



ROCK OF AGES
Other foundation can
no man lay -
A RANSOM FOR ALL

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

Vol. XLVIII SEMI-MONTHLY No. 24

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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.

W.B. EBS

From 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 to
the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. . . . When ye see these things begin to come to pass, then
know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matt. 24:33; Mark 13:29; Luke 21:28-31.

THIS JOURNAL AND ITS SACRED MISSION

THIS journal is one of the prime factors or instruments in the system of Bible instruction, or "Seminary Extension", now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1884, "For the Promotion of Christian Knowledge". It not only serves as a class room where Bible students may meet in the study of the divine Word but also as a channel of communication through which they may be reached with announcements of the Society's conventions and of the coming of its traveling representatives, styled "Pilgrims", and refreshed with reports of its conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V. D. M.), which translated into English is *Minister of God's Word*. Our treatment of the International Sunday School Lessons is specially for the older Bible students and teachers. By some this feature is considered indispensable.

This journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated—redemption through the precious blood of "the man Christ Jesus, who gave himself a ransom [a corresponding price, a substitute] for all". (1 Peter 1:19; 1 Timothy 2:6) Building up on this sure foundation the gold, silver and precious stones (1 Corinthians 3:11-15; 2 Peter 1:5-11) of the Word of God, its further mission is to "make all see what is the fellowship of the mystery which . . . has been hid in God, . . . to the intent that now might be made known by the church the manifold wisdom of God"—"which in other ages was not made known unto the sons of men as it is now revealed".—Ephesians 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the divine wisdom granted unto us to understand his utterances. Its attitude is not dogmatic, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made to facilitate such testing.

TO US THE SCRIPTURES CLEARLY TEACH

That the church is "the temple of the living God", peculiarly "his workmanship"; that its construction has been in progress throughout the gospel age—ever since Christ became the world's Redeemer and the Chief Corner Stone of his temple, through which, when finished, God's blessing shall come "to all people", and they find access to him.—1 Corinthians 3:16, 17; Ephesians 2:20-22; Genesis 28:14; Galatians 3:29.

That meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones", "elect and precious," shall have been made ready, the great Master Workman will bring all together in the first resurrection; and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Revelation 15:5-8.

That the basis of hope, for the church and the world, lies in the fact that "Jesus Christ, by the grace of God, tasted death for every man," "a ransom for all," and will be "the true light which lighteth every man that cometh into the world", "in due time".—Hebrews 2:9; John 1:9; 1 Timothy 2:5, 6.

That the hope of the church is that she may be like her Lord, "see him as he is," be "partakers of the divine nature," and share his glory as his joint-heir.—1 John 3:2; John 17:24; Romans 8:17; 2 Peter 1:4.

That the present mission of the church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next age.—Ephesians 4:12; Matthew 24:14; Revelation 1:6; 20:6.

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to all by Christ's Millennial kingdom, the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church, when all the wilfully wicked will be destroyed.—Acts 3:19-23; Isaiah 35.

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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.

Notice to Subscribers: We do not, as a rule, send a card of acknowledgment for a renewal or for a new subscription. A renewal blank (carrying 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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LOS ANGELES CONVENTION

A convention of Bible Students will be held at Los Angeles, December 30th to January 2nd. This will be the only convention held on the Pacific Coast during the winter that will serve generally the Pacific Coast. Several pilgrim brethren will be there, including Pilgrim Brother A. H. Macmillan; and it is a probability that Brother Rutherford will attend the convention. For further information address F. P. Sherman, 200 Trinity Auditorium, Los Angeles, Calif.

BIBLES

The Bible because of its binding has always been associated with the ecclesiastics. Therefore the Bible has become a reproach in the eyes of many people. There seems no good reason why the Bible should not be bound as other books are bound. It is the Word of God, and the people should be induced to love it. The Society has arranged to furnish Bibles in plain binding at moderate prices. Below we give a list:

P120 4½ x 7½, French Morocco	\$4.00
P125 4½ x 7½, with concordance	4.35
P130 4½ x 7½, Full Leather	5.65
P135 4½ x 7½, with concordance	5.80
K60 4½ x 6½, French Morocco	3.40
K65 4½ x 6½, with concordance	3.75
K70 4½ x 6½, Full Leather	4.85
K75 4½ x 6½, with concordance	5.20

YEAR BOOK

The annual report this year will be too voluminous to be published in the WATCH TOWER.

The 1927 year text will be, "O Lord, how manifold are thy works!"

Many brethren have called attention to the fact that our "Manna" texts have been in use now for upwards of twenty years and that the consideration daily of some other texts of the Scriptures might prove profitable.

Therefore the Society is publishing a book entitled THE I. B. S. A. YEAR BOOK.

It will contain a brief history of the Society and its purpose; the annual report of the Society's work for 1926; the year text for 1927; the weekly prayer-meeting texts appropriate thereto together with comments; a text for each day, closely related to the year text with appropriate comments in harmony with present truth.

The book will contain more than three hundred pages, handsomely bound in royal purple, gold stamped and embossed. It will sell for 50¢ a volume. It will be ready for the holidays. You may send your orders now.

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

Vol. XLVIII

DECEMBER 15, 1926

No. 24

EARTH'S RIGHTFUL GOVERNOR

"For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."—Isaiah 9: 6.

WITH the coming of the Christmas season all Christians have something to say about Jesus. That is supposed to be the time of his birth. Most of the professed Christians at this season of the year give the three wise men wide advertisement by highly colored cards picturing them, by cantatas, and by divers and numerous other ways. Satan has ever been on the alert to see to it that he and his agents are to the fore and get plenty of advertisement. By this means he turns the minds of the people away from the Lord. He has deceived most of the people about Christmas as well as about many other things. Students of the Bible know that the wise men were not representatives of the Lord but were tools of Satan, used by him to carry out his conspiracy.

* The Scriptural account of the wise men is set forth in Matthew 2:1-16. This record, together with corroborative facts, shows that the vision had by the wise men, and the light which they followed, were approximately two years after the birth of the child Jesus. Satan seized upon the incident and has worked it overtime for the purpose of turning the minds of men away from God and his beloved Son and from the true facts concerning the birth of the Savior and God's great plan of redemption.

* Students of the Scriptures also know that the birth of the babe Jesus did not take place in December; yet because of the general belief upon this point by most people, it seems to be an appropriate time to speak the truth concerning his birth and the purpose thereof. The Scriptural testimony, supported by extraneous facts, shows that the birth of Jesus occurred approximately October 1st. The event is so important that it is always appropriate to call it to the minds of the people, regardless of the date.

HIS LOVING KINDNESS

* It is written: "God is love." Few of earth's creatures have ever understood the full import of that statement. Love is the perfect expression of unselfish-

ness. God's love for man has been made manifest in many marked ways. The Scriptures were written for the benefit of men who love God, that all such may be thoroughly furnished unto all good works. (2 Timothy 3:17) God desires his people to learn and to have their hearts comforted by a knowledge of his plan, and for this reason he caused the Scriptures to be written. (Romans 15:4) Unselfishness prompted the Lord God to do this. The making of the record is no profit to him. He did it for man's benefit. After having written his Word he then makes man acquainted with it, and permits the light from his countenance to shine upon that Word with increased brilliancy for man's benefit as man makes progress in the narrow way.—Prov. 4:18.

* In the early days of man's experience God provided that his beloved Son should eventually come to earth and be born of a woman in order to become man's Redeemer. It has been his loving kindness for man that has caused God to unfold his purposes gradually and to show man the outworking of his plan to redeem and bless him. As man comes to understand the Word of the Lord his faith in God increases and his desire also grows to be unselfish and to be devoted wholly to the Lord.

A PROPHECY

* When Isaiah wrote the above text, "Unto us a child is born," the Child had not been born. The words he wrote applied to a future time; hence these words constituted a prophecy. Isaiah could not understand the full meaning or import of his own words, nor could any man prior to the giving of the holy spirit. Isaiah did not know about that. Why then did the prophet say, "Unto us a child is born"? Whom did he mean by "us"? Primarily he meant the natural house of Israel, which house constituted God's chosen people, whom God had selected and set aside for his own purposes. Israel after the flesh foreshadowed spiritual Israel, and the prophecy had more particular reference to the latter.

