic rebelled in 1775. Surely the people of Russia, cruelly oppressed by both government and church before 1917, cannot claim that their revolution has freed them from the heavy hand of men, who, when in power, force their ideas and maxims of government and religion upon the millions of helpless people. Look everywhere throughout the earth today, in the civilized countries as well as the so-called "uncivilized" and "backward" countries, amongst the colored races as well as amongst the white race, and you will have to agree with a very wise king of olden times, who said: "So I returned, and considered all the oppressions that are done under the sun; and, behold, the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors

there was power; but they [the people] had no comforter. Wherefore I praised the dead which are already dead, more than the living which are yet alive." —Eccl. 4: 1, 2.

The true-to-fact history of the human family has been one long, weary, sad tale of oppressions; and the people *have* had no comforter. Forceful overturning of harsh governments and the setting up of republics and democracies have proved to be vain comforters of mankind, and today the earth is groaning under untold tyrannies and grinding down of the poor. It is as a young man long ago said: "By reason of the multitude of oppressions they make the oppressed to cry; they cry out by reason of the arm of the mighty. But none saith, Where is God my Maker, who giveth songs in the night; who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven? There they cry, but none giveth answer, because of the pride of evil men." (Job 35: 9-12) This statement is true, because amid all the affliction of the people by merciless rulers they have not asked nor inquired after God. God is the only comforter who can relieve them of their oppressors.

Those who rely upon the arm of flesh will scoff and sneer at the thought of relying and waiting upon God. "We have waited long enough. The sufferings of the people are too acute and need relief at once. And," they add, "have not the people called repeatedly upon God, and has he not refused to emancipate them?"

To this slur on God the answer is, No! The people have not called upon God in the true sense. Though they may have taken God's name upon their lips, yet their cries and calls have not been accompanied by true repentance and by seeking to know God's will and to do it. Remember the prophet Jonah, whom God sent to notify the city of Nineveh of coming destruction from God. Nineveh, the capital of Assyria, not only oppressed other nations, including the Jews, but was itself "full of lies and robbery". When Jonah preached to it of the impending disaster, then, so Jonah's own record says, "the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. And God saw their works, that they turned from their evil way; and God repented of the evil that he had said that he would do unto them; and he did it not."

Furthermore, the time had not yet come for God to answer the cries of the people and to bring them lasting release. Although God owes mankind nothing, but they, even in their oppressed state, are wholly indebted to him, yet it is his good and benevolent purpose to liberate them. By this act of deliverance he will vindicate or clear his name, which has been despised, cursed, reproached and blasphemed by both the oppressor and the oppressed, by both the tyrant

and dictator as well as the revolutionist, the communist, and the anarchist.

The decrrier of God may sarcastically point to the fact that the nations of Christendom have made the people bear the heaviest burdens, not only their own peoples, but also the weaker nations of the colored races of the world. True! These nations have borne the name of Christ, but God never did establish them in power and has never recognized them as a part of his kingdom and has never approved or sanctioned their oppression of the people. These nations are of this world, and Jesus said that "the prince of this world" is Satan. (John 12: 31; 14: 30) Satan is the great oppressor and is the inspirer, protector and user of all systems of oppression. This is proven by many sacred scriptures, such as Acts 10: 38, which reads: "God anointed Jesus . . . with the holy spirit and with power; who went about doing good, and healing all that were *oppressed of the devil*." After healing a poor cripple Jesus identified the great despot by saying: "Ought not this woman, being a daughter of Abraham, whom *Satan hath bound*, lo, these eighteen years, be loosed from this bond on the sabbath day?" —Luke 13: 16.

It is therefore plain that the nations of Christendom are not Christian, but have been bearing the name of Christ as a camouflage. The time now comes for God to use his power and expose and destroy all this work of deceit.

