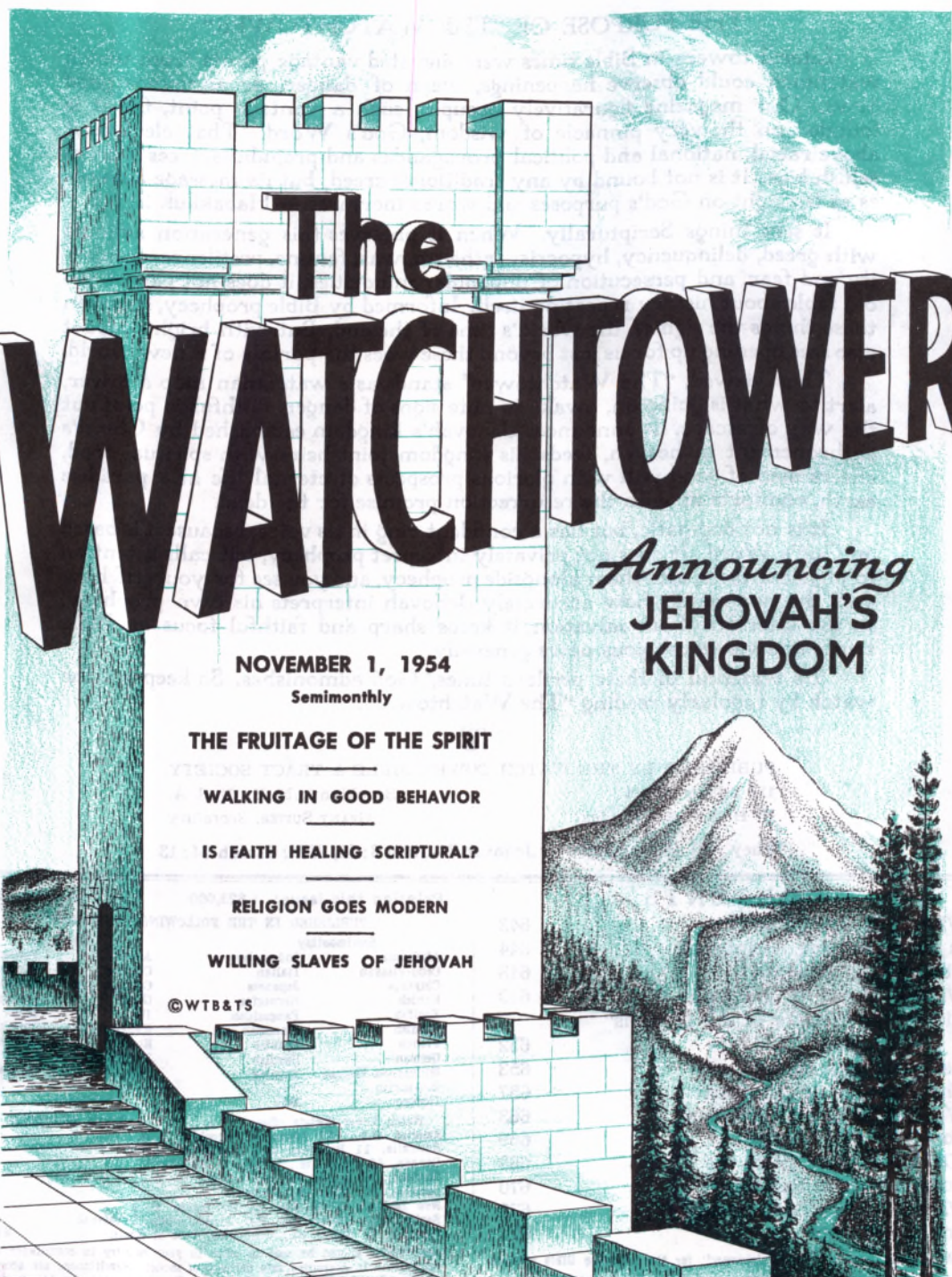




The WATCHTOWER

NOVEMBER 1, 1954

Semimonthly

THE FRUITAGE OF THE SPIRIT

WALKING IN GOOD BEHAVIOR

IS FAITH HEALING SCRIPTURAL?

RELIGION GOES MODERN

WILLING SLAVES OF JEHOVAH

©WTB&TS

Announcing
**JEHOVAH'S
KINGDOM**

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases. — Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".