* Certain faithful Jews before the birth of the Child

were used as types foreshadowing future events. God caused Isaiah to say: "Behold, I, and the children whom the Lord hath given me, are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in mount Zion." (Isaiah 8:18) These words, "signs and wonders," mean that Isaiah and his sons were types used by the Lord to foreshadow things to happen in the future. The words of the prophet, especially concerning the "child", refer to some future time, although spoken in the present tense as though pertaining to the time when Isaiah was serving in the office of prophet. The time must come when this prophecy will be fulfilled.

FULFILMENT

* All of the prophecies of God are fulfilled exactly in his due time, not before nor after. This one of Isaiah 9:6 began to have its fulfilment approximately 1926 years ago, and is still in course of fulfilment. We should expect the light of it to increase until the fulfilment is complete. God had promised the Jews that he would send them a mighty One of whom Moses was a type. Of course the devout Jews were expecting a fulfilment of that promise. Then the Lord, through his angel, addressed the virgin who was to give birth to the Child, and informed her that his name should be called Jesus. He further said, "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." (Luke 1:32,33) This latter statement from the angel to Mary was also a prophecy, and is directly linked to the prophecy which Isaiah had written long before.

* The holy angels of heaven must have been informed of what was soon to take place, and that information surely brought great joy to the angels. The due time came; and a company of these angels was organized in heaven and directed to proceed to the earth and there give testimony in the name of Jehovah God concerning the birth of the mighty Child. When these angels left the host of heaven, and as that happy train moved toward the earth, they must have indulged in continuous praises unto Jehovah, rejoicing because of the commission which they were soon to execute. When they reached the proximity of the earth one of these angels was given the distinguished honor of making the announcement of the purpose of the visit.

¹⁰ God knew, of course, that the enemy would attempt to deny the birth of the Child. Therefore the Lord arranged for competent witnesses who would, for man's benefit, thereafter give testimony concerning his birth. God did not select the three "wise men from the east" to be his witnesses, nor did he select the clergy of the Jewish people for that purpose. Later the Devil saw that these wise men and the clergy together would make a good combination for him to use in his attempt to destroy the Child and thereafter to deceive the people;

and that is why the wise men have been given such prominence in connection with this account. God evidently had their visit recorded in order to show that he did not select any of the Devil's instruments for his purposes, and that the Devil could not thwart his purposes.

¹¹ The Lord God selected honest men, who would not think more highly of themselves than they ought to think, to be his witnesses. Those selected as his witnesses were herders of sheep. They had brought their sheep into the corral, just over the brow of the hill upon which was situated the little town of Bethlehem. There they were watching their flocks to safeguard them from the wild animals, even as the Lord causes his flock to be watched to safeguard them from the wild dogs generally called D. D.'s. (Isaiah 56:10,11) "Beware of dogs, beware of evil workers, beware of the concision."—Philippians 3:2.

¹² That honored heavenly messenger who made the announcement of the Savior's birth was clothed with glory from Jehovah, and the Lord caused that glory to shine round about the shepherds. The Bible record shows that the appearance of the angels always brings dread and fear to men, and gives the reason therefor. Of course these humble shepherds were afraid, because they knew that the representative of the great Jehovah God was there. Undoubtedly they had heard of angels appearing on previous occasions to their forefathers, and now as they witnessed these heavenly messengers they stood in great awe and fear. The mighty messenger from heaven, in order that he might still their troubled hearts and allay their emotions, said to them: "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord."—Luke 2:10,11.

¹³ At this point began the fulfilment of the prophecy which Isaiah had previously written; and here the angel gave utterance to another prophecy from God which in due time shall be completely fulfilled, and all people shall know about it; and then those who obey the Lord will greatly rejoice in its fulfilment. While this special heavenly messenger delivered the glad tidings to the witnesses the other members of the heavenly train seemed to wait at a respectful distance; then at the opportune moment they appeared, and all together joined in singing an anthem of praise, which also was a prophecy, to wit: "Glory to God in the highest, and on earth peace, good will toward men."

¹⁴ This last-mentioned prophecy also is directly connected with that previously pronounced in Isaiah 9:6 concerning the birth of the Child who is to be the Prince of Peace. It must have its fulfilment in due time. The time must come when there will be lasting peace on earth and good will expressed toward all men. The importance of this wonderful Child is emphasized by the prophet's utterance concerning the same. The im-

portance of the prophecy is greatly enhanced in the minds of Christians as the divine plan is revealed to them. In God's due time its importance will appear to all the families of the earth, and the day will come when every creature in heaven and in earth will join together in joyful acknowledgment of Jesus as the Christ, all to the glory of Jehovah God.

WHY CHILD BORN

¹⁵ Of course the enemy Satan would employ every possible means of fraud and deception to blind the minds of men concerning the reason for the birth of this Child of God. Among other means employed is that deceptive theory, since taught to the people by the clergymen in various denominations, namely, that Jesus when he was on earth was God himself, merely incarnated, using a body of flesh for the time being. If their statement is true, then God himself was practising a fraud upon mankind. It is just like the Devil to make God appear as a fraud, which he, the Devil himself, is. The preachers of this error have been used by the Devil for many centuries to practise this fraud upon mankind and to blind honest thinkers from a true understanding of the philosophy of the ransom sacrifice.

¹⁶ The human race came under condemnation by reason of Adam's sin. Adam was tried before Jehovah, found guilty of a violation of the divine law, and sentenced to death. (Genesis 3:15-24) At that time no children had been born, the parents were under the sentence of death, and the children were afterward born without a right to life, hence condemned before Jehovah God. The children were not sentenced to death, but by reason of inheritance were born in sin and shapen in iniquity; and for that reason they had no right to life.—Psalm 51:5.

¹⁷ Being without the right to life mankind must die, and they must remain dead for ever unless God should make some provision for their deliverance out of death. And God made such provision. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: . . . therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life."—Romans 5:12, 18.

THE RANSOM

¹⁸ In the exercise of his loving kindness God made provision for the redemption of mankind. This he did in agreement with his promise. (Hosea 13:14) Ransom means "exact corresponding price"; that is to say, an eye for an eye, a tooth for a tooth, and a life for a life. Such is the statement of the divine law. (Exodus 21:23, 24; Deuteronomy 19:21) An angel could not become man's redeemer, because angels are greater than men and of a different nature.—Psalm 8:5.

¹⁹ The term **incarnate** means to be invested with a body of flesh, to be clothed with flesh. An incarnated being would therefore mean a spirit being who is merely for the time being clothed with a human form, but in truth and in fact at the same time is a spirit and not a man. The incarnation theory is that Jesus, when he was on this earth, was a divine being who walked around in human body; and that it was only this human body that died. It is easy to be seen that an incarnated creature could not provide the ransom price. The one who furnishes "a life for a life" in behalf of Adam must be one who not only appears as a human being perfect in organism, but who must really be a human being, and have the right to life as a human being. He must exactly correspond with the one sentenced to death.

²⁰ The one who would provide the ransom price for Adam must therefore be just exactly equal to Adam. For this reason it is recorded in the Scriptures that upon earth there was none who could meet these requirements nor give to God a ransom for man. (Psalm 49:7) But in due time God sent forth his Son, made of a woman, which means that he was made flesh and dwelt amongst men. (Galatians 4:4; John 1:14) Of course Jehovah God and the Logos were at all times higher than the angels; God is without beginning, and the Logos was the beginning of God's creation and the active agent of Jehovah God in the creation of all things that were created.—John 1:1, 2; Revelation 4:11; Proverb 8:22.

²¹ It is written: "But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour: that he by the grace of God should taste death for every man." (Hebrews 2:9) The one providing the redemption for man of necessity must be a man, not more nor less; otherwise he could not be an exact corresponding price. That Jesus was a man is further testified to by the apostle: "For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time."—1 Timothy 2:5, 6.

²² To provide the ransom price such man must be without sin. But how could he be without sin if brought forth from an imperfect woman? The answer is that Jesus was not begotten of imperfect man but begotten in the womb of Mary by the power of Jehovah. (Matthew 1:18) Hence he was born holy, complete, harmless, without sin or iniquity, or otherwise imperfect. The birth of this wonderful Child was necessary in order for God to fulfil his promise concerning man's redemption. (Hosea 13:14) It was necessary for that Child to be born perfect and grow to manhood's estate in order that he might be the Redeemer. The hope of man for life is entirely dependent upon this great and wonderful event. Without the birth of the perfect One the ransom sacrifice could not have been given.