The time is short now for the hard masters of mankind to keep up their program of systematic exactions upon the people, and thereby to condemn man's Maker, who is Jehovah God. The scripture (Ps. 10: 13-18) must now have fulfilment, reading: "Wherefore doth the wicked condemn God? he hath said in his heart, Thou wilt not require it. Thou *hast* seen it; for thou beholdest mischief and spite, to requite it with thy hand: the poor committeth himself unto thee; thou art the helper of the fatherless. Break thou the arm of the wicked and the evil man: seek out his wickedness till thou find none. The Lord [Jehovah] is King for ever and ever: the heathen are perished out of his land. Lord, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear; to judge the fatherless and the oppressed, that the man of the earth may no more oppress." "For the oppression of the poor, for the sighing of the needy, *now* will I arise, saith the Lord; I will set him in safety from him that puffeth at him." —Ps. 12: 5.

Time and again, as the historic record of the Bible shows, God proved that he can overthrow the hard and brutal misusers of power, and deliver the people. This he did at the first by bringing out his people the Hebrews from the furnace of affliction in Egypt, and later on by freeing them from the many enemies to which the Hebrews repeatedly came into bondage because of forsaking God's laws and ways. What God

did for his ancient chosen people back there he promises to do for all mankind in this our day.

The reason why all efforts of man have failed to establish truly a "land of the free" is that man has been unable to cope with the great unseen despot, Satan, and to get loose from his power. Satan, the wicked one, set up his despotism over our race by tempting Eve and Adam into sin against God's law in the garden of Eden. By reason of this mankind became not only subject to the great wicked one and his organization, but also heirs of selfishness and prone to sin against God and one another and subject to death. Hence, even were they rescued from Satan's degrading rulership, they would still be victims of selfishness, sin, imperfection, disease, and death, and life would continue to be one of sorrow, suffering, and bereavement through death. Hence it was needful for God first to send the just and sinless One, Jesus, to die in behalf of the human race, which is "dead in trespasses and sins". Thereby the basis was provided for the cancellation of men's sins, the resurrection of the dead, and the reconciliation of the alienated race to God. Christ Jesus died nineteen hundred years ago, but now he comes to reign as the anointed one of God, earth's rightful Ruler.

When God established his government over the Hebrews three thousand years ago, the laws which he gave them through Moses allowed for no oppression of the people. His law (Lev. 25:14) read: "Ye shall not oppress one another." "Thou shalt not vex a stranger [foreigner], nor oppress him: for ye were strangers in the land of Egypt." (Ex. 22:21) When the Jewish kings, princes, rich men, priests and religious leaders persisted in abusing their power toward the people, God finally overthrew them in 536 B.C. and to this day they have not had their own independent government. In the government that God has laid on the shoulder of his Son, Christ Jesus, no oppression will be permitted. Of God's anointed King, Jesus,

it is written: "He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. For he shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight." (Ps. 72:4, 12, 14) The day has now dawned when King Jesus will do this work for the people.

The battle of that great day of God Almighty (Rev. 16:14) is now being prepared for, and in the course of that battle Jesus will dash the oppressive systems of earth to shivers, put down the mighty from their seats, and lay hold on the invisible wicked one, Satan himself, and bind him, that the peoples of earth may nevermore be browbeaten, despoiled, and enslaved again.

Although a strong and absolute Ruler, yet Christ Jesus will use his irresistible power and all his governmental forces and officers for checking sin, wickedness, and man's inhumanity to man. He will free the dead from the bands of the tomb and restore them to the family circle of their loved ones on earth. Only the mulish, stubborn, rebellious ones who refuse to yield to righteousness will he destroy in eternal death, the second death. (Rev. 20:14, 15) He will lead the submissive and responsive ones in the paths of love supreme for God and love for their neighbor as themselves, healing them of all the scars, imperfect health and weaknesses due to sin, and restoring them to the stature of perfect men and women in the image and likeness of God as the first man and woman on earth were. Then the reconciliation of man with God will be made complete, and restored mankind will be blessed with eternal life on a happy and perfected earth. And thus the inspired prophecy will be realized that "the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God".—Rom. 8:21.