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"They will all be taught by Jehovah."—John 6: 45, NW; Isaiah 54: 13

CONTENTS

Why Fear the Future?	643
Is Faith Healing Scriptural?	644
Observe the Sabbath?	648
Willing Slaves of Jehovah	649
Aiding the "Desire of All Nations" to Come In	652
Religion Goes Modern	653
The Fruitage of the Spirit	657
Walking in Good Behavior	663
To Listen and Learn?	669
"On the Other Side of the Elbe"	669
Questions from Readers	670
Where Do You Seek Security?	671
Announcements	672

Abbreviations used in "The Watchtower" for the following Bible versions

AS - American Standard Version	LXX - The Septuagint Version
AT - An American Translation	Mo - James Moffatt's version
Da - J. N. Darby's version	NW - New World Translation
Dy - Catholic Douay version	Ro - J. B. Rotherham's version
ED - The Emphatic Diaglott	RS - Revised Standard Version
Le - Isaac Leeser's version	Yg - Robert Young's version

Unless otherwise indicated, the Bible used is the King James Version

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WHY FEAR THE FUTURE?

WHAT does the future hold? Would we not all like to know? Many scientists and statesmen believe that world conditions will continue as in the past; that there will be divisions of government, changes of government, crime, corruption, wars, etc. But notice what the Bible has to say on this matter: "Fret not thyself because of evil-doers, neither be thou envious against them that work unrighteousness. For they shall soon be cut down like the grass, and wither as the green herb. Trust in Jehovah, and do good; dwell in the land, and feed on his faithfulness. Delight thyself also in Jehovah; and he will give thee the desires of thy heart." And again: "Rest in Jehovah, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. Cease from anger, and forsake wrath: fret not thyself, it tendeth only to evil-doing. For evil-doers shall be cut off; but those that wait for Jehovah, they shall inherit the land. For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and he shall not be. But the meek shall inherit the land, and shall delight themselves in the abundance of peace."—Ps. 37:1-4, 7-11, AS.

From these few verses we can see that mankind is due for some wonderful changes. Evil-doers, workers of unrighteousness, those who bring about wicked devices and

those who are incorrigibly wicked are soon to be erased from the earth forever. "The wicked shall not be."

But to many right now that day may seem a long way off; both the righteous and the earth appear to be in for total destruction at the hands of the wicked. But not so. The Bible refers to our day as the time "to bring to ruin those ruining the earth," which means that we can expect God Almighty to wage war against all wickedness and make our earth a fit place for righteous people to inhabit. The war that God wages is called in the Bible Armageddon.—Rev. 11:18, NW.

Just listen to what the Bible at Zephaniah 1:14-18 (AS) has to say about that battle: "The great day of Jehovah is near, it is near and hasteth greatly, even the voice of the day of Jehovah; the mighty man crieth there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm, against the fortified cities, and against the high battlements. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against Jehovah; and their blood shall be poured out as dust, and their flesh as dung. Neither their silver nor their gold shall be able to deliver them in the day of Jehovah's wrath; but the whole land shall

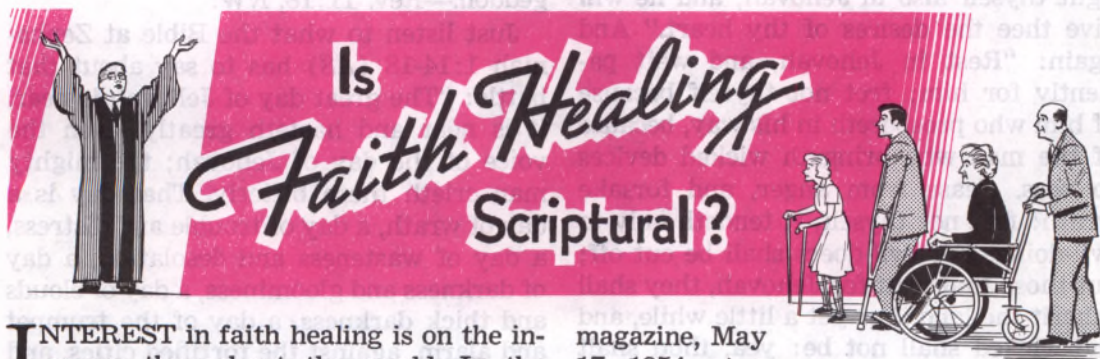
be devoured by the fire of his jealousy: for he will make an end, yea, a terrible end, of all them that dwell in the land."