WHY A JEW

²² Was it necessary for the Redeemer to be born a Jew, and if so why? A perfect man had sinned and was sentenced to death. A perfect man must become the voluntary substitute for the condemned man in order that the one sentenced and his offspring might be released from that judgment and the effect thereof. Under the rule laid down by Jehovah, namely, "a life for a life," a perfect man could have provided the ransom price regardless of whether he were a Jew or a Gentile. But since Jesus was born a Jew there must have been a good reason therefor. There was more than one good reason for this.

²⁴ Abraham is the father of Israel. To Abraham God made promise, saying, "In thy seed shall all the families of the earth be blessed." The Redeemer therefore must be of the "seed of Abraham" in order to meet this promise of God. Jacob was the grandson of Abraham; and God also caused a prophecy to be made at the time of Jacob's death, to wit: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."—Genesis 49:10.

²⁵ Moses was a Jew and a natural descendant of Abraham; and God caused this prophecy to be written concerning Moses and his antitype: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; . . . I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him."—Deut. 18:15, 18.

²⁶ David was a direct descendant of Abraham; and God made promise to David that the Redeemer must be from the house of David and that this descendant of David should for ever sit upon the throne. All of these prophecies must have a fulfilment. God never fails to carry out what he says. "I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." (Isaiah 46:11) "So shall my word be that goeth forth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—Isaiah 55:11.

SENTENCE AND REDEMPTION

²⁷ The statement is often made that the Jews were under a double sentence, (1) by reason of the sin of Adam, and (2) by reason of their failure to keep the law covenant. It has been difficult to understand how one could be under sentence to death and then again be sentenced to death. The difficulty has arisen from confusing the terms sentence and condemnation. When a man is tried in a proper court with competent jurisdiction, and found guilty, the judgment of the court is then entered against him, sentencing him to the punishment. It is the sentence or judicial determination, made

and entered on record against the one personally involved, that is carried out. Condemnation means disapproval or that which is wrong and not approved because imperfect.

²⁸ When Adam sinned he was required to appear before Jehovah. He had a hearing before that great court, was judged and found guilty; and the judgment or sentence of death, and expulsion from Eden to enforce that judgment, was then and there entered against Adam. (Genesis 3:17-19) None of his children were yet born, and therefore they could not be on trial and could not be sentenced. Later they were born; and being born of parents who were under sentence of death and therefore imperfect, these children came forth imperfect, unrighteous, wrong, therefore disapproved or condemned in the sight of Jehovah. It is proper therefore to say that all of Adam's posterity were born under *condemnation*, even though they were not under sentence. In agreement with this it is written: "Behold, I was shapen in iniquity, and in sin my mother did conceive me."—Psalm 51:5.

²⁹ All the Jews were descendants of Adam and therefore came into the world under condemnation; they were wrong, disapproved, and were without right to life, just as were all other peoples. God then made a covenant or contract with the nation of Israel, acting through Moses as the mediator. And when Moses laid before the Israelites the terms of this contract, "all the people answered together, and said, All that the Lord hath spoken we will do." (Exodus 19:8) The Lord God stated to the Jews: "Ye shall therefore keep my statutes, and my judgments; which if a man do, he shall live in them."—Leviticus 18:5; Romans 10:5.

³⁰ As descendants of Adam, neither the Jews nor other peoples were under sentence of death by reason of Adam's sin; but they were disapproved, condemned, because born imperfect, and therefore were without the right to life. This disapproval or condemnation was the result of Adam's sin by inheritance. Had the Jews been under a sentence of death, as was Adam, they could not have entered into a covenant with God. Until the value of a perfect human life is substituted for Adam it will be impossible for him to enter into a covenant with God; for he is under a sentence of death. But a condemned person or people might enter into a covenant with Jehovah through a mediator, which mediator must have the approval of God. The law covenant was made with Moses as mediator for the nation of Israel.

³¹ If the people of Israel could not make the covenant direct with Jehovah how could they enter into a covenant with Jehovah through Moses as mediator, seeing that Moses was also an offspring of Adam and therefore born disapproved or under condemnation? The answer to that question is given by the Apostle Paul. Moses had faith in God and in the coming of Messiah, and because of his faith God counted this unto him for righteousness or justification, and by reason of his faith God could deal with him as a righteous man and thereby

make him the mediator. It was true that Moses was not actually perfect; but God counted him so by reason of his faith, that he might make of and with him a type of the great Mediator to come.—Heb. 10:1; 11:23-29.

³² The law covenant provided a penalty for failure to keep its terms. That penalty the nation of Israel agreed to. (Exodus 19:8) The law provided that any one guilty of a wrong that was punishable by death should be hanged on a tree, and counted accursed by Jehovah for that reason. Other violations of the law brought upon them severe penalties. (Deuteronomy 21:22, 23; 27:1-26) The Jews broke every statute of the law covenant, therefore under the contract or covenant they were subject to the penalty agreed upon. They slew the prophets of God and were guilty of death. Agreeing to the penalty of the law, which they did, was equivalent to a judicial determination or sentence against them.

³³ A perfect man, Jew or Gentile, could provide redemption from the condemnation resting upon the Jews by reason of Adam's sin. No man, however, could relieve them from the disability resulting from a violation of the law covenant, which entailed upon them a penalty to which they had agreed, unless that man was born under the law. Jesus was born a Jew, born under the law. He kept that law perfectly, because he was a perfect man and was always in harmony with Jehovah. He did not gain anything for himself by keeping the law; but he did prove that the law is honorable and right, and that a perfect man can keep it, and that God was dealing sincerely with the Jews when he told them that he would give them life if they could keep the law.

³⁴ Note now the argument of the Apostle Paul: "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." (Galatians 4:4, 5) Being made of a woman, that is to say, being a man born of woman, the death of Jesus would have provided a ransom price for all, removing from all the disability resulting from Adam's sin. But being born of a woman, and also being born a Jew under the law, and dying upon the tree or cross, as or in the place of a sinner, Jesus thus met all the requirements of the law and the penalty imposed by the law covenant, being acceptable instead of or in the place of the Jews as a nation or people. (Galatians 3:13) Jesus therefore by his death on the cross provided the price to remove the disability upon the Jews and upon all men, thereby making it possible for the Jews as well as the Gentiles to become the sons of God by faith in Christ.

³⁵ The law covenant served as a schoolmaster or tutor to lead the Jews to Christ and to prove to them that it was utterly impossible for them to get life by their own efforts. It also for ever stops the mouth of every human being, be he Jew or Gentile, from claiming that it is possible for man, by his own efforts, to obtain life everlasting. Every member of the human family who will

receive life upon any plane must receive it by reason of his faith in the blood of Jesus shed for him, and render full obedience to the law of God.

³⁶ Answering therefore the question, Why must the Redeemer be born a Jew? (1) Because God had said that a descendant of Abraham and a descendant of Jacob, through the house of David, would be the Redeemer; and God must keep his word. (2) The One thus born to redeem the human race was born a Jew not only that he might redeem mankind from the disability resulting from Adam's sin but that he might remove the disability resting upon the Jews by virtue of their violation of their law covenant. This is not a double sentence. Their condemnation through Adam is not a sentence. But the condemnation resulting to the Jews under the law covenant bears a close resemblance to a sentence for the reason that the Jews, acting through their mediator, had agreed to the penalty imposed for a violation of the law; and this penalty must be met before the account can be squared. Behold the economy of Jehovah in thus arranging that by the death of his beloved Son all these disabilities could be removed.

GOVERNMENT

³⁷ The Jews had tried to establish a desirable government, but had failed. For a long time they were in bondage to other rulers. God had promised by the prophets that a Messiah should come. The Jews were anxious for the coming of the promised Messiah that they might be relieved of their burdens. They knew nothing about the necessity for a ransom sacrifice. Isaiah the prophet therefore prophesied, saying, "Unto us [Jews, and afterwards to the Gentiles] a child is born, unto us a son is given."

³⁸ When the time came for the fulfilment of this part of the prophecy the Child born could and would prove that the law covenant would give life to any who could keep it, and further prove that only a perfect man can keep the law covenant, and therefore that the Jews could not get life under the law covenant because they could not keep it. This Child now born, being the Son of God, was therefore perfect and able to do the will of God perfectly. God clothed him with power to save to the uttermost.

