



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

VOL. XLIX

SEMI-MONTHLY

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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 [the restless, discontented] 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 AND ITS SACRED MISSION

THIS Journal is published by the WATCH TOWER BIBLE AND TRACT SOCIETY for the purpose of aiding the people to understand the divine plan. 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 earth.

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 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 arose 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 plan 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 the 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 HOPE of the peoples of earth is restoration to human perfection during the reign of Christ; that the reign of Christ will afford opportunity to every man to have a fair trial for life and those who obey will live on earth for ever in a state of happiness.

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Notice to Subscribers: We do not, as a rule, send an acknowledgment of a renewal or a new subscription. A renewal blank (carrying a notice of expiration) will be sent with the journal one month before the subscription expires. Change of address, when requested, may be expected to appear on address label within one month.

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BOOKLET CAMPAIGN

January 1 to 20, inclusive, is set aside for a special campaign of the booklet, *The Peoples Friend*. It is thought best to put out the booklet in this way and that, immediately following, everybody will specially stress the sale of bound volumes and combinations. The same territory canvassed for the booklets will be fertile for the books.

OPPORTUNITY FOR SERVICE

Young men fully consecrated to the Lord and unencumbered may find opportunity for service by applying to headquarters of the Society. If you play any kind of instrument and play it sufficiently well for broadcasting, so state. If you are a cornetist, write headquarters.

(Continued from page 383)

STATION	CITY AND PROGRAM PERIODS	K/C	METERS	WATTS
WNBH	New Bedford, Mass.	1310	228.9	100
	Tue pm 8-9			
WNBZ	Saranac Lake, N. Y.	1290	232.4	10
	Sun am 10.15-10.45			
WNOX	Knoxville, Tenn.	560	535.4	1000
	Fri pm 7.30-8			
WNRC	Greensboro, N. C.	1440	208.2	500
	Fri pm 7-7.30			
WOBU	Charleston, W. Va.	580	516.9	250
	Wed pm 9-9.30			
WOC	Davenport, Iowa	1600	299.8	5000
	Sun pm 7-7.30			
WODA	Paterson, N. J.	1250	239.9	1060
	Sun am 10-11*			
WOI	Ames, Iowa	560	535.4	2500
	Thu pm 8-9			
WOKO	Poughkeepsie (Mt. Beacon), N. Y.	1440	208.2	500
	Sun am 10-11*; Thu pm 9.30-10			
WOL	Washington, D. C.	1270	236.1	150
	Sun am 10-11*			
WOOD	Grand Rapids, Mich.	1270	236.1	500
	Sun pm 9-10			
WORD	Chicago (Batavia), Ill.	1480	202.6	5000
WOW	New York, N. Y.	1130	265.3	1000
	Sun am 10-11*; Wed pm 4.30-5.30			
WRAW	Reading, Pa.	1310	228.9	100
	Sun pm 7.30-8.30			
WRBJ	Hattiesburg, Miss.	1500	199.9	10
	Mon pm 8.30-9			
WREC	Memphis, Tenn.	600	499.7	500
	Sun pm 1.30-2			
WRHM	Minneapolis, Minn.	1250	239.9	1000
	Sun am 9.15-10.30			
WRR	Dallas, Tex.	1190	252	500
	Sun pm 2.15-3; Thu pm 8.30-9			
WSMK	Dayton, Ohio	570	526	200
	Tue pm 8-8.20			
WSPD	Toledo, Ohio	1340	223.7	500
	Sun pm 1.15-1.45			
WTAR	Norfolk, Va.	780	384.4	500
	Sun am 10-11*; pm 7-7.30			
WWRL	Woodside, N. Y.	1500	199.9	100
	Sun pm 5-6			
WWVA	Wheeling, W. Va.	1160	258.5	5000
	Sun pm 1-2			

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RULER OUT OF BETHLEHEM

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."—Mic. 5: 2.

JEHOVAH caused his prophet to name the place where the babe Jesus should be born. For a long time he has permitted his people to see that the birthplace of Jesus at Bethlehem was in accord with the prophecy of Micah. Even the counselors of Herod saw that much. (Matt. 2: 4-6) But now since the Lord has brought his people into the temple condition the flashes of God's lightnings disclose to those of the temple a deeper meaning to the prophecy of Micah. From the birth of Jesus to the end of his ministry he fulfilled in miniature the aforementioned prophecy. There must be a greater and complete fulfilment thereof, and that comes to pass when Christ Jesus comes out of Bethlehem and becomes the Governor of the world. The fulfilment in completion has its beginning at the time when God places his beloved Son upon his holy hill in Zion and says to him: "Rule thou in the midst of thine enemies." And again: "I shall give thee the heathen [nations] for thine inheritance, and the uttermost parts of the earth for thy possession."—Ps. 2: 6, 8; 110: 2.

² The prophecy of Micah should be studied in connection with that of Isaiah, particularly Isaiah 7: 14 and 9: 6, 7. Also the relationship of these prophecies to that of Revelation 12: 1-10 should be considered. Isaiah and Micah prophesied approximately at the same time and there is a close relationship between the two. Those who have seen and appreciated God's truth revealed to his people concerning the birth of the Nation and the gathering of the saints into the temple condition, and appreciate the relationship of the remnant to the Lord, now rejoice in the revelation that comes to them from the flashes of God's lightnings. With such the importance of the events coming to pass in 1914 and 1918 and since are greatly enhanced.

SIDE-LIGHTS

³ David, whose name means beloved, was a type or foreshadow of Jesus, the beloved Son of Jehovah. David was born at Bethlehem. Jesus was born at

the same city. Bethlehem means "the house of bread". Jesus said of and concerning himself: "I am the bread of life that came down from heaven." Upon that bread all must feed who will get life. David brought the people of Israel up to a state of prosperity. Not only had he the desire to feed the people, but he possessed the ability and did so. Jesus Christ is clothed with all power and authority, wholly devoted to his Father, and is carrying out his Father's purposes to bring all obedient ones of mankind into a state of prosperity. David was the hope of Israel. Jesus became the hope of Israel according to the spirit, and through his house he is the hope of all the nations of the earth.

⁴ It is believed that the Lord's people will find the prophecy of Micah herein considered meat in due season and that they will feed upon it and rejoice. Chapters 4: 6-13 and 5: 1-15 are closely related and should be considered together. It is plainly stated that "whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope". (Rom. 15: 4) The remnant may now with confidence expect to find in this prophecy, heretofore written for their benefit, something for them that will aid them to joyfully continue to press on in the Lord's service. Whether they have much or little in the way of opportunities, it is believed that these truths will bring to them comfort and brighten their hopes.

FULFILMENT

⁵ Bethlehem-Ephratah was a place of fruitfulness. It was a city in which were centered the promises of God. It was small among other cities of Judah, but it was of great importance because out of it must come the Ruler. The identification of the Ruler is made certain by the words of the prophet in the text first above quoted, to wit, "whose goings forth have been from of old, from everlasting." He who is the active agent of Jehovah in the creation of all things,

whose name was the Logos and later Jesus, is the one who must come out of Bethlehem and of whom David was a type. When Jesus was born in Bethlehem the prophecy there had a measure of fulfilment. Other matters mentioned in the prophecy aside from the birth of Jesus did not have a fulfilment then, and surely it could not be said that the prophecy had a complete fulfilment at the time of his birth. There was no invasion by the Assyrians at that time, as foretold by the prophet. Furthermore, in the vision Micah saw the war carried into Assyria and that land wasted. Nothing of that kind occurred at Jesus' birth. It would indicate, however, that in the complete fulfilment the part of the prophecy relating to the Assyrian would be fulfilled.

⁶ The time of the complete fulfilment is indicated by chapter five, verse three, which reads: "Therefore will he give them up, until the time that she which travaileth hath brought forth; then the remnant of his brethren shall return unto the children of Israel." *The Watch Tower* (March 1, 1925) has heretofore published the proof that in the year 1914 Zion brought forth the man child, which must rule the world. (Isa. 66: 7, 8; Rev. 12: 5) That marks the time of the birth of the Nation and the bringing forth of the King or Ruler. It was the time when God placed his anointed One upon his throne.—Ps. 2: 6.