So the future holds an awful war for mankind—God's war! The threat and fear of atomic and hydrogen warfare are great and frightening, but, despite its dreadful prospect, it is as nothing in comparison with what Jehovah God has in store for mankind. People today should be concerned for their lives, because Armageddon is not far distant. They should be searching for a way of survival, not how to survive a possible third world war, but how to survive the certain battle of the great day of God Almighty. Some will survive.

At Zephaniah 2:1-3 (AS) Jehovah God reveals what creatures must do in order to pass through Armageddon into his new world. Here is what he says: "Gather yourselves together, yea, gather together, O nation that hath no shame; before the decree bring forth, before the day pass as

the chaff, before the fierce anger of Jehovah come upon you, before the day of Jehovah's anger come upon you. Seek ye Jehovah, all ye meek of the earth, that have kept his ordinances; seek righteousness, seek meekness: it may be ye will be hid in the day of Jehovah's anger."

Such is your hope if you heed Jehovah's commands. So be farsighted. Look into the future through the telescopic vision of God's Word. Set your sight on the new world. It will come. It is as sure as the sun and moon. Knowing this to be true, we see how foolish it is for us to fret because of evildoers, or that the wicked seem to prosper. Their days are short indeed! "For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace." —Ps. 37:10, 11.



INTEREST in faith healing is on the increase throughout the world. In the United States faith healers pack out auditoriums night after night and sponsor radio and TV programs. One magazine devoted to faith healing boasts of a circulation of more than a quarter million. The *London News Chronicle*, May 21, 1954, tells of fifty Scottish clergymen practicing faith healing and that it "is spreading in Scotland." And according to *Time*

magazine, May 17, 1954, at a meeting of scientists in southern France it was brought out that in France there are more "unorthodox" healers than licensed physicians, 48,000 to compare with 42,000. Also that faith healing is increasing in Germany.

Then there is the increase in Christian Science practitioners, who claim ability to cure people of their ills which, they say,

exist only in the mind. And not to be overlooked is the increasing number of miracles accredited to Roman Catholic shrines throughout the world, foremost and most accurately documented of which appears to be the one at Lourdes, France. Reports have come to hand even of the healing of dogs.

The increase of interest in faith healing should not surprise us, as this is a modern, materialistic age. Of course, man's quest for health is natural

enough, since disease brings with it so much suffering, is costly, burdens others and shortens life. Then, too, the increase in mental and nervous disorders, as well as of the degenerative diseases such as cancer, heart and kidney ailments, and that in spite of vaunted medical progress, is doubtless causing more and more persons to look to faith healing for cure.

Attracted to faith healers are not only the sick but also the credulous and curious ones. Was not Herod Antipas delighted when Pilate sent Jesus to him because "he was hoping to see some sign performed by him"? Incidentally, Jesus refused even to talk with him, much less to give him a sign to satisfy his curiosity.—Luke 23:8, 9, NW.

SCRIPTURE CURES GENUINE

Faith healers in Christendom generally lean heavily on the Bible for support of their activity. They argue that, since the Bible tells of miracles' being performed in times past and God is all-powerful, cures can be and are being performed by his power today. Thus one healing magazine has articles bearing titles such as: "It Is Marvelous in Our Eyes," "What God Hath Wrought by Faith," "The Prayer of Faith Shall Save the Sick."

Interest in faith healing is at an all-time high. Does the Bible support the claims of faith healers? Are actual cures performed, and if so how can they be explained? What kind of healing work does the Bible authorize us to expect?

In view of what man is learning about the effect of the mind on the body some would attribute Scripture cures to this psychosomatic relationship. However, all who believe Jesus' words to God, "Your word is truth," cannot accept any such explanation, for throughout the Bible the point is plainly made that these cures were manifestations of the power of God.

Among the pre-Christian examples of divine healing might be mentioned the "curing" of Abraham's sterility as well as that of his wife so that they were able to have a son though nearing the century mark. The Bible leaves no doubt as to this "cure" being a matter of faith and divine power. (Heb. 11:11, 12) Moses, by means of God's power, was able both to cause diseases and to cure them. Elisha cured a leper, Naaman; caused Naaman's leprosy to pass over to Gehazi his servant; and raised a child from the dead.

With the coming of Christ Jesus divine healing received added impetus. He cured ten lepers at one time and healed a man born blind, and those who but touched the fringe of his robe were cured. He even raised several from the dead. Should any question their actually having been dead, let them note that Lazarus was in the grave for four days.