³⁹ The Prophet Isaiah says further: "And the government shall be upon his shoulder." Thus he states that this mighty One would bear up the government; and then in other parts of his prophecy he proceeds to tell the Jews and all who would hear and believe that this mighty One not only would be the Governor but would rule in righteousness and bring blessings to the people.

⁴⁰ The Jews looked upon Moses as a great leader, upon David as a great king, and upon Solomon as the wisest man of all time; but now says Isaiah the prophet unto them concerning this Child about whom he prophesied: "His name shall be called Wonderful," meaning thereby that his name would become marvelous, that he

would be the worker of miracles, that his fame would spread throughout the whole universe and that his greatness would far exceed that of any one else. The prophet then adds that he shall be called "Counsellor", which means that he would guide the people aright, advise them and teach them to go in the right way, and would lead them into life and happiness. He then adds that he would be called "The mighty God". The Jews would thereby understand that their magistrates before had been called gods or mighty ones, but now this Child when born would be One who would receive all power and authority to act for and in their behalf.

⁴¹ Then the prophet also says that he shall be known as "The everlasting Father". Father means giver of life; and those understanding the prophecy would know that this mighty One would be clothed with power and authority to grant life everlasting to those who would obey. In harmony with this Jesus afterwards said: "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." Then adds the prophet that he shall be known as "the Prince of Peace". The word prince means governor or lord. This mighty One, then, is to be the rightful Governor of the earth. Unto him shall the gathering of the people be, and under his righteous reign peace shall be established and never end.

⁴² It was a great privilege enjoyed by Isaiah the prophet to be permitted to foretell the birth of the Redeemer and earth's rightful Governor. Had he been able then to comprehend the full import of his own words he would doubtless have been overwhelmed with joy. Even greater than his was the privilege of the angels to announce the birth of this mighty One. The Apostle Peter clearly intimates that the angels themselves did not understand the full meaning of the birth of the Master. (1 Peter 1:12) But they knew that it was the outworking of God's plan in behalf of mankind, and probably understood that it was the beginning of the fulfilment of the prophecy uttered by Isaiah. What they did know thrilled their hearts with joy and they sang praises to Jehovah God. It was a still greater favor which the disciples of Jesus enjoyed by being permitted to walk with him and for three and one-half years talk with him and hear the gracious words that fell from his lips. They greatly rejoiced when they learned that he was the Messiah and the Redeemer.

⁴³ But now a much greater favor is conferred upon the truly consecrated saints of God on earth in being permitted to know that this great and mighty One has taken his power and begun his reign, and in being permitted at this time not only to speak of his birth but to tell forth the goodness of God and that it now is the time for the beginning of the fulfilment of prophecy which in God's due time will result in the complete establishment of peace on earth and good will to men.

⁴⁴ These saints, now enjoying the privilege of being of the temple class, can to some degree appreciate the

joy that thrilled the heart of the Lord Jesus Christ when he began operations to establish his kingdom in 1914 and, further, when he came to his temple in 1918. It was then to the faithful ones that he said: 'You have been faithful over a few things; I will make you ruler over many. Enter into the joy of your Lord.' Those who have now entered into the joy of the Lord appreciate the fact that the joy of the Lord is their strength.

⁴⁵ Blessed is the privilege of the saints now! As these now look upon the works of Jehovah and his beloved Son Christ Jesus, and know that Christ Jesus is earth's rightful Governor and that he has taken his power and begun his reign, they lift up their voices in song, saying, "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."—Revelation 15:3.

QUESTIONS FOR BEREAN STUDY

What particular incident has been given undue prominence in connection with the birth of Jesus, and why? When was Jesus born? ¶ 1-3.

Why did Jehovah cause the Bible to be written? ¶ 4, 5.

What is meant by the statement, "Unto us a child is born"? Explain Isaiah 8:18. ¶ 6, 7.

What prophecy did the angel give to Mary the virgin? To whom did the angels make announcement of our Savior's birth? Why did they not make their announcement to the "wise men"? Why is the visit of these wise men mentioned in the Bible? ¶ 8-11.

Why did the angel say to the shepherds, "Fear not"? What prophecy was then made unto them? ¶ 12-14.

How has Satan confused the minds of many concerning the reason for Jesus' birth as a human being? What was the reason for it? ¶ 15-17.

What does the word ransom mean? What is the incarnation theory, and why do we know that Jesus was not an incarnated Logos? ¶ 18-20.

Explain Hebrews 2:9. How could Jesus be perfect, seeing that he was born of an imperfect mother? ¶ 21, 22.

What prophecies had foretold that Jesus would be born a Jew? ¶ 23-26.

Were the Jews under a double sentence? What is the difference between sentence and condemnation? Was Adam sentenced? Were his children sentenced or merely condemned? ¶ 27, 28.

How could God consistently enter into a covenant of life with Israel? Could he have made such a covenant with Adam after he had sentenced him to death? ¶ 29, 30.

How could Moses, being imperfect, be approved by Jehovah as a mediator? When Israel violated their covenant with God what position did this place them in before him? ¶ 31, 32.

Could the Jews have been redeemed by the death of a perfect Gentile? What is St. Paul's argument in Galatians 4:4, 5? ¶ 33, 34.

What purpose did the law covenant serve? Summarize the reasons why the Redeemer must be born a Jew. ¶ 35, 36.

Were the Jews anxious for the coming of the Messiah? Why? What did Jesus' keeping of the law prove to them? ¶ 37, 38.

Explain the entire text of Isaiah 9:6, especially the titles therein given. ¶ 39-41.

How does the privilege of the Prophet Isaiah, and that of the angel who announced the Child's birth, compare with the privileges of the King's witnesses on earth today? ¶ 42-45.

THE CHRISTIAN OVERCOMING TEMPTATION

—JANUARY 30—LUKE 4:1-13; 1 CORINTHIANS 10:12, 13—

"In that he himself hath suffered being tempted, he is able to succor them that are tempted."—Hebrews 2:18.

THE golden text for this study calls attention to the fact that Jesus is able to succor his followers who are tempted, because he himself was tempted and suffered thereby. Today's reading (Luke 4:1-13) is Luke's account of Jesus' temptation in the wilderness, where he was led by the spirit in order to be tempted of the Devil. The Bible reveals that all intelligent creatures, whether angels or men, are, each in his own season, to be subjected to temptation; for God will have their loyalty to him and their love of righteousness, and therefore their love for God, demonstrated by test.

² Virtue—strength and purity—is not mere innocence; it is that which has been tested by evil and has rejected it, and which is determined at all costs to preserve its purity, its loyalty to righteousness and to God. It is chiefly for this reason that Satan, the great enemy of God, has been allowed so much power; only an evil spirit could become the tempter of the angels. Since the fall of Satan all temptation comes through an individual. We must conclude that before he fell there had been no sin, no transgression amongst the angels, in thought or deed.

³ The *principle* of evil, the opposite of good and virtue, must, of course, have always existed, and the possibility of accepting it must have been present to all the angels; for they were not incorruptible. It pleased God to elevate Satan to a position of privilege, and to give him a glory which was commensurate with that position. Satan, comparing himself with his fellow Son of the Morning, began to feel pride. He fell before it, and it may be said that thenceforth Lucifer, "son of the morning," became the positive source of all temptation and the personification of sin, as in due time the faithful Son of God became the personification of loyalty and truth.

⁴ The Bible shows that God will have all men subjected to the temptation of this evil spirit, Satan. In the Revelator's vision Satan is shown as being loosed from his prison at the end of the millennial reign of Christ in order that he should go abroad amongst the then gathered and restored masses of humanity to tempt them; they must be tested as to whether or not they have true loyalty to God and to righteousness. Also Satan is to have that last exhibition to demonstrate to angels and men for all ages that he is an evil spirit, one that would seek to destroy all mankind when in the enjoyment of the happiness which they will then have as the restored family of God, and that he would waste all God's creation in order to injure God and to please himself. None but a most malignant evil spirit could attempt to do what Satan will do.—Revelation 20:7, 8.