⁷ The complete fulfilment of the prophecy, therefore, is indicated, and that it would wait until the time that Zion travails and brings forth. Then followed the war in heaven, resulting in the ousting of Satan from heaven. After that, Zion brought forth her children. "For as soon as Zion travailed, she brought forth her children." (Isa. 66: 8) The prophecy of Isaiah therefore concurs with the prophecy of Micah, to wit, that "then the remnant of his brethren shall return". The Scriptures make it clear that there was a remnant of Israel after the flesh and that such remnant foreshadowed the remnant of the new creation that would be manifest after the Lord comes to his temple. All who have been brought into the body of Christ by adoption since Pentecost are brethren of Christ Jesus. (Heb. 2: 11) But now, after the birth of the nation that must rule the world, and after the Lord comes to his temple, the remnant is brought unto God and into the temple condition. Again is shown the importance of the Lord's coming to his temple, which we believe took place in 1918. The suggestion is here made that the anointed ones will see more clearly the great importance of the year 1918 with reference to the outworking of the divine plan.

⁸ Now let us refer to the words of the prophet in Micah 4: 6, 7: "In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that

was cast far off a strong nation; and the Lord shall reign over them in mount Zion from henceforth, even for ever." Here corroborative proof is found concerning the time of the fulfilment of the prophecy in completion.

⁹ "In that day" is a period of time repeatedly mentioned by the prophets; and the overwhelming proof is that such period of time had its beginning in 1914, when God placed earth's rightful Governor upon his throne. Other scriptures indicate that the period of time must continue until the government of Christ is in full sway, Satan's organization completely destroyed and the earth under complete control of the great Prince of Peace. The saints learned the meaning of "in that day" after the Lord came to his temple. The laying of the chief corner Stone, which is God's anointed One, the King, took place when the Lord came to his temple in 1918. "That day" had begun three and one-half years prior to his coming to his temple. The prophet of the Lord represents the temple class as saying: "I will praise thee; for thou hast heard me, and art become my salvation. 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."—Ps. 118: 21-24.

¹⁰ It is "in that day" that the prophecy of Micah has its complete fulfilment concerning the Ruler's coming out of Bethlehem. In that period of time the Lord assembles his people and brings them into the temple condition. The words of the prophet, "her that halteth, and . . . her that is driven out, and her that I have afflicted," are words of description. These words identify the people of God that have been objects of persecution and reproach and yet have remained faithful. They identify the faithful remnant class. These are the ones that become members of "the strong nation", which is the new nation born, of which Christ is the Head. (1 Pet. 2: 9, 10) All these things take place after the coming of the Lord to his temple. It is a time when the Lord builds up Zion and appears to the Zion class in his glory. (Ps. 102: 16) He builds up Zion when Christ Jesus, the Head of Zion, takes his position as Ruler and gathers his faithful followers into the Zion organization. This he does when he gives those of Zion the garments of salvation and brings them under the robe of righteousness, which Jehovah has provided. (Isa. 61: 10) Zion being then and there established, Christ Jesus, the Ruler out of Bethlehem, comes to his people, thus fulfilling the laying of the chief corner Stone in completeness. Then, as Micah states, from henceforth and for evermore he reigns over them in Mount Zion. "Happy Zion, what a favored lot is thine!" The members brought into Zion are then represented as greatly rejoicing.

¹¹ Further the prophecy of Micah says: "And

thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem."—Mic. 4:8.

¹² There is no difficulty in identifying "the tower of the flock", and "the strong hold of the daughter of Zion". Jesus Christ is the great Stronghold of the flock of God. He is the mighty One of Zion to whom the nations of earth are given as an inheritance. He is the Lion of the tribe of Judah. He is the Tower of the flock. He comes into possession and control of all things when God places him upon his throne, sends him forth out of Zion, and says to him: "Rule thou in the midst of thine enemies." (Ps. 110:2) Then it is that the members of his body, described by Micah as the "daughter of Zion", are brought into his temple and begin to share with him his kingdom and therefore begin their inheritance as his joint-heirs. (Rom. 8:16, 17) Christ Jesus is given the dominion of greatest importance, therefore "even the first dominion". Those who are of the remnant class, and who continue faithful till their change into the complete likeness of the Lord, will share with him in that glorious dominion.

¹³ It was in 1918 that 'judgment began at the house of God' at the time that the Lord came to his temple for judgment. (1 Pet. 4:17) It was a time of fiery trial and testing for all who were in line for a place in the temple class. (Mal. 3:1-3) Many of the Lord's people were for a time in doubt. They had hoped for and expected the kingdom to be fully established by that time and that all the faithful members would be taken to heaven. In their doubt and perplexity they cried unto the Lord. Micah says: "Now why dost thou cry out aloud? is there no king in thee? is thy counsellor perished? for pangs have taken thee as a woman in travail."—Mic. 4:9.

¹⁴ The Lord's people did not recognize that Christ had come to his temple immediately upon the coming to pass of that great event. From 1918 to 1919 was a period of great travail and suffering. At that time the church was practically in captivity to Babylon, which is one of the names for Satan's organization. The work of the church was greatly impeded and almost completely stopped. It was at that time that "the evil servant" class became manifest in Jerusalem (amongst those who claimed to be devoted to the Lord), which is one of the names for God's organization. It was a time that Zion travailed and brought forth her children. The zealous ones of the Lord persisted in standing firmly on the Lord's side and were cast out by those who claimed to be of God's organization. They were smitten by those who had been fellow servants with them. (Matt. 24:48, 49) They were smitten and persecuted also by the Babylonish systems. Being wholly in restraint by the coercion of Babylon, God delivered his remnant from Satan's organization. It was during that period of

time that those remaining faithful to the Lord were 'hated of all nations for his name's sake'. (Matt. 24:9) The facts as they actually occurred during that period of time exactly accord with the words of the Prophet Micah: "Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail; for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go even to Babylon; there shalt thou be delivered; there the Lord shall redeem thee from the hand of thine enemies."—Mic. 4:10.

¹⁵ It was in 1918 and 1919 that those remaining faithful to the Lord were brought into bad repute amongst the ecclesiastical systems of Babylon. Those of Satan's organization took counsel against the Lord and his people. Concerning these faithful ones the Babylonians said: "Let her be defiled, and let our eye look upon Zion" as an outcast and a detestable thing. In fact the ecclesiastics concluded in 1919 that they had rid the earth of those pesky Bible Students who persisted in talking about the Bible: "Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion."—Mic. 4:11.

¹⁶ Concerning these Babylonish systems which go to make up the tares, Jesus said: "Gather ye together first the tares, and bind them in bundles to burn them." (Matt. 13:30) It was in 1919 that these ecclesiastical systems were brought together and bound more completely into bundles with the other elements of Satan's organization in the League of Nations, which her clergy at that time hailed as "the political expression of God's kingdom on earth". The words of Micah seem to have been fulfilled by the course of action taken by such ecclesiastics, who know not the Lord's thoughts. "But they know not the thoughts of the Lord, neither understand they his counsel: for he shall gather them as the sheaves into the floor." (Mic. 4:12) Running ahead of the Lord, and taking their own course in an attempt to establish the kingdom, these were gathered as sheaves into the floor for the purpose of threshing.

¹⁷ It was in 1919 that the Lord's anointed began to awaken to their privileges and, as Isaiah prophesied, they saw that they had been negligent of their duty; and they cried unto the Lord, and he showed them that there was something to do. And then in obedience to God's command they went forth to their task, and the faithful have continued therein since. (Isa. 6:1-11) It was in 1922 that the anointed of the Lord saw more clearly that the time is at hand to begin a vigorous campaign in the name of the Lord. They began an assault upon the Babylonish systems and have since continued to give a strong witness of the truth and against the evil systems and to the name of Jehovah. The course of action taken by the faithful ones of God's church since 1922 seems to be especially referred to by the words of the Prophet

Micah: "Arise and thresh, O daughter of Zion; for I will make thine horn iron, and I will make thy hoofs brass; and thou shalt beat in pieces many people; and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth."—Mic. 4:13.