Jesus not only did healing work himself but empowered others to do the same, commissioning them: "As you go, preach, saying, 'The kingdom of the heavens has drawn near.' Cure sick people, raise up dead persons, make lepers clean, expel demons. You received free, give free." (Matt. 10:7, 8, NW) By way of digression let it here be noted that Jesus put the preaching of the Kingdom first. This was in keeping

with his repeated commands to those cured not to tell others about their cure.

Note further how Luke stresses the fact that it was God's power that caused Paul to perform cures: "And God kept performing extraordinary works of power through the hands of Paul, so that even cloths and aprons were borne from his body to ailing people and the diseases left them." (Acts 19:11, 12, NW) Yes, we cannot escape it, we must grant that God's servants did practice divine healing.

NO ARGUMENT FOR FAITH HEALING TODAY!

Do not all these facts argue for faith healing today? No, not at all! Why not, you ask? For two primary reasons. First of all, the Christian walks by faith and not by sight. (2 Cor. 5:7) He has no such promise as God gave the Israelites, namely, that if they would obey his commandments "Jehovah will certainly remove from you every sickness."—Deut. 7:15, NW.

Secondly, miracles, including those of healing, were for the purpose of establishing the authenticity of Jehovah's messengers. Moses performed miracles and "at this the people believed." The same was true regarding Christ Jesus. Said he: "If I am not doing the works of my Father, do not believe me. But if I am doing them, even though you do not believe me, believe the works." (John 10:37, 38, NW) Further note that Jesus did not limit his miraculous works to healing but performed many other miracles. He raised the dead, fed thousands on just a few loaves and fishes, changed water into wine, stilled the raging sea, read persons' minds, uttered many prophecies that have been fulfilled or are in course of fulfillment. All such established the fact that he was indeed God's Son, for such things could not have been done of himself.

These very reasons for divine healing in times past argue against expecting di-

vine healing today. Christianity having been firmly established as genuine by the performance of so many miracles, there is no longer any need for further miracles. So the power to perform miracles passed away when the twelve apostles, and those others upon whom Jesus conferred this power, died. Foretelling the end of gifts of the spirit Paul wrote: "Love never fails. But whether there are gifts of prophesying, they will be done away with; whether there are tongues, they will cease; whether there is knowledge, it will be done away with." They were required while the Christian congregation was in its infancy, but upon reaching maturity it could well dispense with these "traits of a babe."—1 Cor. 13:8, 11, NW.

Consistent with this position is the fact that these miracles were not performed for the benefit of the ones possessing these powers. Thus when Christ hungered after forty days of fasting he refused to change stones into bread to satisfy his hunger. Why? Because it would have been a misuse of his gift. Likewise we read that in traveling, when he got tired, he rested while the disciples went to a village for food. He had power to feed thousands miraculously, why not spare the disciples the trouble by providing food miraculously? No, that would not have been a right use of his power. And for that matter, why bother resting? Being able to give power to others, why not supply his own strength supernaturally? Again, because God did not give him these gifts for his own comfort and convenience.

This same principle was followed by his apostles and disciples. It seems that Paul suffered from poor eyesight. At one time his colaborer Epaphroditus was sick to death, and at another time Paul had to leave Trophimus behind because of illness. And do we not read of Timothy having stomach trouble as well as "frequent

cases of sickness"? Why all these instances of illness if divine healing was to be for the benefit of Christians? And had it been a sign of lack of faith to use the services of a physician, would Paul have taken Luke along and affectionately referred to him as "the beloved physician"? (1 Tim. 5:23; Col. 4:14, NW; Phil. 2:25, 27; 2 Tim. 4:20) Obviously, miracles were for the purpose of convincing unbelievers, not for the benefit of dedicated Christians.

Since there is no particular purpose to be served, why should we expect miracles today? Disease is a matter of cause and effect based on laws that God made. It would be folly to flout, ignore or neglect these laws and then expect God to perform a miracle in our behalf. Besides, we are told that 'time and chance happen to all.'

When we are sick would it be wrong to pray to God about our sickness? No, but we may not pray that he will cure us. What we can pray for is strength to bear up, also wisdom so that we can combat our illness in the best possible way. Just as we pray for our bread for each day, but do not expect God to supply it miraculously.