⁵ It should not be thought that the human family in

its fallen condition, forgetting God and thus sinning against him, has done all the wickedness which human history might record at the direct instigation of the Devil. Man has been subjected to the fallen flesh with its natural tendency to evil. The five senses of the imperfect human body do not naturally tend to elevate the mind, but rather to lower it and to corrupt it because of the law of sin which works through them. Also the mind becomes depraved and the heart turned from God; and Satan has used these things to bring mankind more completely under his control.—See Romans 8:2; 1 John 5:19.

⁶ While it is true that angels and men, each in God's own time and way, are subjected to temptation, nevertheless the Christian is made the special subject of temptation. Although he comes under the care of God and is removed from Satan's power, yet in a usual way he is allowed to become the object of Satan's attempts to destroy him. But while Satan seeks his destruction, the temptation by which he seeks to accomplish his purpose becomes under God's providence the means of demonstrating the love and loyalty of the disciple, and strengthens him in his course. Thus God makes the wrath of Satan to serve him.

⁷ There is a special reason why the Christian should be put to the test of Satan's direct attack. It is because he is called to be the seed of the woman which is to bruise the serpent's head. When Satan tempted Eve and brought her downfall, God said to the serpent (and he spoke to the Devil, who for God's purpose was not yet exposed as the author of the temptation), 'her seed . . . shall bruise thy head.' (See Genesis 3:15.) Satan, who had used the serpent, knew very well that this was a prophecy which meant hurt to him.

⁸ Of all the sons of men, till Jesus came, there was none who could withstand Satan. Without doubt he was divinely prevented from interfering with Jesus as a boy, but furthermore he saw in him One amongst men who had not moral taint. When Jesus presented himself to his Father at Jordan, Satan saw there a man sinless and set for the service of God. He would know that this One was in some way to be the Seed who should crush his head. Knowing that Jesus was dependent upon his Father, and that his continued sinlessness depended upon loyalty to God, Satan therefore determined to destroy Jesus. He knew that if in the least measure he could create in Jesus a desire for self-gratification or for ambition, his object would be accomplished; and Satan would know that if this One failed, who had been so long faithful to God, it was hardly possible that God could find another to stand when his first-born Son had fallen.

* God determined to have his Son openly challenged to demonstrate that a sinless *man*, with a knowledge of the Word of God and with love for and loyalty to God in his heart, could successfully rebut the temptation of the adversary. Hence it was that Jesus was led up by the spirit into the wilderness that he might be tempted of the Devil.

¹⁰ There are three avenues by which Satan may approach the human citadel: He may come (1) by means of indulgence of the flesh, (2) by means of ambition (indulgence of the mind), and (3) by an attempt to sow his own particular sin (pride) in the heart. In the limited way in which he could tempt Eve, he caused her to become convinced that the forbidden fruit was "good for food", was "pleasant to the eyes", and was desirable, because it would "make one wise".—Genesis 3: 6.

¹¹ Jesus was set forth as the loyal Son of God who would not yield to any temptation to satisfy himself, not even concerning his apparent needs, at a questionable cost of going contrary to the will of God. It was necessary, however, that Jesus should be tempted to prove this. Satan, taking full advantage of his opportunity, tempted him by suggesting that he make bread in a miraculous manner in order to satisfy his body's need. In other words, Jesus was tempted to use his special miraculous power on himself. But there was no question of indulgence. He refused to satisfy his need, because God had given him power of the ordinary laws of nature only for his ministry, not for himself personally.

¹² Satan had failed. He then tempted Jesus to leave the narrow pathway which God had set for him. Satan promised him all the glory of the kingdoms of the world if he would worship him, that is, if Jesus would acknowledge Satan as his god; for he was "the god of this world". (2 Corinthians 4: 4) Jesus as positively refused to accept this ready way to honor as he had refused to satisfy his hunger, his flesh. He avowed his loyalty to God; he would worship Jehovah alone.

¹³ Then Satan tempted Jesus to take his own way—rather to take the way the Devil suggested—in order that he might get a good start to his ministry; he urged Jesus to cast himself down from the pinnacle of the temple. He would have Jesus do a marvelous thing; and he quoted some words of the Scriptures (adding some of his own and omitting others) to show that this was foretold, and that Jesus would thus fulfil a prophecy. The temptation was intended to get pride to lodge in the heart of Jesus. But Satan was repulsed here, also. Jesus said that he would not tempt God; he would not thus take his own way, nor Satan's suggestion. He would honor God in everything.

¹⁴ Any temptation which may come to the Christian will be found to be related to one or another of these three temptations put to Jesus. John speaks of these temptations as the lust of the flesh, the lust of the eye, and the pride of life. (1 John 2: 16) God permits Satan to tempt his loved ones for their probity; their

loyalty must be proved. But God, who permits Satan to approach so close to his faithful servants, sees to it that there is no pressure of temptation beyond that which may be borne, nor which is outside that which is common to all. The measure of the grace of God is sufficient for every need, and therefore no disciple need fall before any temptation.

¹⁵ The disciple of Jesus can overcome the temptations of the evil one by copying Jesus' example. There must be unswerving loyalty to God and to the consecration which has been made. There must be, therefore, an entirely unselfish devotion, backed by a knowledge of the Word of God, which is the Christian's shield and is also his "sword of the spirit".

¹⁶ Paul, when writing of these things, indicates that temptation may sometimes be long continued after its pressure has been first felt; but he assures the saints that God will also make a way of escape, "that ye may be able to bear it." (1 Corinthians 10: 13) Nor is the follower of Jesus assured of any time when he may be free from temptation while in the flesh. Satan is allowed to attack at unexpected times, by circumstances which apparently arise unusually. He is a fowler with a snare; he is a lion seeking prey; he is a wicked spirit, ever ready to do harm. But the disciple is assured that no temptation shall come upon him which is unusual, in the sense of being something not common to all.

¹⁷ In overcoming temptation prayer is not enough. There must be watchfulness with prayer. The Christian must, as it were, pray with his eyes open; that is, as he waits upon God in prayer he must also watch lest he fall into temptation. No one can overcome temptation by being passive; the active attack of the enemy calls for an equally active opposition. The Devil must be resisted.—James 4: 7.

¹⁸ James says, "Blessed is the man that endureth temptation: for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him." He further says, "Every man is tempted, when he is drawn away of his own lust, and enticed." (James 1: 12, 14) There is no sin in the fact of temptation; else Jesus must be accused of sin. The sin is in yielding to it; and the measure of transgression is according to the measure in which lust or desire is allowed to conceive.

¹⁹ A difference must be made between trials and temptations. God not only permits Satan to tempt the followers of Jesus, but will have him do this that the disciple, like the Master, may prove his loyalty in the face of direct temptation to be disloyal, self-indulgent and self-willed. The apostle distinctly says, 'God tempteth no man.' (See James 1: 13.) But as certainly as the disciple is tempted of the Devil, so God tries his faithful servants.

²⁰ God does this in various ways, as when he tried Abraham by keeping him waiting for the fulfilment of

the promise that he should have a son. Sometimes his apparent non-intervention, when his faithful servants are oppressed, becomes a test to them. Sometimes there are burdens of misunderstandings heavy to be borne. But all are intended for the development of the Christian's life, to bring forth strength, as when Job said, "Though he slay me, yet will I trust in him." (Job 13: 15) Also see Isaiah 24: 15. The trials may become temptations, but only when the Christian fidgets under them and when Satan watching suggests evil thoughts and for the moment gets the mastery.

QUESTIONS FOR BEREAN STUDY

Are all God's creatures subject to temptation? What is virtue and its opposite? Has evil as a principle always existed? When did sin actually invade God's domain? ¶ 1-4.

Are all human sins instigated directly by Satan? Who are special subjects of temptation? and why? ¶ 5-7.

Why could not Satan overcome Jesus as a boy? Why did God later permit him to be tempted? ¶ 8, 9.

What three forms of temptation does Satan use? Explain how he tempted Jesus. ¶ 10-14.

How may we overcome temptation? Are we assured of ever being free therefrom? ¶ 15-17.

Is temptation always a blessing? What is the difference between trials and temptations? How does God try the Christian? ¶ 18-20.

THE PRACTICE OF CHRISTIAN STEWARDSHIP

—FEBRUARY 6—MATTHEW 25: 14-30—

"Thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy Lord."—Matthew 25: 21.