¹⁸ Jehovah did not leave his people without instruments with which to thresh the enemy. He provided instruments for his people with which they could punish Satan's crowd. He brought into action the radio, by which means the message can reach the "prisoners" in the Babylonish systems, as well as the ears of the preachers who sit behind closed doors. By proclamations and resolutions and by the publication and wide distribution of booklets and books many of the enemy's organization have suffered punishment. God has caused his message of truth to be put in such form that it could be used with effect. As the prophet said, he has furnished his people with "iron horns" to push against the enemy. Jehovah has shod his people with "hoofs of brass". He has given them the gospel of peace. (Eph. 6:15) The message that the faithful have borne is a message of peace and good will, but it has served to break in pieces the influence of ecclesiasticism. The zeal of God's people in using his message of truth has brought great punishment on the enemy organization and has struck terror into their hearts. (Phil. 1:28) The clergy have caused great prejudice amongst the people and much opposition to the truth during the past half-century.

¹⁹ Since 1922 the Lord's little army of colporteurs and workers in the class organizations have gone forward with books and put them in the hands of many order-loving people and have thereby beaten down much opposition; hence they have "beaten to pieces many people". Now the people are turning away from the ecclesiastical systems as they have not heretofore done. Then adds the Prophet Micah, "I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth." (v. 13) The earthly members of the little army of the Lord have received some monetary gain from their perseverance in going from door to door with the books and have used it to a good purpose. It has been small, to be sure, but the Lord blesses small things. This little gain in the distribution of millions of books has been used to make more books and will be further used by the zealous remnant to carry on the Lord's work. The message of truth now going forth, it seems, will continue to increase until all shall know the Lord throughout the whole earth.

FEEDS HIS OWN

²⁰ When Jesus was on earth he fed his disciples upon the word of life. But even his disciples did not fully appreciate the food received at his gracious hands until after Jesus ascended into heaven and the

holy spirit was given to them. There is a long interval of time between the miniature fulfilment and the fulfilment in completion of Micah's prophecy concerning the Ruler out of Bethlehem. That time is mentioned in the words: "Therefore will he give them up, until the time that she which travaileth hath brought forth." After the birth of the Nation and the bringing forth of the children of Zion the Lord then began to feed his people and they appreciated it more than at any time prior thereto. The prophet says: "And he shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord his God; and they shall abide; for now shall he be great unto the ends of the earth."—Mic. 5:4.

²¹ This does not mean that he stands and feeds himself. Clearly it means that after coming to his temple he feeds his own people. Undoubtedly the prophecy refers to the same time Jesus mentioned when he said: "Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them."—Luke 12:37.

²² The Ruler, having come out of Bethlehem (the house of bread and a place of fruitfulness), girds himself and causes the faithful ones to sit down, that is to say, to rest in peace, while they receive the gracious provisions made for them. As Ruler of Zion, Christ Jesus as a Shepherd stands up and feeds the members of the household, who compose the faithful servant class; and he feeds them upon that food which is 'convenient for them'. This means they are fed upon that which builds them up. This part of the prophecy has been marvelously fulfilled since 1922, as many of the faithful can joyfully testify. It is since that date that the Lord Jesus, the Head of Zion and the perpetual Ruler of Zion, has fed his household bountifully upon *present* truth. Surely there has been a feast spread for them in the presence of their enemies.

²³ The remnant will call to mind the sustaining food the Lord has given them from the temple during the past few years. It is not man's food of truth, and no man has given any of it. It is Jehovah's truth which he provides and serves to his people through Christ Jesus. The Ruler who has now come out of Bethlehem, clothed with all power and authority, stands forth "in the majesty of the name of the Lord his God" and feeds his people upon the food which Jehovah God has provided for them. He feeds those who need to be fed and who rejoice at receiving the food. It is the Ruler that is serving the food from his Father's storehouse, even as he foretold by his own words.

²⁴ We do well to recount some of the precious things that the Lord has brought to his servants. He has made it clear to them that the world has

ended, and that the new nation is born (Rev. 12: 1-17); he has disclosed to them the enemy's organization and has shown them that that evil organization is to be overthrown; he has given his people a double portion of the spirit and has shown them the importance of being zealous and faithful witnesses to the name of Jehovah; he has shown them the significance of Jehovah's name and that it is now the privilege and duty of the anointed to exalt that great name in the earth; he has made it clear to them that it is the Creator, and not the creature, that is to be exalted; he has disclosed to them what constitutes the joy of the Lord and has invited the faithful ones to enter into that joy, and they have done so; he has shown them that the great battle just ahead is the fight of Jehovah God against Satan and that it is the privilege and duty of the anointed to sing forth the praises of Jehovah as he proceeds to the destruction of Satan's organization; he has shown them that it is the privilege of every one now to tell forth the good news as witnesses to the world.—Matt. 24: 14.

²⁵ Many who once walked in the light of truth, and who yet claim to be of Christ, have failed to see and appreciate present truth upon which the Lord has fed his people. These still claim that the "faithful and wise servant" was one man and that all the food the church is to receive during the second presence of the Lord was given to them prior and up to 1916. This would mean then that the church has done without any meat in due season since that time.

²⁶ Those who have taken such a position and continue to criticize *The Watch Tower* have never seen and appreciated the distinction between the work of the church as foreshadowed by Elijah and that foreshadowed by Elisha. They disagree with the Scriptural proof concerning the Lord's coming. They think that 1918 is being overstressed by *The Watch Tower*. They do not see the Devil's organization, and hence decline to say anything against the unfaithful clergy, who form a part of that evil organization. They do not see and appreciate the Lord's organization. They are old men dreaming dreams and have no vision.

²⁷ The only reason for making mention of this is that the remnant may appreciate the dangers of the present time, and avoid them, and the importance of being constantly and faithfully engaged in the Lord's service. If one does not see the light of present truth, it is impossible to walk therein; and one failing to be obedient to the truth as he sees it would soon fail to appreciate the truth. Jehovah has promised to preserve the faithful. (Ps. 31: 23) The converse of that statement must be true, to wit, that those who are not faithful can not expect to be preserved from the assaults of the enemy. He who is anointed of the Lord and fails to be a faithful and true witness unto the Lord is almost certain to soon lose his anointing.

²⁸ Concerning the faithful who joyfully receive food at the hands of the great Master, the prophet

says: "And they shall abide." (Mic. 5: 4) That means that they are in security. They have entered into the secret place of the Most High in that the Lord has brought them into his temple and under the robe of righteousness, and Jehovah God is their fortress and they look to him for food and strength by and through his beloved Son, the Ruler out of Bethlehem. There in the secret place they are safe from all harm; and, continuing faithful, they shall abide in that condition and no evil shall befall them. (Ps. 91: 1-10) As they continue to feed upon the food furnished them by the great Ruler out of Bethlehem the remnant do not grow weak and faint, but they grow strong in the Lord and in the power of his might. They do not browse about, like unruly sheep, looking for food in various places. They know that their food comes from the Lord. "The ox knoweth his owner, and the ass his master's crib." (Isa. 1: 3) And the remnant well know that they get their food from the table of Jehovah by and through his appointed way.

²⁹ Then the prophet adds: "For now shall he be great unto the ends of the earth." The Ruler out of Bethlehem is now great in the minds and hearts of the remnant. He comes forth in great power and in the majesty of Jehovah. He is proclaimed by those of Zion as the great Ruler and executive officer whom God has placed upon his throne. Soon his greatness will extend throughout the earth. That is the time of the Ruler's triumph to the glory of Jehovah.—Phil. 2: 11.

WAR AND PEACE

³⁰ The prophet shows that the Assyrian will make war on the remnant. "And this man shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men." (Mic. 5: 5) Undoubtedly "the Assyrian" is one of the names of Satan's organization. This prophecy is in exact accord with the words in Revelation: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." (Rev. 12: 17) While the enemy is making an assault upon the anointed the great Ruler out of Bethlehem is the peace of the remnant. He is the great Prince of Peace upon whose shoulder the new government rests. (Isa. 9: 6, 7) He comes as the executive officer of Jehovah to establish peace, but first he must make war and overthrow the enemy. (Rev. 19: 11-14) The faithful members of the remnant are with him and follow him because he is the Head of Zion and Jehovah's beloved officer; the remnant trust him and are at peace. He is their Redeemer, their Lord, and their King, and they have complete confidence in him.