## CONVENTIONS

**T**HE convention for 1931 will be held at Columbus, Ohio, July 24 to 30, inclusive. All persons who are devoted to God and his kingdom will be welcome, and are invited to participate. It is hoped that most of all such in the United States and Canada will attend, and that many from other countries will be able to come. It will be a time of real refreshing and encouragement for the earthly division of the army of the Lord, and will afford opportunity for further consideration of means for even a wider witness work than has heretofore been done.

Through the good offices and kind cooperation of the Columbus chamber of commerce, and particularly

the convention committee of that body, the following accommodations have been provided and are put at the disposal of the convention, namely:

The main auditorium at the State Fair Grounds, where the general assembly of the convention will be held.

The grand stand and other halls adjacent for the various groups of God's people who speak a language other than English. Those of the Polish, German, Greek, Italian, Hungarian, Ukrainian and other languages will have separate meetings, and at stated intervals there will be a general assembly of all persons in the main auditorium.

The Memorial Hall also will be used for meetings in the evening, and at such other times as it may be needed.

Administration offices fully equipped and located in the immediate vicinity of the main auditorium will be provided.

Dining room facilities are provided, and arrangements will be made to serve meals near the auditorium at the actual cost, thus enabling those who attend to be at the minimum expense.

Hospital and nursery near the main auditorium, equipped for the accommodation of those who may become ill, and for the care of the children. Doctors and nurses will be in attendance at all times.

The exclusive use of the booths under the grand stand, to be used for refreshment purposes.

Camping facilities ample for all requirements and within a short walking distance of the main auditorium. Ample space for the parking of automobiles under shelter. This will enable many to travel by private automobile and camp on the grounds at a very small cost. The season of the year is ideal for camping. Many will arrange their vacations during the period of the convention and take advantage of the pleasure and profit in attending.

Information bureau fully equipped with telephone and telegraph connections will be established at a point near the main auditorium.

Hotels and private boarding houses and rooms at private houses will be available for the accommodation of all who desire that kind of accommodation, and the cost will be reasonable. This will be announced later.

In due time an information bureau and for reservation of accommodations will be opened at The Northern Hotel, 493 N. High St., Columbus, Ohio. This will enable you to know before leaving home where you will expect to stop during the convention. It is the desire and hope to have all arrangements made for the accommodation at low cost of the large number that will attend.

Regular periods will be set aside for field service, so that everyone who attends the convention can have the opportunity of participating in this blessed part of the Lord's work. Many who attended the convention at Columbus seven years ago will call to mind the very kind and hospitable treatment accorded those attending the convention by the people of Columbus. We have assurance from the convention committee of the chamber of commerce that the Columbus citizens will be glad to welcome the return of a convention of Bible Students. A good impression was left on the former visit, and we hope the next one will be even better.

The speakers at the convention will be the regional service directors from the United States, Canada, and other countries, the president of the Society, and other

brethren of ability who will speak as indicated by the program.

During the convention it is expected to have a radio hook-up that will practically cover the entire continent of North America.

**Transportation:** The railroads have already signified their purpose of providing special transportation rates. The transportation committee having this in charge will, as soon as information is available, publish it for the benefit of those who may expect to go. Arrangements will be made for special trains from different parts of the United States and Canada. Any class desiring to arrange a special train for their vicinity will do well to write at an early date to the information bureau at The Northern Hotel, 493 N. High St., Columbus, Ohio.

Everyone devoted to the Lord will be anxious to have some part in the vindication of his name, and will attend the convention for the purpose of availing himself of all opportunities of bearing the fruits of the kingdom. Just how important this convention will be, the Lord alone knows. It certainly will be pleasing to him for every one of his devoted and anointed ones to present the matter of the convention in prayer before the throne of grace. So let us all ask the Lord's direction that the convention may be to his honor and glory, and then go with full expectation of receiving the blessings which he is certain to give to those who love him.