Nor should we make the mistake of blaming the Devil personally for our sickness or accident as though we were another Job. His was a special case for the purpose of making a record regarding the issue of supremacy. Note that not only was Job restored, but his lost family was duplicated and he was given twice as much material wealth as he had before.

HOW ACCOUNT FOR "FAITH HEALING" CURES?

Since we cannot attribute these modern "faith healing" cures to the power of God, how can we account for them? In the first place let us note that much has been learned in recent years about the body-mind relationship and some authorities hold that about one third of all sicknesses

are caused by the mind, one third by the body and one third by a combination of both. To the extent that any ailment is caused by mental or emotional factors, to that extent it could easily respond to "faith cure." Besides, it is well known that the mind has a great power over the body, even as the Bible indicates: "A cheerful heart is a good medicine; but a broken spirit drieth up the bones."—Prov. 17:22, AS.

But what about those cures that cannot be explained in this way? The very fact that God "is not partial" would preclude their having been performed by him, for we see many wicked persons enjoying good health and many sincere Christians suffering from poor health. So we must look elsewhere for an explanation. And where is that?

We are told that "Satan himself keeps transforming himself into an angel of light." Also that his agents would perform signs and wonders "to mislead, if possible, even the chosen ones." Yes, if the cure cannot be attributed to physical factors and if God does not work in such a way, the only explanation is the power of the demons. That demons have supernatural power the Scriptures clearly show.—2 Cor. 11:14; Matt. 24:24, NW; Ex. 7:10-12.

This should not seem shocking, for not only do widely conflicting sects of Christendom claim cures but it is a well-known fact that fakirs, medicine men and the shaman of pagan lands are actually able to perform cures, sometimes in cases that failed to respond to modern medicine.

Further making many faith healers suspect is the emphasis they have placed on contributions, the sensational methods used to attract publicity and the countless numbers that fail to respond, all of which is in striking contrast with the divine healing program as carried on by Jesus and his early disciples.

THE SPIRITUAL DIVINE HEALING PROGRAM

Healing of physical infirmity is not the thing of paramount importance in the life of a well-balanced Christian. God's Word tells us of a spiritual healing program that far excels in importance any physical healing program. In Jesus' day those healed only physically actually had but little benefit—for just a few short years. But those who were healed spiritually by means of faith, knowledge and dedication to do God's will had the promise: "This is the will of my Father, that everyone that beholds the Son and exercises faith in him should have everlasting life, and I should resurrect him at the last day."—John 6:40, NW.

Yes, today a spiritual divine healing program is in progress. As a result of preaching the good news of Jehovah's kingdom hundreds of thousands are being given spiritual health that far exceeds the felicity of any physical well-being. The knowledge of who Jehovah is, what his purposes are and why he has permitted evil, the realization that Christ died for our sins, the hope of blessings of a new world so near at hand, bring peace of mind, comfort and joy of heart. They cause one to dedicate himself to Jehovah and bring one into the New World society, all of whose members are likewise dedicated to Jehovah, heeding the two great commandments to love Jehovah with all one's heart, mind, soul and strength, and one's neighbor as oneself.

This spiritual healing program was long ago foretold: "Then the eyes of the blind

shall be opened, and the ears of the deaf unstopped; then shall the lame man leap like a hart, and the tongue of the dumb sing for joy." "And no inhabitant will say, 'I am sick'; the people who dwell there will be forgiven their iniquity." "Behold, I will bring to it health and healing, and I will heal them and reveal to them abundance of prosperity and security."—Isa. 35:5, 6; 33:24; Jer. 33:6, RS.

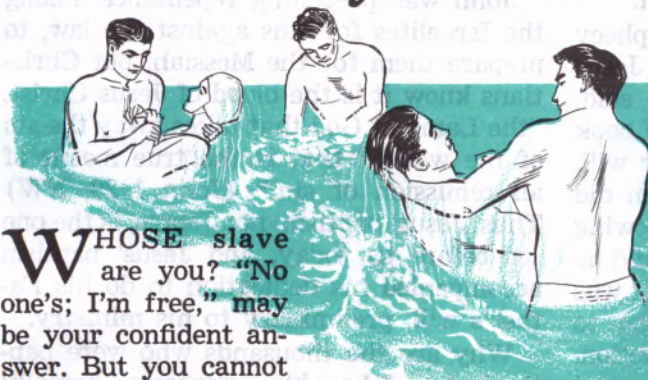
The foregoing promises are limited to the spiritual healing program now taking place, but they give assurance of a literal physical and mental healing in the near future, in the new earth of a new world in which righteousness will dwell. Of that new world it is written: "And he will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more."—Rev. 21:4, NW.