³¹ The Assyrian, the Devil and his agencies, at-

tempt to invade the citadel of the temple class and to destroy and break down the members thereof. In the attempt to destroy the remnant the enemy finds real opposition. The great Ruler out of Bethlehem continues to feed and strengthen the remnant, and with full confidence they go on in God's service. They are not deterred by the enemy, because they know that almighty power and boundless love are being exercised in their behalf. The mighty hand of Jehovah is over them and they are safe and secure as long as they remain faithful to God. (Isa. 51:16) It is love that constrains and holds together the remnant class. That means that they are unselfishly devoted to the Lord and are unselfishly doing their best to safeguard the interest of one another.

³² The prophet says: "Then shall we raise against him seven shepherds and eight principal men." Seven being a symbolic number for completeness, this scripture seems to say that all the shepherds, meaning all the remnant, are looking out for the interest of their brethren. The *Revised Version* renders it "eight princes among men". The number eight is one above that which is complete or perfect. This may well mean all the faithful remnant and their Chief and Head, the man Christ Jesus, who safeguards the interests of the people of God against the assaults of the Devil's organization. He is the One who leads the fight and gains the victory. This prophecy seems to say that all the remnant, being faithful to the Lord, present a solid compact body against the enemy and for the Lord. They pray for peace in their own ranks and put forth their best endeavors to see that their course of action is in harmony with the truth.—Ps. 122:6-9.

³³ God's people have made an emphatic Declaration against Satan and for Jehovah. That means a fight. Through his prophet Micah, the Lord says to them: "Now gather thyself in troops, O daughter of troops: he hath laid siege against us." (Mic. 5:1) Jehovah of Hosts is the mighty God of troops coming forth to war and Christ Jesus the Ruler out of Bethlehem is the Field Marshal going forth to make war. The remnant class must take its place in the battle array. The part of the remnant is to sing as preparation is being made and when the battle is being fought.

³⁴ Then the prophet indicates the course and result of the battle: "And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof: thus shall he deliver us from the Assyrian, when he cometh into our land, and when he treadeth within our borders." (Mic. 5:6) These words are in accord with the prophecy of Isaiah (13:1-9) and of Jeremiah (25:30-35). Micah's prophecy (in the margin) reads, "with her own naked swords." This would indicate that the members of Satan's organization will fight against each other. This is in exact accord with the picture of the battle of Armageddon as made by Gideon and his little

company of 300. It is the battle of the Lord God Almighty. It is Jehovah who causes the enemy to be destroyed, and at the same time he delivers his own people; and this deliverance takes place at the time the Assyrian assaults the people of the Lord. This is another proof that the complete fulfillment of the prophecy concerning the Ruler out of Bethlehem takes place at and after the Lord comes to his temple.

BLESSINGS

³⁵ Following the great battle, as indicated by the words of the prophet, there comes a time of blessing upon the people, and in this the remnant will have some part. "And the remnant of Jacob shall be in the midst of many people, as dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." (Mic. 5:7) The remnant are shown in the midst of the people as "dew from the Lord" and as "showers upon the grass", and these words indicate comfort and blessings to the people. This may be taken as an indication that some of the remnant will be on earth even after Armageddon is fought and will then have some more work to do in the name of the Lord and to his praise and glory. The people, having passed through the great and terrible trouble, will no longer look to men for help nor watch for the sons of men to bring them aid and comfort but will turn to the Lord and gladly hear his Word. Some creatures will have the privilege, as the Lord's agents and messengers, of bearing the message of peace to the people.

³⁶ The remnant of the Lord, according to this prophecy, will go on to triumph in the strength of Jehovah. A lion is a monarch among the beasts of the forest, and none can stand before him. The flocks of sheep are without power against a strong and young lion amongst them. Thus the faithful remnant of God is described by the prophet. These shall be amidst the nations of many people strong and vigorous in the name of the Lord to help those that want help and to point out God's method of destroying those that resist. The 'hand lifted up against the adversaries' means that God's power will be exercised against all adversaries and all enemies of the people shall be cut off. "And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep; who, if he go through, both treadeth down, and teareth in pieces, and none can deliver. Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off." (Mic. 5:8, 9) These words of the prophet seem to warrant the conclusion above suggested.

³⁷ The great Ruler who comes out from Bethlehem completely dashes to pieces Satan's organization and will rule the nations with a rod of iron and establish

everlasting peace. The prophet then gives a description of the complete overthrow of all organizations and systems which Satan has fathered and nurtured and used to oppress the people. "And it shall come to pass in that day, saith the Lord, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots; and I will cut off the cities of thy land, and throw down all thy strong holds; and I will cut off witchcrafts out of thine hand; and thou shalt have no more soothsayers; thy graven images also will I cut off, and thy standing images out of the midst of thee; and thou shalt no more worship the work of thine hands. And I will pluck up thy groves out of the midst of thee; so will I destroy thy cities. And I will execute vengeance in anger and fury upon the heathen, such as they have not heard."—Mic. 5:10-15.

³⁸ It therefore clearly appears that not all of this prophecy could have a fulfilment, and not all did have a fulfilment, at the time Jesus was born at Bethlehem or during the period of his ministry on earth. Its greater fulfilment is now in progress, and those in the temple class are privileged to see it as Jehovah's lightnings from time to time reveal these truths to them. The food which the Lord is now providing and serving to his household should and does encourage, comfort and strengthen the members thereof. Step by step he leads his people on. At this time it is clearly seen that he has put his words in the mouth of the remnant and sent them forth as his witnesses. Remaining in the temple class, these must continue to be faithful and true to the Lord and to show forth his glory.—Ps. 29:9.

³⁹ It is a time of great peril. (Rev. 16:15) Each member of the remnant class must now be on the alert and always watchful. He must stand firmly on the Lord's side. He must take advantage of every opportunity to serve the Lord by singing forth the honor of his name. With gladness and joy he will declare Jehovah's doings among the people. Herein is the safety of the remnant. The favorable position of the anointed ones now can not be overstated. If the Lord has given you an opportunity to have part in his service as one of his witnesses, see to it that you do not slack your hand.

⁴⁰ Safety means to abide in God's great fortress, in the shadow of the Almighty; and to abide there one must be in the temple class proclaiming the glorious name of Jehovah. While the forces of evil are marching on to battle, the remnant will not be afraid. They see that the great Ruler has come out of Bethlehem, and that he is the mighty executor for Jehovah God, and at God's command he goes forth to the destruction of the enemy and to the complete establishment of righteousness on earth. He will continue to feed all those who trust in and who are wholly devoted to Jehovah God. Such will now with confidence and joy say: "Behold, God is my salvation;

I will trust, and not be afraid: for the Lord JEHOVAH is my strength and my song; he also is become my salvation." (Isa. 12:2) "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."—Isa. 26:3.

QUESTIONS FOR BEREAN STUDY

How was the prophet led to use the name "Bethlehem" and to utter the words of our text? What use was made of this text in the time of its miniature fulfilment? Account for our now seeing a deeper meaning to this prophecy. When does it have its complete fulfilment? What other prophecy also should be considered in this connection, and why? Who only can appreciate present revelation of truth and the importance of events of 1914, 1918, and since? ¶ 1, 2.

"David" means what? Whom did David foreshadow? Explain what is pictured by (a) his being born at Bethlehem, (b) his bringing Israel into a state of prosperity, (c) his being the hope of Israel. Prove that this prophecy was intended for our benefit. Why is its meaning now revealed? ¶ 3, 4.

What purpose is served by the words, "whose goings forth have been from of old, from everlasting"? To what extent only was this prophecy fulfilled at Jesus' birth, and how may that be known? To what events does verse 3 point forward as indicating the time of its fulfilment? What evidence is there of the fact of its fulfilment, and of the time thereof? ¶ 5-7.