#### PARIS

An international convention of Bible Students will be held at Paris, France, May 23 to 26, inclusive, at the Pleyel Hall, 252, Rue du Faubourg Saint-Honoré. Besides the main auditorium for the general assembly of those who attend the convention, there are a number of other small halls attached for the accommodation of meetings to be held by brethren speaking the various languages. It is expected that a number of Polish, German, Swiss, French, Italian, English and Scandinavian brethren will attend. This is the first large convention Paris has ever attempted, and we have hopes that it will be a very good one and to the glory of the Lord. The work in France is increasing, and this convention will be an encouragement to the brethren there.

There is a Colonial exposition on in Paris at that time, and the railroads are giving a reduction of 30% on all railroad fares, and some better rates than that. Arrangements are being made for a company of 500 or more to travel from England in a body. This transportation arrangement is under the supervision of Thos. Cook & Son, but is handled through the London office. All brethren throughout England, Scotland and Ireland desiring to join this party should communicate at an early date with the Society's office at 34 Craven Terrace, Lancaster Gate, London W 2, England.



Speakers at the convention will include the president of the Society and several other brethren from America, some British brethren, and speakers from other countries on the continent.

Hotel arrangements are being made at a reasonable price for those who attend. Each one should address the Society's office in his respective country for further particulars concerning transportation and hotel accommodations.

A bureau of information will be opened at the Paris office of the Society, at 105 rue des Poissonniers, Paris XVIII, France, which will arrange accommodations for those who attend.

#### LONDON

A convention will be held in London especially for the accommodation of the brethren of England, Scot-

land, Ireland and Wales. This convention will be held June 12 to 16, inclusive, and will be at the Alexandra Palace. The speakers at the convention will be the president of the Society, and other brethren from America who attend the Paris convention, our British service directors, and speakers from the British office. A part of the time will be given over to field service.

Detailed information concerning accommodations and other matters can be had by writing the London office.

At all these conventions everyone who is fully devoted to the Lord and his kingdom is welcome to come and participate in furthering the interests of the kingdom, and proclaim the praises of Jehovah to the vindication of his name.

## LETTERS

### "OUR PART TO GIVE TESTIMONY"

DEAR BROTHER RUTHERFORD:

Thanks for the copies of *Light*. I have just finished reading them and marvel at the wonderful truth they contain. I am sure that *Light* came at just the right time to strengthen and encourage the anointed. Satan and his allies are doing everything possible to turn the people against Jehovah and his kingdom. In almost every part of our territory the people were warned about us and cautioned not to buy our books. Notwithstanding, we left the books with those who were meek and teachable.

It is encouraging to know that the battle is not ours, and that our part is to give the testimony that Jehovah is God and that he will vindicate his name and establish righteousness in the earth.

I surely appreciate your bold stand for truth and righteousness, and will add that I as well as the other colporteurs are with you; for we know that you are on Jehovah's side, and so are we.

Yours in Jehovah's service,  
GLADYS R. SMITH, *Colporteur*.

### APPRECIATION

DEAR SIRs:

I have just finished a careful and studious reading of *Deliverance*, by Judge J. F. Rutherford. This book is by far the best interpretation of the Holy Scriptures that I have ever read. It is far better than a three-year theological course. In it alone Judge Rutherford has rendered an untold service to mankind. It is a pass-key to the Holy Bible.

Judge Rutherford is both a blessing and a benediction to his fellows.

I desire to become a member of your Association. Please send me a joining card and list my name among the supporters of your divine movement.

With best wishes for your success, I am  
Your brother in the Lord,  
PETROS B. MDODANA, S. C.

### "FOUR TIMES AS MANY"

DEAR BROTHER RUTHERFORD:

We just can't resist writing you and thanking you for your personal letter and telling you how happy we are at this time for the advancing light.

It is truly wonderful to have some little part in singing praises to our Father. Surely those who are wholly devoted

long to see the vindication of "His Dear Name" and are energized to do their very best.

We begin to see results of the hook-up and are delighted to have the message broadcast from Bridgeport again. The electrical recordings are excellent.

The increase in the work throughout the world is encouraging. We find we place a great many more here: in some territories four times as many as previously. "Our King is marching on."