OUR lesson is based on Jesus' parable of the talents, one of his best known parables. The evident intention of the Sunday School committee was to draw attention to the responsibilities which fall upon the Christian in respect to his time, his possessions, his money and his natural or acquired abilities, of which he is to consider himself as a steward and for the best use of which he must give an account. This parable has been specially dealt with in THE WATCH TOWER, issue of March 1, 1923, and at greater length than is here possible. There it is shown to have a deeper and a fuller meaning than is usually understood.

* Today's study provides an opportunity to consider the parable in its setting, showing that fuller meaning, as well as to discuss the Christian's relation to lesser things which lie nearer the surface. In a Christian's life there is nothing of small importance, but the things of daily life which make up the common round of the day are not so important as the Christian's life itself.

* When Jesus spoke this parable he was giving his last talk to his disciples before entering into Jerusalem to keep the last supper. On his way to the city from Jericho he had discussed with them some of the responsibilities which would come upon them and upon all his true followers. Now as he sat on the Mount of Olives, with Jerusalem before him across the valley of the Kedron, he told of the trouble which in later days would come upon the world. He knew that his going away would be followed by a long-continued absence from his disciples, and he foresaw during that time the great developments of the peoples. He knew that the nations of the world would in the end treat his disciples exactly as Jerusalem was treating him.

* Jesus there saw the culmination of Daniel's visions of the nations, and knew that then, at the time of his

return, would come the great time of trouble of which Daniel the prophet had spoken. He told of the terrible war that would then come, of the famines and pestilences, of the outbreak of lawlessness, and that because of these things the love of many who professed to serve him would grow cold. Then he told that the church would be gathered together, for the hour of its deliverance would have come; and he gave this parable with the purpose of calling the attention of his disciples to their responsibility by reason of their relationship with him; for despite all the dangers to which they might be subject, and the difficulties under which they would serve, there would be opportunities which a good steward would turn to advantage.

* Jesus was the Lord of the parable, who took a long journey, and who entrusted his interests during his absence to his servants. He went to heaven at his Father's call to receive a kingdom, but he could not return to take the kingdom till the Father's time to establish it had come. On his return, and before the actual setting up of his kingdom would take place, he would meet with his servants to receive from them an account of their stewardship. Each was entrusted with that which was the measure of his ability.

* It is not at all probable that by "talents" Jesus meant time or money or other things which go with purely earthly affairs; for the ability of the disciple to serve his Master in the interests of the kingdom arises from his consecration, through the joyful submission of his will to God and a loyal devotion even unto death. In proportion therefore that one has the spirit of the Lord does he possess power or ability for the service of God.

* It should therefore be understood that the talents of this parable are kingdom interests, which used with

ability, loving and joyful submission to the Father's will, are the things which make increase for God and which will enable each steward to show a return to his Lord on the things committed to his hand. In the parable the Lord commends those who have thus made increase for him, and says: "Thou hast been faithful over a few things, I will [in the future] make thee ruler over many things; enter thou [now] into the joy of thy Lord." This commendation and reward were given alike to the one who had five talents and to the one who had only two.

⁸ The parable thus tells how Jesus will meet with his disciples, the faithful ones, and give them present joy of entering more directly into the service of establishing his kingdom, before the world knows that he has returned to set up that kingdom. They are to share with him in the joy he has in doing the Father's will.

⁹ This parable, encouraging as it is, disclosing the trust of Jesus in giving his servants such important interests as representing him while he is away, yet is also a sharp reminder of the danger of laxity in this matter. One man who surely felt that he had been unjustly dealt with when the talents were entrusted to the servants, in that only one was given to him, and who in his self-righteousness deceived himself by making himself believe that the talent should not be wasted, was at the end confronted with the fact that the Master expected to have a return in the way of increase, and also with the fact that the others had understood and accepted their responsibilities and, seeking the master's interests, had made increase for him. Not only was the man rebuked, but he had the pain of seeing a fellow servant, of whom surely he must have been jealous, given his own talent to make use of, and himself being considered as wicked and given a portion with the hypocrites.

¹⁰ Because those whom the Lord calls to the riches of faith and the joy of his service are poor in this world's goods, it has been suggested that most of the Lord's people are receivers of one talent only; but in the light of the foregoing that view is wrong. The point of the parable is that everyone may make increase for the Lord.

¹¹ This parable of the talents therefore shows that special interests are committed into the hands of the Lord's disciples, those who follow him in the pathway of consecration to God—interests which could never come to them by nature, and which they could never assume; for no man, however worthy, or with whatever good desire he might have, could enter himself as a steward in the household of God. The position of steward is in this respect the same as the call to the priesthood. No man may take such a ministry upon himself.—See Hebrews 5:4.

¹² There is, however, another phase of the disciple's stewardship in the things of the Lord. It is in relation to those things which may belong to him by nature,

and which he brings to the Lord as part of himself when he is privileged to present himself in consecration. The apostles serve as an illustration. Each of these men, when called into the service of Jesus, had certain natural abilities; and possibly some of them had means, which they manifestly used to help to keep themselves.

¹³ Neither the Lord nor the disciples appear to have been dependent for daily needs upon the gifts of the people amongst whom they happened to be. When Jesus was traveling north from Jerusalem and came to the well of Sychar, he waited by the well while his disciples went into the city to buy bread. The Gospels do not tell where their small supplies of money came from, but we may suppose that some of the disciples had something which each could present to God as he consecrated himself.

¹⁴ Consecration is not a Scriptural word, but it represents a truly Scriptural idea; for just as it was necessary for Jesus to present himself to the Father at Jordan, so his followers must definitely present themselves. This is the meaning of baptism. Consecration is often misunderstood. It is considered as if it merely meant that he who consecrates should give himself to the service of God, and that any things of special value in possession should henceforth be at God's disposal. Consecration to God of course includes such an intention, but the consecration is the giving of *oneself* to God. If that is done, whatever the possessions or natural ability one may have all are carried with the consecration.

¹⁵ The Psalmist presents this in a very definite way. Voicing the words of God, he says: "Hear, . . . O Israel, and I will testify against thee." (Psalm 50:7) God's people had been offering many sacrifices, and making much profession of service; but God tells them that he does not need their offerings. They thought that they were giving something of value to God; but he tells them that the cattle on a thousand hills are already his, and that if he wanted a sacrifice not all the wood on the hills nor all the cattle thereon would be sufficient to make an acceptable offering. Then he bids them offer themselves and thus fulfil their consecration vow.—Psalm 50:10, 14, 15.

¹⁶ When a lover of God who has seen the truth in Christ accepts his privilege of consecration, he may have little to offer besides his own heart's love and his devotion to God; but that is an offering to God of a sweet-smelling savor. Another may be rich according to the world's standard, and may have much human ability and show many qualifications for service. Barnabas of the early church was comparatively rich; he had lands which he sold. Perhaps Paul was not poor; and he was also well equipped mentally for making his way among men. But the rich or well equipped are no more acceptable to God than the poor man; for they can add nothing to the wealth of God.

¹⁷ Consecration then is not a presentation to God of what a man has, but is an offering of *himself*. In accept-

ing him it pleases God to make him a steward of those things which are associated with his natural life, and every Christian thus becomes responsible for good stewardship of all the things he naturally enjoys. The poor man who may have but small mental ability has a stewardship, for there is no wealth comparable to the wealth of a loving heart; and the truth rightly accepted always enriches the mind and makes a man, who ordinarily would have but little opportunity of learning, to become rich in the things which really ennoble and enrich a man.

¹⁸ But besides this stewardship there is that which rests upon the church as a whole. In the series of parables recorded in the 15th and 16th chapters of Luke Jesus gives the parable of the Unjust Steward. By it he shows the change of dispensation, and that the Pharisees and scribes, who hitherto had the key of knowledge, a stewardship from God, were about to be deprived thereof, and that it was to be given to others. Those who were to receive that stewardship were his disciples; in other words, the church of God.

¹⁹ Thus there are three phases of Christian stewardship: (1) That which is given in the reading for today's study, the entrusting to each disciple of one or more talents, which represent the interests of the kingdom entrusted to each disciple who has the knowledge of the

truth—that privilege of service which gives every consecrated one the privilege of being a coworker with God in the closest possible manner; (2) that which is given to each individual as a charge, namely, those things which he brought with him as he presented himself before God, and which are not taken from him but are henceforth to be held in trust as a stewardship, and (3) that which is given to the church as a whole; they are made the holders of the truth of God, to be used for him. Each individual who has the truth is jointly responsible with all others for the best interests of that which God has given to all in common.