Prove further the time of the fulfilment of this prophecy as indicated in the expression (a) "in that day", (b) 'I will gather her that I have afflicted', (c) 'I will make her a remnant and a strong nation', (d) "the Lord shall reign over mount Zion". ¶ 8-10.

What is meant by "the first dominion"? Identify "the tower of the flock". Show the time and manner of fulfilment of 'unto thee shall come the first dominion'; also of "the kingdom shall come to the daughter of Jerusalem". ¶ 11, 12.

Relate circumstances in which Micah 4:9-11 was fulfilled. ¶ 13-15.

Who 'knew not the thoughts of the Lord'? In what procedure was clearly indicated that they 'understood not his counsel'? How and when were they 'gathered as sheaves into the floor'? ¶ 16.

"Arise and thresh, . . . beat in pieces many people." When and how did fulfilment of this begin? How were 'their gain and their substance consecrated unto the Lord'? ¶ 17-19.

How are Micah 5:4 and Luke 12:37 related? Account for the abundance of 'food convenient' for this particular time. ¶ 20-23.

Recount some of the important truths the Lord has given his servants. ¶ 24.

Why do some who once walked in the light of truth *then* due now fail to see and appreciate *present* truth? What important truths, in particular, do they not see, and with what result? Why is it essential to see the light of *present* truth? In this connection, how only can one retain his anointing? ¶ 25-27.

"And they shall abide." Who shall abide? Where? How have they entered? On what terms shall they abide? ¶ 28.

Identify "the Assyrian". He "shall come" from where? What is meant by his 'coming into our land and treading in our palaces'? Of whom, and why, is it said, "For now shall he be great unto the ends of the earth"? Explain "this man shall be the peace". ¶ 29-31.

Describe what "the Assyrian" encounters in "our land", and the results of the battle. Compare this with what is shown in the Gideon picture. ¶ 32-34.

Apply Micah 5:7. What is pictured in verses 8 and 9? ¶ 35, 36.

The remainder of this chapter describes what? Show when

this prophecy has its greater fulfilment? What does it indicate as to the present position of God's remnant? What is the privilege and the duty of the anointed in regard to the important and timely truths now being revealed? What blessings and assurance attend the faithful? ¶ 37-40.

THE GOODNESS AND SEVERITY OF GOD

THERE are many nowadays who profess to believe in the goodness of God who decline to accept any doctrine or teaching concerning him. Consequently they will have nothing to do with the cross of Christ as representing the making atonement for sin, or as appeasing God on behalf of sinners. The Apostle Paul links together the goodness and severity of God. We ask, Is Paul or the objector right? If God is good, is there not also a reason for severity? The immediate cause for the above-quoted statement is Paul's reference to the casting off of the Jews from the favor they had hitherto enjoyed and the acceptance of the Gentiles into favor. Writing to the Roman church Paul took occasion to set forth God's plan of salvation and to warn the Gentiles of that which had happened to the Jews. The Jews had been cast off from favor (1) because of their failure to keep their covenant; and (2) because when God sent them light through Jesus they rejected it and him, and therefore they rejected God himself. At the same time God gave favor to the Gentiles who believed, and who hitherto had been debarred from any favors from him.

Why should it be expected that God would be only love, or that God and love and compassion are always to be considered as synonymous terms? Without injustice to those who profess to be ready to worship the God of love, we may say that their rejection of any thought of severity's being shown toward the human race is really because men want a God of their own fashioning. They will have commendation, but no rebuke, much less condemnation: they refuse to accept the Bible's indictment that all men are sinners in the sight of God.

While it is of course true, as Paul says, that God has not left himself without witness of his goodness "in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness" (Acts 14:17), yet it is also true that nature itself does not reveal God fully; for "nature is red in tooth and claw", and its blessings do not fall equally upon all. It is by his revealed Word that we may know God. If he has chosen to tell of himself by the Word, man may not choose for himself how much he will learn of God: if he would have life, which is in the gift of the Creator, he may have it only upon God's terms.

What may we know about the severity of God?

Upon whom does it fall, and with what measure, and how is it related to his goodness? If God has determined that a certain course of conduct in his creatures shall be found pleasing to him, and beneficial to all, and each to each (for none may live to himself), then he who will knowingly take a course contrary to that which the Author of life decrees must meet with just punishment.

Orthodoxy has determined by its dogma that eternal torment is the just punishment for sin. Let it be said here that this dogma has no place in God's plan. Further, no man free from ecclesiastical bondage would use the word "severity" in connection with such a terrible thing. The infliction of eternal torment would be devilish, altogether beyond severity; for severity implies justice according to the measure of transgression.

What the Bible has to show of God's severity is shown quite clearly. We have before us Paul's statement of the case of Israel. Why must they experience the severity of God? The answer is clear. God's severe judgment fell upon them not because they were sinners by nature, but because having had favor from God, they had done despite to it and to him. This will be found to be the case wherever God manifests severity in his dealings with the children of men. The sentence of death which followed man's first sin can not be considered as severe when the circumstances are taken into account. There was an understanding: the Creator had stated the condition upon which man was to continue to enjoy the favor into which he had been introduced. There was no hardship imposed in the single restriction God placed on his freedom. The punishment for transgression was to be death; and when Adam sinned he had to face that. There was nothing in the sentence itself, nor in the manner of carrying it out, which could be called severity. To the contrary, Adam was allowed to enjoy nearly 930 years of life afterward. No doubt he, like all his sons, had many difficulties and trials, but how would he consider the prolongation of his life? Would he think it to be a punishment from God? Surely not: he would be glad of it; would die with reluctance, for death is ever an enemy.

If we think of Adam's many children, all of whom have suffered physically in their endeavor to preserve their lives, we ask, Have they considered their struggle in life as an affliction? The answer is that

none save those who have lost reason have sought to put an end to their life. Life has been precious to them, and they have held to it tenaciously, relinquishing it with reluctance.

There was no obligation on the part of God to preserve them in life, much less to give them happiness in it; for they were not in covenant relationship with him. Also it is to be remembered that Adam's children of the earlier generations knew so much about the Creator and the beginning of things as should have caused them to seek after God and to seek to do his will. It is evident they did nothing of the kind. This prolonging of life even under difficulty and pain has given mankind a good measure of enjoyment, and the Creator must be considered as being beneficent toward man rather than severe upon him. Indeed it must be acknowledged that most of the suffering that has come upon mankind through all the ages has come as the result of his own foolishness or perversity.

In any fair view of human history in its relationship with God, it has to be said that man has not sought God, but has preferred to take his own way. Men would fight life's battles themselves, and God allowed them to take their way in all things except where their course would interfere with his plans. In the course of human history there have been many things which have moved men and which have made it necessary for Jehovah God, the Creator, to mark his condemnation of man's conduct, and this he has done by meting out severity in his judgments according to the measure of transgression.

No doubt it may be said that there was severity in the sending of the flood of waters whereby all men perished, save the small family of Noah. But granted that the conditions of life were such as the Bible states they were, the earth filled with violence and men's thoughts being only evil and that continually, who will be found to say that there was undue severity in the sentence of death on the race? It had proved its unworthiness to live. Taking a swift view of the days after the flood, it may be said that God's attitude toward man was one of aloofness: men ignored him; he left them to their own devices and did not interfere with them or manifest any severity toward them, however much they deteriorated, unless they attempted to interfere with his chosen people Israel.

This was first seen in the case of Egypt. That nation suffered very severely at the hand of Jehovah; but it was because they set themselves against him when he would save his people from the hard bondage under which they suffered at the hands of Egypt. In its own estimation that kingdom was strong enough to withstand the God of Israel, though as a people they had previously seen that Jehovah,

the God of Israel, was the God of all the earth. Because of their opposition they were broken to pieces. But it is only in the case of his people Israel that the word "severity" occurs. A consideration of his dealings with them will show just why and when God uses severity.