Now, dear brother, may you be strengthened to continue the battle; and know we love you, joyfully support and always remember you before the throne.—2 Ki. 6: 16.

Your brethren and coworkers,  
BRIDGEPORT (Conn.) ECCLESIA.

### NOW SEE OUR POSITION

DEAR BROTHER RUTHERFORD:

Permit me to express to you at this time our sincere appreciation of the beautiful explanation of the symbolism of the Revelation of our Lord as explained in the two *Light* books. I have been in all branches of the dear Redeemer's work, have worked with Brother Russell and with your own dear self at Bethel, but the only time that I have ever been struck dumb with awe and wonder was when my entire being was thrilled through and through as I peered into God's realm of wonders as portrayed in these two books.

We can now see our true position before the Lord, and our place in his blessed arrangement. We are guided, guarded, and protected while carrying his message to the people, and we are blind to all save his blessed will:

Shut in, shut in from the ceaseless din  
Of the restless world with its want and sin.  
Shut in from its turmoil and care and strife,  
And the wearisome round of a selfish life.  
Shut in from hopes which had lost their zest,  
And left but a longing after rest.  
Shut in with a trio of angels sweet:  
Mercy and grace each pain to meet  
With a faith that can suffer and stand and wait,  
And lean on the promises strong and great.  
Shut in with Christ, O wonderful thought:  
Shut in with the peace His sufferings bought!  
Shut in with the hand that wields the rod;  
O company blest, SHUT IN WITH GOD!

God bless you, I love you.

GLENN G. SMITH, *Colporteur*.

# The WATCH TOWER

## RADIO SERVICE

The good news of the kingdom of Jehovah is broadcast each week or oftener by stations and at hours shown here.

<b>AUSTRALIA</b>		<b>California</b>		<b>Michigan</b>		<b>Oklahoma</b>	
Adelaide .....	5KA	El Centro .....	KXO 5	Bay City .....	WBCM 9	Chickasha ....	KOCW 19
SuA 10-11; P 8.30-10		Hollywood .....	KNX 5	Calumet .....	WHDF 5	Oklahoma City ..	KFJF 5
Tu ThP 9-9.15		SuP 1-2		Detroit .....	WMBC 37	Ponca City ....	WBBZ 5
Ballarat .....	3BA	Los Angeles ....	KTM	Flint .....	WFDF 46	S. Coffeyville ..	KGGF 5
SuP 7.15-7.30		SuA 9-10		Grand Rapids ..	WOOD 40		
Brisbane .....	4BC	Oakland .....	KROW 7			<b>Oregon</b>	
SuP 6-6.30		SuA 10-11; P 1-2.30,				Eugene .....	KORE 5
Newcastle .....	2HD	6-7, 9-10				Medford .....	KMED 38
SuA 10-12; P 7-8.30		TuP 8.15-8.30				Portland .....	KTBR 5
ThP 9-9.15		ThP 8-8.15					
Perth .....	6ML	We FrP 2.30-2.45				<b>Pennsylvania</b>	
SuP 9-10		San Diego .....	KGB 5			Altoona .....	WFBG 9
Toowoomba .....	4GR	Stockton .....	KGDM 3			Erie .....	WEDH 11
SuA 10-10.45;						Harrisburg .....	WHP 11
P 8.45-9.30						Jeannette .....	WGM 14
Wanganui .....	2ZK					Johnstown .....	WJAC 29
WeP 7.15-7.30						Lancaster .....	WGAL 1
						Oil City .....	WLBW 4
						Philadelphia ..	WPEN 5
						Pittsburgh .....	KDKA 11
						Pittsburgh .....	KQV 17
						SuP 12-2, 7-8	
						FrP 8.30-9.30	
						Reading .....	WRAW 3
						Scranton .....	WGRI 47
						Williamsport ..	WRAK 5
						<b>Rhode Island</b>	
						Providence ....	WLSI 31
						<b>South Carolina</b>	
						Charleston ....	WCSC 21
						Columbia .....	WIS 21
						Spartanburg ..	WSPA 5
						<b>South Dakota</b>	
						Sioux Falls ....	KSOO 5
						SuP 3.30-4.30	
						<b>Tennessee</b>	
						Bristol .....	WOPI 11
						Chattanooga ..	WDOZ 5
						Knoxville .....	WROL 3
						Memphis .....	WREC 5
						<b>Texas</b>	
						Amarillo .....	KGRS 1
						Austin .....	KUT 5
						Beaumont .....	KFDM 5
						Brownsville ..	KWWG 32
						Dallas .....	WFAA 4
						El Paso .....	KTSM 2
						Galveston .....	KFLX 5
						Houston .....	KPRC 5
						San Angelo ....	KGKL 23
						San Antonio ..	KTSA 3
						Waco .....	WACO 37
						Wichita Falls ..	KGKO 5
						<b>Utah</b>	
						Salt Lake City ..	KSL 7
						<b>Virginia</b>	
						Danville .....	WBTM 29
						Lynchburg .....	WLVA 37
						Newport News ..	WGH 9
						Norfolk .....	WTAR 2
						Petersburg .....	WLEG 5
						Roanoke .....	WDBJ 5
						<b>Washington</b>	
						Bellingham ....	KVOS 5
						Everett .....	KFBL 4
						Seattle .....	KJR 5
						Spokane .....	KHQ 5
						Tacoma .....	KVI 23
						Wenatchee .....	KPO 5
						Yakima .....	KIT 5
						<b>West Virginia</b>	
						Fairmont .....	WMMN 5
						Huntington ....	WSAZ 41
						<b>Wisconsin</b>	
						Madison .....	WIRA 5
						Manitowoc .....	WOMT 42
						Milwaukee .....	WISN 5
						Racine .....	WRJN 9
						<b>Wyoming</b>	
						Casper .....	KDPN 5