QUESTIONS FOR BEREAN STUDY

What does the Christian's stewardship primarily involve? When did the Lord give the parable of the talents, and what else did he say on that occasion? ¶ 1-4.

In this parable what is represented by the lord, the servants and the talents? When and how were the servants to enter into the Lord's joy? ¶ 5-8.

What warning does the parable contain? What is the special point of the parable? ¶ 9-11.

How do the Christian's earthly possessions and natural abilities figure in his stewardship? Did Jesus and his disciples depend upon others for their livelihood? ¶ 12, 13.

What does consecration mean? What does the Lord say about earthly sacrifices, and what is taught thereby? ¶ 14-17.

Does the church as a whole have a stewardship, and if so what is it? Summarize the three phases of Christian stewardship as shown in the Scriptures. ¶ 18, 19.

AN INTERESTING LETTER

LIGHT PENETRATING BALTIC STATES

DEAR BROTHER RUTHERFORD:

Loving greetings in our Lord.

As I look back to the London Convention and all it has meant to the church I desire to thank you from the bottom of my heart for the privilege of being there. The Devil tried to prevent its being held at all, and opposed many obstacles to its success. More and more clearly we can see just why; for Jehovah had gathered his people together to clarify their vision and to instruct his servant as to his work. The clarification of Revelation 17:10, the identification of London as the seat of the beast, the disclosing of the work ahead of the church in connection with gathering the great company class and lifting up a standard for the people—all mark the convention as a great milestone on the way to the Heavenly City. The Lord surely guided you in the preparation of the "Testimony" which, presented as it was in the world's most famous hall and published in one of London's dailies, has without doubt caused many to gnaw their tongues for pain.

It was fitting, too, that the DELIVERANCE book was there given out; and I thank you for my copy. It has enabled me to grasp more clearly than ever before the tremendous scope of the Devil's organization, his rank hypocrisy and his arrogant blasphemy. I also appreciate more the privilege that is mine, of being a witness that Jehovah is God. The old truths are so clearly, logically and concisely set forth, and the new light is so incorporated, that the whole shines more clearly even as the beauty of a gem is enhanced by its setting. It will strengthen all the Lord's people and equip them for more effective participation in the work as empire builders. The HARP has had a tremendous circulation, but I predict a still wider one for DELIVERANCE. Without doubt the Lord will use it to enlighten the thousands of his people still in Babylon and to open the eyes of honest-hearted men everywhere. We look forward with joy to putting it out in Scandinavia and the Baltic States.

At the convention, too, you made arrangements for Latvia and Esthonia; and already the Lord's blessing has been manifestly upon them. On July 11th, as reported, we had a small convention of twenty at Riga, when I introduced Bros. Taylor and West. In an hour and a half's service we put out 53 books. Fourteen of us took part. It was quite interesting to use a Lettish canvass. The brethren were very much encouraged and put out a further 330 books in the following two weeks. It was a happy time.

On July 18 and 19 we had a convention in Mazeikiai, in Lithuania. Here ten symbolised their consecration to the Lord in a nearby river. A small Baptist chapel had been placed at our disposal, for the large hall for the public meeting had been cancelled; and here in addition to some thirty friends a further 100 people crowded in. Twenty-one booklets and sixteen WATCH TOWERS were sold. Monday morning was devoted to service, and twenty-two of us sallied forth and sold 174 books and 36 WATCH TOWERS. Additionally thirty more were sold on the train by brethren coming from Memel, so that the convention was responsible for 277 pieces of literature. The testimony meeting was inspiring even if one could not understand the language. The faces were eloquent, and the Lord was there.

On July 25th Bro. West and I had fellowship near Tapa with Bro. Hugo Kose, his wife and his sister-in-law. They have been letting their light shine thereabouts. We walked eighteen miles from Tapa to their home. Now we are in Reval, trying to secure an office; but rooms are very scarce, and Englishmen all deemed to be millionaires. The Lord will help us here also. Brothers Taylor and West are managing fairly well in German and, being young, will soon pick up Lettish and Esthonian.

All Scandinavia has felt the impulse of the London Convention, particularly Denmark, from which nine brethren attended. I think its effect upon the work will be increasingly manifest and will be felt to the ends of the earth. No wonder, then, that the Devil wanted to stop it!

With warm love in our Lord, your brother by his grace,
W. DEY.—Northern European Office.

SOME INTERESTING QUESTIONS

QUESTION: In 1 Corinthians 3:17 it is written: "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." Can anyone defile the temple of God who is not of the temple class?

ANSWER: The answer to the question is, No. Any one who is now of the temple class of necessity must be under the robe of righteousness, having on the wedding garment and dwelling in the secret place of the Most High. While he thus remains faithful to the Lord none could do such faithful creature harm. But if that one, who is of the temple class, should wilfully sin against light and truth, and repudiate the blood of Jesus Christ that bought him, he would thereby immediately put off the wedding garment, come out from under the robe of righteousness, lose his standing as a member of the temple class, lose his justification, and would ultimately suffer destruction.

When writing to the Hebrews the apostle was more specific about this matter. He said: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the holy spirit, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."—Hebrews 6:4-6.

To the same effect the apostle wrote in Hebrews 10:26-31: "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God."—Hebrews 10:26-31.

This destruction by the Lord God befalls the one who was once of the temple class but who defiles it in one of the manners above indicated. Anyone who is not of the temple class could not defile one who is of the temple and thereby cause his destruction. So long as one of the temple class remains faithful and true to the Lord he has the assurance of the Lord's protection. It is only when one of the temple class puts himself in the position of sinning against light and truth that he is subject to dire results. This must not be confused with a like result that comes to others who are not of the temple class but who, having once received some light, wilfully and maliciously persecute those who are representing the

Lord and because they do represent the Lord. Such a class thus doing will suffer destruction; and they are described by the Lord and symbolized by the goats, in the parable of the "Sheep and Goats" of Matthew 25:31-46.

QUESTION: Do the tabernacle arrangements picture only the earthly pilgrimage of the church?

ANSWER: The tabernacle pictured more than the earthly pilgrimage of the church. The typical day of atonement pictured the Gospel Age. On the typical day the priest slew the animals in the court and carried their blood into the Most Holy, and after the burning of incense he sprinkled that blood upon the mercy seat and before the mercy seat. He thus made an offering for sin, first on behalf of himself and then on behalf of all the people.—Leviticus 16.

The bullock slain in the court on the typical day of atonement represented the perfect man Jesus slain at the time he presented himself to God at the Jordan. Thereafter Jesus proceeded with the performance of his duties until his death and resurrection; then he ascended into heaven itself and there presented the merit of his sacrifice, represented by his life-blood, unto God as an offering for sin. "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us."—Hebrews 9:23, 24.

It is therefore made manifest that the sin-offering which the Lord presented in heaven began to be prepared on the earth. His life was poured out on the earth; and the value of that life, represented in the blood sprinkled upon the mercy seat, was presented in heaven itself, before Jehovah, as an offering for sin (1) on behalf of the members of his household and (2) on behalf of all the people. Therefore it was necessary for Jesus to die as a man on earth, and it was necessary for him to be resurrected as a divine creature and have access to heaven, in order that he might appear in heaven itself and complete the sin offering.