It can not be said that the sanctions of the law of Sinai were severe. Wrong done to a neighbor was also a sin against Jehovah, for the covenant made Israel brothers in the sight of God. Therefore restitution to his neighbor was a necessity as well as that acknowledgment of the wrong must be made to Jehovah. But if a man by inadvertence caused the death of his fellow a provision was made which gave the unfortunate slayer a chance to live while yet the sanctity of life was enforced. Murder was met by the general law. (Ex. 21:14; Gen. 9:6) Those commandments which, if broken, entailed the death of the transgressor were part of their accepted covenant: there was no severity in the enforcement.

The punishment which was meted out to Israel when Jerusalem was broken down and the people were carried captive to Babylon was severe. But for many years the people had been warned by the prophets of these consequences of their sin. Nothing but severity would have served to bring such a people to a sense of their sins against their God. In this connection it should be remembered that while the law of the covenant made provision for the atonement of the sins of the people, it made none for the sin of persistent and wilful neglect of and departure from the covenant. Hence when Jehovah dealt with his people for such sins his judgments must be severe. He must destroy them as a people or test them in such a way as to enforce his holiness while yet doing that which will ultimately bring them to himself.

If Jehovah had been severe in his punishment of Israel in sending them into captivity to Babylon because of their national sins against him, it might be expected that when the Jews rejected Jesus as the messenger of their God there would be a heavy measure of punishment come upon them. Those people had greater light and advantages than any other people, and in their sin they came nearer to open opposition to God than at any previous time in their history. It is in this connection that the word "severity" is used in the only place in the Bible.

In view of what is seen of the way of God with men and in respect to his judgments as they have been felt, there is no other conclusion possible than that God has been forbearing toward them. But in saying this it is to be noted that God does not and can not condone sin.

The Bible does indeed tell of a day of wrath. We ask, What is to be understood by it? Orthodoxy says

it is a day in the future in which God will have all men brought before him to give an account of every action of life, and when all who have not professed Christ, if only to the extent of joining a church, will be then doomed to eternity of torment in the habitation of devils.

But Paul says God had already shown his wrath: it was revealed against sin, and there was no suggestion of torment in it, much less was there anything of the dreadful eternal torment. Also he said of Israel, who had fallen under the wrath of God, that wrath had come upon them to the uttermost. That is, the Jews were about to be driven out of their land and scattered over the face of the earth.

The Apostle Paul wrote of the day of wrath which, he said, would be the day of the revelation of the righteous judgment of God. He well understood that God must manifest his displeasure against all evil in the earth and would do so in his own due time. He saw in the trouble which was about to come upon his own people, the Jews, an example of that which would come upon all the world. That time of God's revelation of himself comes as a day of wrath, with wrath's severity, because of the hypocrisy of the nations and because they have sinned against clear light. That day of wrath against the nations includes in it the time of trouble of which the Prophet Daniel spoke (Dan. 12:1), and which Jesus said should occur on his return. It is the same as that foretold by the Prophet Zephaniah (chapter 3:8), when God would have the nations gathered that he might pour upon them the fire of his indignation.

The severity of that time is the manifestation of God's wrath, his judgment upon the nations, and especially upon those which have professed to be Christian and to follow the teachings of Jesus Christ, because they have sinned against light, in that they have ignored the claims of God and have rejected his message telling of the establishment of his kingdom. The severity of God is shown against shams and against those who support them, sinning against light; and the measure of the severity is according to the measure of moral obliquity.

If then a man professes belief in the goodness of God and refuses to believe that a good and gracious Creator will not take notice of what must be called sins against light, he is surely foolishly blinding himself. But, there's a kindness in God's justice, though severe his judgments be. The day of wrath passes. Its work is done. It has accomplished Jehovah's purpose of destroying those institutions which are contrary to righteousness and indeed of those persons who knowingly hinder the coming of the kingdom of God. The revelator says that it is the time when

God will destroy them which destroy the earth. —Rev. 11:18.

The Apostle Paul, speaking of the responsibility of the human race, said that God winked at their sin; that is, he closed his eyes to the fact of the sin. His obvious meaning is that God had not taken notice of it in order that he need not meet it with severe judgment. Had he done so, all men would have known of his judgments and his wrath, even as Israel knew. Jehovah allowed men to go on their own way till the day when they must meet the consequences of sin.

But when that day comes the world will find that God has made a provision for them inasmuch as Jesus became a ransom price for them and is clothed with authority to give forgiveness of sins and acceptance with God as men will accept him as their Savior and will conform to the will of God as revealed in that kingdom of Christ. If they thus accept, the way to life is open to them. If they will not accept and will refuse to conform to the laws of that kingdom of righteousness, then the goodness of God is at an end; the soul that sinneth he shall die. It is of such as these that the psalmist writes when he says, "All the wicked will God destroy." (Ps. 145:20) Obedience will mean life; disobedience will mean death.

No man has a claim upon God. All God's goodness toward men is of his compassion. He could not be so compassionate as to overlook the world's sin, for then the sinner would have excuse for reasoning that he could again indulge in transgression against God and again meet with forbearance.

The way which God has chosen for dealing with the world's sin and yet treating the transgressors with mercy and compassion commends him to us. The race was brought by the first sin into a condition in which it could not escape the sentence which inevitably falls upon the sinner, for all of Adam's children were born imperfect and into the environment which helped them toward evil rather than toward good. In this connection they multiplied and were allowed to take their own way in the earth. They put God from their thoughts. He left them alone for experience' sake. God could not forgive sin; but out of his love he made a way by which he could bring the human family back to himself, for he knew that if they knew him the majority would turn to righteousness. In this plan God had the loyal cooperation of his Son even to becoming a man to die as a ransom price and thus provide atonement for the sin of the world. It is he who is made God's channel of blessing as ruler in his kingdom which shall fill the world with the knowledge of God and fill the hearts of men with the goodness of God.

WHY IS JESUS NECESSARY TO ACCEPTANCE WITH GOD ?

THERE are many who profess to be ready to acknowledge and worship God as Creator and great Author of all being, who see no reason why they must approach him through Jesus. They say they look upon God as he is presented in the parable of the Prodigal Son, that is, as a loving Father ready to forgive his erring sons, and who, indeed, is ever on the lookout for them in case they should be seen on the way home.

These men ask, Why is it necessary that Jesus and his teachings be accepted in order to find acceptance with God? They forget that it was Jesus himself who gave us the parable of the Prodigal Son, and that it was part of his ministry to make known the loving, gracious Father. It is to be feared that there is no good reason for thinking that those who ask why Jesus is a necessity to their acceptance with God desire to worship God.

At the present time there is an ever-increasing tendency to reject the teaching that Jesus is a necessary Mediator between God and man. This rejection by modern thought in respect to Jesus involves, not only theology, but the fact of the Bible as the revelation of God. To reject Jesus as Mediator means a rejection of him as the ransom price, as the One who is the means of making sin atonement. But it really means that men have arrived at the place where their first father Adam stood when he rejected the word of God to take his own way, and that they are in danger of the serious consequences of opposing God.

The argument for the rejection of Jesus as one to come between God and men has arisen partly because of the wrong teaching of the churches as to what the Bible says concerning him and his relationship to both God and men, and partly through the natural pride of man.

Professedly men are at least willing enough to admit that they are 'not as good as they ought to be'; but, unreasonably, they are not willing to be considered as sinners in the sight of God, or to be held in blame for their conduct. The pride of man is touched when he is told that he is a sinner; and the pressure on his sore place is very painful when he is informed that he can be accepted of God only as another has been made to bear the guilt of his sins. So the teaching that an atonement must be made for them, in order that their sins shall be covered that they may be acceptable to God, is hurtful to their pride.

Much of this attitude is the result of today's acceptance of the evolutionist's declaration that the Bible is wrong when it says man fell from a state of purity. Because they were unable to support their own creeds and are afraid of the world's scoffs, the teachers of Christendom accepted the critics' unbelieving views, and they also have come to the conclusion that the Bible is wrong. Therefore they also say that if man

fell he fell upward, not downward, and is therefore to be considered as having on the whole striven manfully and commendably against weakness and difficulty; that therefore there are no grounds for their own doctrine of an atonement. Indeed some teachers of religion do not hesitate to say that the teaching of atonement is immoral as tending to destroy personal responsibility for sin.