### EXPLANATORY

**WATCHTOWER**  
electrical transcription program is indicated by heavy-face figure that appears after station call letters. Figure also indicates time of presentation according to following schedule:

Sunday	29	4.30
AM	30	4.45
1	9.00	31 5.00
2	9.15	32 5.15
3	9.30	33 5.30
4	9.45	34 5.45
5	10.00	35 6.00
6	10.15	36 6.15
7	10.30	37 6.30
8	10.45	38 6.45
9	11.00	39 6.60
10	11.15	40 6.75
11	11.30	41 6.90
12	11.45	42 7.05
13	12.00	43 7.20
PM		
17	12.15	44 7.35
18	12.30	45 7.50
19	12.45	46 8.05
20	1.00	47 8.20
21	1.15	48 8.35
22	1.30	49 8.50
23	1.45	50 9.05
24	2.00	51 9.20
25	2.15	52 9.35
26	2.30	53 9.50
27	2.45	54 10.05
28	3.00	55 10.20
29	3.15	56 10.35
30	3.30	57 10.50
31	3.45	58 11.05
32	4.00	59 11.20
33	4.15	60 11.35

Time of local programs other than transcription service is shown with following abbreviations:

Su	Sunday
Mo	Monday
Tu	Tuesday
We	Wednesday
Th	Thursday
Fr	Friday
Sa	Saturday
A	AM period
P	PM period

### Kentucky

Paducah .....

WPAD 5

### Louisiana

New Orleans ..

WJBO 1

ThP 8-8.30

Shreveport ....

KTBS 5

Shreveport ....

KTSL 27

ThP 8.30-9.30

### Maine

Bangor .....

WLBZ 4

### Maryland

Baltimore ....

WCBM 9

SuP 6-7

Cumberland ....

WTBO 24

### Massachusetts

Boston .....

WBZA 7

Boston .....

WLOE 28

SuA 11-12.15; ThP 8-9

Lexington ....

WLEX

SuP 2-3

New Bedford ..

WNBH 5

Springfield ....

WBZ 7

Worcester ....

WORC 5