On the typical day of atonement the Lord's goat was slain by the high priest in the court, and its blood taken within the Most Holy and there sprinkled on the mercy seat, even as was the blood of the bullock. The Lord's goat pictured members of the body of Christ, which Christ Jesus is offering up as a part of his own sacrifice. When this sacrifice is complete the Lord Jesus Christ will present the merit of his sacrifice in heaven, before the mercy seat of Jehovah, as a sin offering on behalf of the entire human family. Therefore it is plainly to be seen that the tabernacle pictures the course taken by the church from the time of being begotten by the holy spirit until the faithful overcoming members are presented by the Head Christ Jesus, blameless, before the throne of God.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

New Haven, Conn.	Jan. 2	Chincoteague, Va.	Jan. 10
Chester, Pa.	" 4, 5	Exmore, Va.	" 11, 12
Wilmington, Del.	" 6	Newport News, Va. ..	" 13, 14
Chestertown, Md.	" 7	Norfolk, Va.	" 16, 18
Georgetown, Del.	" 9	Currituck, N. C.	" 17

BROTHER J. A. BOHNET

Los Angeles, Calif.	Jan. 2	Albuquerque, N. Mex. Jan.	17, 18
Yuma, Ariz.	" 9, 10	El Paso, Tex.	" 19, 23
Phoenix, Ariz.	" 11, 12	Valentine, Tex.	" 20, 21
Denning, N. Mex.	" 13, 14	Barstow, Tex.	" 24
Hatch, N. Mex.	" 16	Abilene, Tex.	" 26, 27

BROTHER C. W. CUTFORTH

Port Coquitlam, B. C.	Jan. 3	Grand Forks, B. C.	Jan. 11, 12
Penticton, B. C.	" 5	Trail, B. C.	" 14
Vernon, B. C.	" 6, 7	Nelson, B. C.	" 16
Penticton, B. C.	" 9	Winnipeg, B. C.	" 17
Rock Creek, B. C.	" 10	Passmore, B. C.	" 18

BROTHER H. H. DINGUS

Clinton, N. C.	Jan. 2, 3	Columbia, S. C.	Jan. 11, 12
Salem, N. C.	" 4	Orangeburg, S. C.	" 13
Hayne, N. C.	" 5, 6	Charleston, S. C.	" 14, 16
Wilmington, N. C.	" 7, 9	Savannah, Ga.	" 17, 18
Florence, S. C.	" 10	Jacksonville, Fla.	" 19, 20

BROTHER G. H. DRAPER

Hattiesburg, Miss.	Jan. 2	Waynesboro, Miss.	Jan. 10-12
Sumrall, Miss.	" 3	Meridian, Miss.	" 13, 14
Collins, Miss.	" 4, 5	Columbus, Miss.	" 16
Vosburg, Miss.	" 6, 7	West Point, Miss.	" 17, 18
Enterprise, Miss.	" 9	McCool, Miss.	" 19, 20

BROTHER H. E. HAZLETT

Dayton, O.	Jan. 2, 3	Owensboro, Ky.	Jan. 12, 13
Elizabethtown, Ky.	" 4, 5	Evansville, Ind.	" 14, 16
Cecilia, Ky.	" 6	Providence, Ky.	" 17
Rineyville, Ky.	" 7, 9	Dixon, Ky.	" 18, 19
Beaver Dam, Ky.	" 10, 11	Hopkinsville, Ky.	" 20, 21

BROTHER M. L. HERR

Marion, Ill.	Jan. 2	Belmont, Ill.	Jan. 11, 12
Carbondale, Ill.	" 3, 4	Robinson, Ill.	" 13, 14
Anna, Ill.	" 5, 6	Lawrenceville, Ill.	" 16
Mounds, Ill.	" 7	Clay City, Ill.	" 17, 18
Ledford, Ill.	" 9, 10	Flora, Ill.	" 19, 20

BROTHER W. M. HERSEE

Windsor, Ont.	Jan. 2, 3	Sarnia, Ont.	Jan. 11, 12
Harrow, Ont.	" 4, 5	London, Ont.	" 13, 14
Leamington, Ont.	" 6, 7	St. Thomas, Ont.	" 10, 17
Chatham, Ont.	" 9	Aylmer, Ont.	" 18
Wallaceburg, Ont.	" 10	Tilsonburg, Ont.	" 19

BROTHER M. A. HOWLETT

Meadville, Pa.	Jan. 2	Negley, O.	Jan. 10
Columbiana, O.	" 3, 4	Lisbon, O.	" 12, 13
East Palestine, O.	" 5, 6	Salem, O.	" 14
Power Point, O.	" 7	Alliance, O.	" 16
East Liverpool, O.	" 9, 11	Louisville, O.	" 17

BROTHER A. H. MACMILLAN

Los Angeles, Calif.	Jan. 2	Dallas, Tex.	Jan. 22, 23
San Diego, Calif.	" 9	Waco, Tex.	" 24
Phoenix, Ariz.	" 16	Brownsville, Tex.	" 26
El Paso, Tex.	" 18	Corpus Christi, Tex. ..	" 29, 30
Fort Worth, Tex.	" 21, 23	San Antonio, Tex.	" 29, 30

BROTHER H. S. MURRAY

Hurley, Tex.	Jan. 2	Amarillo, Tex.	Jan. 9
Farwell, Tex.	" 3	Newlin, Tex.	" 11
Panhandle, Tex.	" 4	Quitaque, Tex.	" 12, 13
Amarillo, Tex.	" 5	Childress, Tex.	" 16
Dalhart, Tex.	" 6, 7	Electra, Tex.	" 17, 18

BROTHER H. E. PINNOCK

Minneapolis, Minn.	Jan. 2	Fort Wayne, Ind.	Jan. 13
St. Paul, Minn.	" 3, 4	Mansfield, O.	" 13, 14
Waukon, Ia.	" 5, 6	Pittsburgh, Pa.	" 16
Dubuque, Ia.	" 7, 9	Altoona, Pa.	" 17
Rockford, Ill.	" 10, 11	Harrisburg, Pa.	" 18

BROTHER G. R. POLLOCK

Los Angeles, Calif.	Jan. 1, 2	Paradise, Calif.	" 11, 12
Bakersfield, Calif.	" 4, 5	Macdoel, Calif.	" 14, 16
Fresno, Calif.	" 6, 7	Klamath Falls, Ore.	" 17, 18
Sacramento, Calif.	" 9	Ashland, Ore.	" 19, 20
Chico, Calif.	" 10, 13	Medford, Ore.	" 21, 23

BROTHER V. C. RICE

Schenectady, N. Y.	Jan. 9	Garrett, Ind.	Jan. 28
Gloversville, N. Y.	" 16	Fort Wayne, Ind.	" 26, 27
Batavia, N. Y.	" 18, 19	Warsaw, Ind.	" 28
Ashtabula, O.	" 20, 21	Goshen, Ind.	" 30, 31
Auburn, Ind.	" 23, 24	Elkhart, Ind.	Feb. 1, 2

BROTHER R. L. ROBIE

Sealy, Tex.	Jan. 2, 3	Orange, Tex.	Jan. 28
Crosby, Tex.	" 23, 24	Port Arthur, Tex.	" 30, 31
Dayton, Tex.	" 25	Beaumont, Tex.	Feb. 1
Devers, Tex.	" 26	Fannett, Tex.	" 2, 3
Beaumont, Tex.	" 27	Galveston, Tex.	" 4, 6

BROTHER W. J. THORN

Titusville, Pa.	Jan. 2	Bolivar, N. Y.	Jan. 10, 11
Oil City, Pa.	" 3, 4	Olean, N. Y.	" 12, 13
Warren, Pa.	" 5, 6	Port Allegany, Pa.	" 14
Bradford, Pa.	" 7	Bradford, Pa.	" 16
Shinglehouse, Pa.	" 9	Kane, Pa.	" 17

BROTHER S. H. TOUTJIAN

Hickory, Okla.	Jan. 2, 3	Idabel, Okla.	Jan. 13, 14
Ada, Okla.	" 4, 5	Valliant, Okla.	" 16
Atoka, Okla.	" 6, 7	Antlers, Okla.	" 17, 18
Durant, Okla.	" 9, 12	Albion, Okla.	" 19, 20
Achille, Okla.	" 10, 11	Fort Smith, Ark.	" 21, 22

BROTHER J. C. WATT

Auburn, N. Y.	Jan. 3, 4	Binghamton, N. Y. Jan.	11, 12
Elmira, N. Y.	" 5	Oneonta, N. Y.	" 13
Almond, N. Y.	" 6	Bainbridge, N. Y.	" 14
Elmira, N. Y.	" 7, 9	Endicott, N. Y.	" 16
Hammondsport, N. Y. ..	" 10	Johnson City, N. Y. ..	" 17

BROTHER J. B. WILLIAMS

Rockwood, Tenn.	Jan. 2	London, Tenn.	Jan. 10
Knoxville, Tenn.	" 3	Morristown, Tenn.	" 11
Tazewell, Tenn.	" 4, 5	Baileytown, Tenn.	" 12
Luttrell, Tenn.	" 6, 7	Greenville, Tenn.	" 13
Knoxville, Tenn.	" 9	Bristol, Tenn.	" 14, 16

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