Ecclesiastics are to be held in blame for most of the infidelity which obtains in respect to the Bible as the Word of God, for two reasons; namely, not only have they themselves, with some exceptions, rejected it, but because in the past orthodoxy universally, while professing to accept it, has perverted its words, making its teaching most unreasonable to men.

Now that the day of self-assertion has come, men are breaking away from every bond, and in these things have come to the very reasonable conclusion that those who have professed to teach them things concerning God are not worthy of credence. In this matter theology portrayed God as a hard, unbending, severely just God, who is angry with the wicked all the time, and who at any time would sweep man from the face of the earth, did not Jesus (whom yet they claim to be himself God, like and equal to his Father in every way) make an appeal on man's behalf.

By its teachings and its dogmas theology has presented God as being supplicated by the bleeding wounds of Jesus, and as one who, seeing the blood flowing from the open wounds, has withheld his wrath. As this representation of God is so contrary to reason, and is altogether in opposition to that representation of God as given in the story of the Prodigal Son, men decline to believe it, and, rightly, reject both it and the men who teach the dogma.

As for the general necessity of one to reveal God, it has pleased God to reveal himself in personal relationships only through his Son Jesus Christ. Thus the matter of the relationship of Jesus to God and to men is wider than the question of atonement. Jesus is the one channel of revelation between God and men. It is, of course, true that in a measure God revealed himself before the days of Jesus. The psalmist says, "He made known his ways unto Moses, his acts unto the children of Israel" (Ps. 103: 7); and before the days of Israel he had revealed himself to Abraham, to Isaac and to Jacob. To Moses at Sinai he had spoken face to face, as a man speaks to his friend. (See Exodus 33: 11.) But with all these revelations men, even his own chosen Israel, knew little of God and of his purposes toward mankind.

We briefly review what the Scriptures say of the place of Jesus as before God and in relation to men. In the Old Testament days Jehovah, through his prophets, had frequently foretold the coming of one who should be Israel's teacher, and who would ex-

plain all things to them; but, of necessity as we learn, it says nothing of Jesus as the one by whom God would reveal himself. But in the New Testament days the position is very different. Jesus appears. The New Testament does not tell of any special introduction which God gave to Jesus that Israel might know that God sent his prophet among them. When Moses was sent to Israel God gave him signs so that the people should know he was from God. God's introduction was by the mission of John the Baptist, which, unperceived by them, tested the people. Then Jesus came, doing things which proved to Israel that he was sent to them from Jehovah. Hence we find Nicodemus telling Jesus that they, the leaders, acknowledged that Jesus was come from God because of the works which he did.—John 3:2.

Jesus put forth the highest claim for himself in this matter of approach to God. Jehovah had himself given a priesthood to Israel as their means of approach to him, and had named the set place, Jerusalem, where he would be met. But Jesus now said, and he claimed to speak on behalf of his Father, Jehovah of Israel, "I am the way, and the truth, and the life: no man cometh unto the Father, but by me."—John 14:6.

The position taken by Jesus, and that which is claimed for him by the inspired writers of the New Testament, is that Jesus is the door into God's sheepfold; that he is "the resurrection and the life", the Advocate for the church of God, the Mediator for the world and, most comprehensive of all, the highly exalted One to whom all must go if they would approach God. The Apostle Paul says, "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Phil. 2:9-11.

In making Jesus his one great representative since his resurrection, Jehovah followed his manner from the beginning of his works. Thus it appears from this that from the first God used one to be his servant, his messenger, by whom he expressed all his will, and by whom he would do all his works. Jesus was the One, then known as the Logos, who came to earth as the Word of God made flesh, and the only begotten Son of God (John 1:14); the firstborn of all creation (Col. 1:15); the beginning of the creation of God.—Rev. 3:14.

If God spoke in Eden it was by his "voice". When he gave direction to the patriarchs it was by his angel. It was so with Moses in the desert and at Sinai. The New Testament shows that all the truth of God which was given to the church came through Jesus. It has pleased God so to arrange, and no man can have acceptance other than through the appointed channel.

In carrying out God's purposes in making atone-

ment for sin there are two relationships between God and men which are borne by Jesus. Usually by Christians he is considered as the Mediator between God and men for all men. Considered as the word is actually used, namely, as one who comes between two parties in an endeavor to bring unity where there has been misunderstanding or discord, the word is allowable as if it applied to all men. But the Bible makes a distinction between Jesus as the Mediator for the whole family of mankind and in his relationship to the church; for the church, his body members, are not accounted as being of the world. To these, the church, the relationship of Jesus before God is that of Advocate, because they are entered into the same relationship as that enjoyed by him.—See Ephesians 1:3.

A special hope in their salvation is set before them, for to them salvation is not a restoration to the perfection enjoyed in the garden of Eden, but is to be realized in heaven. These are made joint-heirs with Jesus in his throne, that they may share with him in his kingdom. Jesus is their Advocate in the sense that he continually stands for them and they in him, that they may constantly be acceptable in him, their Head.

But when the world of men comes to be dealt with in the reign of Christ, the relationship between God and them will be very different. Men will not have that direct approach to God which is the privilege of the church, the disciples of Jesus. It is for this reason that God has arranged for Jesus to be the world's Mediator. He takes the rule and the responsibility over the earth according to the second Psalm; that is, he has obeyed Jehovah's command to pray, as it is written, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." (Ps. 2:8) The whole human race is then given into his care, to bring them to that perfection which the hope of restitution involves. He will express the will of God to them: in all things they must deal with him.

Thus it is plain that Jehovah God has manifested himself by the means he has chosen, that means or channel of truth being his Son Jesus Christ. How comes it, then, that any one who professes a readiness to serve God should not be ready to agree to that which his God may choose and show to be his will? This reluctance to accept the will of God proves a lack of desire to do his will, as it also proves that many of those who profess to be Christians are of the same spirit as the Jews whom they despised.

The time is hastening on when God will not allow men to imagine they may choose for themselves whether or not they will accept his will, in whatever form shown. The earth is the Lord's, and he will assert his right to the allegiance of all men. If any one in the reign of Christ shall decline to accept the King, there remains no alternative but destruction from the presence of the Lord and from the glory of his power.

International Bible Students Association

RADIO SERVICE

The kingdom message is broadcast over the following and other stations in Africa, Australasia, Canada and the United States. Local radio representatives are requested to send (1) prompt advice of change in schedules and (2) a monthly report to Radio and Lecture Department, 117 Adams St., Brooklyn, N. Y.

STATION	CITY AND PROGRAM PERIODS	K/C METERS	WATTS	STATION	CITY AND PROGRAM PERIODS	K/C METERS	WATTS
	Cape Town, South Africa	800	375 1500	WBAX	Wilkes-Barre, Pa.	1210	247.8 100
	Durban, South Africa	750	400 1500	Sun pm 8-9			
	Johannesburg, South Africa	676	443.5 500	WBRR	New York (Rossville), N. Y.	1300	230.6 1000
2HD	Newcastle, N. S. W., Australia	1040	288 100	Sun am 9-11* ; pm 5-9 ; Mon am 10-12, pm 2-4			
Sun pm 7-8.30				Tue pm 12-2, 6-8 ; Wed am 10-12, pm 9-12			
2KY	Sydney, N. S. W.	1070	280 1500	Thu pm 1-3, 8-10 ; Fri pm 2-4, 6-8			
Mon Tue pm 8.30				WBRC	Birmingham, Ala.	930	322.4 500
3DB	Melbourne, Victoria	1180	255 500	Tue pm 8-8.30			
Sun pm 6.30-8.30				WBT	Charlotte, N. C.	1080	277.6 5000
4QG	Brisbane, Queensland	779	385 5000	Sun am 10-11*			
4YA	Dunedin, New Zealand	647	403 750	WCAH	Columbus, Ohio	1430	209.7 250
Sun pm 8-9				Sun pm 12-1, 9-10			
5DN	Adelaide, South Australia	960	313 500	Mon Tue Wed Thu Fri Sat 11.30-12 noon			
Sun pm 8.15-10				Fri pm 8-9.30			
6WF	Perth, Western Australia	240	1250 5000	WCBA	Allentown, Pa.	1500	199.9 100
Sun (occasionally)				Sun pm 6.30-7			
CJCC	Calgary, Alta.	690	434.5 100	WCBM	Baltimore, Md.	1370	218.8 100
Mon pm 8-9				Sun pm 6-8 (every other week)			
CJGC	London, Ont.	910	329.5 500	WCSH	Portland, Me.	940	319 500
Sun pm 2-3 (every other week)				Sun am 10-11*			
CJHS	Saskatoon, Sask.	910	329.5 250	WDAY	Fargo, N. D.	1280	234.2 1000
Sun pm 1-2				Sun pm 2-3			
CJRM	Moose Jaw, Sask.	1010	296.9 500	WEBC	Duluth, Minn.	1280	234.2 1000
Sun am 10.15-				Sun pm 5-5.45			
CKMO	Vancouver, B. C.	730	410.7 100	WEBR	Buffalo, N. Y.	1310	228.9 100
Sun pm 6.30-7.30				Sun pm 2-3			
CKOC	Hamilton, Ont.	880	340.7 100	WEDH	Erie, Pa.	1420	211.1 30
Sun am 10.15-10.45 ; alternate Sun pm 6.15-6.45				Sun pm 9-9.30			
Thu pm 7.30-8				WEPS	Gloucester, Mass.	1200	249.9 100
CKY	Winnipeg, Man.	780	384.4 5000	Sun am 11-12			
Sun (monthly)				WFBE	Cincinnati, Ohio	1200	249.9 100
KFBL	Everett, Wash.	1370	218.8 50	Sun pm 5-6			
Sun pm 9.30-10.30				WFBG	Altoona, Pa.	1310	228.9 100
KFEQ	St. Joseph, Mo.	560	535.4 2500	Sun pm 7-7.30			
Sun pm 7-7.30				WFHL	Syracuse, N. Y.	900	333.1 750
KFH	Wichita, Kan.	1300	230.6 1000	Sun am 10-11*			
Sun am 9.30-10.30				WFDF	Flint, Mich.	1310	228.9 100
KFJF	Oklahoma City, Okla.	1470	204 5000	Fri pm 9.30-10			
Sun am 9-9.30 ; Thu pm 8-8.45				WFJC	Akron, Ohio	1450	206.8 500
KFJZ	Fort Worth, Tex.	1370	218.8 100	Sun pm 4-5 (every other week)			
Sun pm 6.30-7.15				Wed pm 7.30-8			
KPKB	Millford, Kan.	1130	265.3 5000	WGBF	Evansville, Ind.	630	475.9 500
Fri pm 8-9				Mon pm 6.30-7			
KPSD	San Diego, Calif.	600	499.7 1000	WGBI	Scranton, Pa.	880	340.7 250
Sun pm 2-3				Sun am 10-11*			
KFUL	Galveston, Tex.	1290	232.4 1000	WGES	New York, N. Y.	1180	254.1 500
Sun am 10-11				Mon pm 7.55-8.55			
KFUM	Colorado Springs, Colo.	1270	236.1 1000	WGHP	Detroit, Mich.	1240	241.8 750
Thu pm 7.30-8				Sun am 11.45-12.15 pm			
KFVS	Cape Girardeau, Mo.	1210	247.8 100	WHB	Kansas City, Mo.	950	315.6 1000
Sun pm 6-6.30				Sun am 9.45-10.45			
KFWM	Oakland, Calif.	930	322.4 500	WHK	Cleveland, Ohio	1390	215.7 1000
Sun am 9.45-11 ; pm 12.30-2.30, 7.30-9.20				Sun am 11-12, pm 12-1, 2-3, 7-8.30			
Mon pm 12-1, 5-7.15, 8-10				Thu pm 7.30-9.45			
Tue pm 12-1, 2-3, 5-7.15, 8-10				WIBM	Jackson, Mich.	1370	218.8 100
Wed pm 12-1, 1.30-3, 5-7.15, 8-10				Sun pm 2-2.30			
Thu pm 12-1, 2-3, 5-7.15, 8-10				WICC	Bridgeport, Conn.	1430	209.7 500
Fri pm 12-1, 2-3, 5-7.15, 8-10 ; Sat pm 12-1, 8-10				Thu pm 8-9			
KGGH	Shreveport (Cedar Grove), La.	1310	228.9 50	WIL	St. Louis, Mo.	1350	222.1 1000
Thu pm 8.30-9				Sun pm 6.30-7			
KGJIF	Pueblo, Colo.	1320	227.1 250	WIP	Philadelphia, Pa.	610	491.5 500
Mon pm 8-8.30				Wed pm 3.45-			
KGIL	Billings, Mont.	950	315.6 500	WISN	Milwaukee, Wis.	1120	267.7 250
Sun am 9.30-10.30				Sun am 10-11			
KGRC	San Antonio, Tex.	1370	218.8 100	WJAD	Waco, Tex.	1240	241.8 1000
Sun pm 1-2				Sun pm 6.45-7.30			
KHQ	Spokane, Wash.	590	508.2 1000	WJBL	Decatur, Ill.	1200	249.9 100
Sun am 10.30-11, pm 5.30-6.30				Thu pm 7.30-8			
KLZ	Denver, Colo.	560	535.4 1000	WKBF	Indianapolis, Ind.	1400	214.2 500
Sun pm 7-7.30				Mon pm 7.30-8.15			
KNRC	Los Angeles, Calif.	780	384.4 500	WLEG	Petersburg, Va.	1200	249.9 100
Sun am 9.45-10.45, pm 4-4.30, 5.30-6.15, 7-8				Sun am 10-11, pm 3-4, 4.30-5.30			
KNX	Hollywood, Calif.	1050	285.5 5000	WLBV	Mansfield, Ohio	1210	247.8 100
Sun pm 1-2 ; Mon am 8-8.15 (fourth, monthly)				Sun pm 9-10			
KOCW	Chickasha, Okla.	1420	211.1 100	WLBW	Oil City, Pa.	1260	238 500
Sun pm 6.30-7 (first and third, monthly)				Sun pm 5-5.30			
KOIL	Council Bluffs, Iowa	1260	238 1000	WLEX	Long Island City, N. Y.	1500	199.9 100
Sun am 10-10.30				Fri pm 7-8			
KOMO	Seattle, Wash.	920	325.9 1000	WLSI	Providence, R. I.	1210	247.8 100
Sun am 10-11				Sun am 10.30-11.30, pm 5.30-6.30 ; Fri pm 7-8			
KPRC	Houston, Tex.	920	325.9 1000	WMAL	Washington, D. C.	630	475.9 500
Mon pm 9-9.45 (every other week)				Sun am 10-11*			
KQV	Pittsburgh, Pa.	1380	217.3 500	WMBH	Joplin, Mo.	1420	211.1 100
Sun am 10-11* ; pm 7-8 ; Fri pm 8-9				Sun pm 6-7			
KSOO	Sioux Falls, S. Dak.	1110	270.1 1000	WMBR	Tampa, Fla.	1210	247.8 100
Sun am 10-11				Mon pm 8-8.30			
KTBR	Portland, Ore.	1300	230.6 500	WMBS	Harrisburg, Pa.	1430	209.7 500
Sun pm 9-10				Sun pm 5-6			
KTNT	Muscatine, Iowa	1170	256.3 5000	WMES	Boston, Mass.	1500	199.9 50
Sun pm 12-1				Sun am 10.30-12. pm 8-9 ; Mon Thu pm 8-9			
KVOS	Bellingham, Wash.	1200	249.9 100	WNAT	Philadelphia, Pa.	1310	228.9 100
Sun pm 6.30-7.15				Wed pm 8-9.30 ; Sat pm 8-9.30			
WABC	New York, N. Y.	860	348.6 5000	WNRB	Endicott, N. Y.	1500	199.9 50
Sun pm 6-7				Sun pm 1-3, 7.30-9.30 ; Thu pm 7.30-9.30			
WBAW	Nashville, Tenn.	1490	201.2 5000				
Sun pm 7-7.30							

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