What Jehovah purposes he will accomplish, and so his original purpose to have the earth filled with a perfect race of healthy, happy human creatures, dwelling in peace and unity and worshiping only him, will yet be realized. Until that time Christians will content themselves with spiritual health and such physical health as they can have by exercising self-control and by using such remedial measures as are consistent with the Scriptures and soundness of mind. At the same time they will do all they can to bring to the attention of others the spiritual divine healing program with its hopes of blessings in the new world.

Observe the Sabbath?

Do you think a Christian must keep the sabbath? Many people do, but did you know that the Bible does not agree? Not only does Galatians 4:9, 10 (NW) say of those who are "scrupulously observing days and months and seasons and years," "you are turning back again to the weak and inadequate elementary things," but Colossians 2:16 (NW) says: "Let no man judge you in eating and drinking or in respect of a feast day or of an observance of the new moon or of a sabbath."

Willing Slaves of JEHOVAH



WHOSE slave are you? "No one's; I'm free," may be your confident answer. But you cannot possibly be free. In this crucial time your service is to one of two masters, either to Jehovah God or to Satan the Devil. The apostle Paul said: "Do you not know that if you keep presenting yourselves to anyone as slaves to obey him, you are slaves of him because you obey him, either of sin with death in view or of obedience with righteousness in view?" (Rom. 6:16, NW) So, since one has this choice as to whose slave he will be, the question is: Which is the better master? Satan allows a certain willful independence, loose morals and riotous living, but he is a vicious tyrant whose service leads to sorrow, suffering, disease and death. On the other hand, Jehovah God demands faithfulness, obedience and right living, but he frees you from wickedness, allows forgiveness of sins and points the way to innumerable blessings and everlasting life.

The choice between these two masters posed no difficulty for several thousand persons who symbolized their dedication to Jehovah God by water baptism at district and national assemblies of Jehovah's witnesses held world-wide during the past summer. These people had seen that what the old world has to offer is indeed shallow in comparison with the blessings that Jehovah God grants his servants, even

now. And so, following Jesus, they had separated themselves from slavery to Satan, and had dedicated their lives to the service of the righteous master Jehovah God, becoming his obedient slaves.

Dedication is the act of setting oneself apart by solemn agreement, unreservedly and unconditionally to do the will of Jehovah God, through Christ Jesus, as that will is set forth in the Bible and made plain by God's holy spirit. Jehovah God knows of that

dedication from the time it is made, but through one's submitting to baptism that dedication is publicly acknowledged, and from that day forward it is known that the individual can be expected to live and act like a true Christian.

JESUS SET THE EXAMPLE

Jesus took the same course. When he had reached thirty years of age, the age of manhood under God's law for Levitical temple service, he faced the decision: What would he do with the rest of his life? Would he remain a carpenter, or would he perform what he knew to be his Father's will? There was only one right and proper course for him to take. But the interesting thing is the first act he performed upon taking up that obligation. Listen to the account: "Then Jesus came from Galilee to the Jordan to John in order to be baptized by him. But the latter tried to prevent him, saying: 'I am the one needing to be baptized by you, and are you coming to me?' In reply Jesus said to him: 'Let it be, this time, for in that way it is suitable for us to carry out all that is righteous.' Then he quit preventing him." (Matt. 3:13-15, NW) Now, why should Jesus, a sinless man, consider this baptism necessary to "carry out all that is righteous"? Because it was with

this baptism he presented himself for the ministry, receiving God's spirit and acknowledgment of Jehovah's approval.

The apostle Paul applied the prophecy at Psalm 40:6-8 to the time when Jesus "comes into the world": "Then I said, 'Look! I am come (in the roll of the book it is written about me) to do your will, O God.'" (Heb. 10:5, 7, NW) When did Jesus thus come into the world, vowing to do God's will? Not at his birth could he express this determination. Rather, it was at the time he was baptized and began to preach that he really took up this action, that Jehovah's spirit came upon him and a voice was heard from heaven saying: "This is my Son, the beloved, whom I have approved." (Matt. 3:17, NW) Thus, this dedicatory promise of doing God's will would apply from the time of Jesus' baptism.

Christian baptism today likewise indicates that the baptized one has dedicated his life to Jehovah, that, in effect, he vows publicly, before witnesses, "I am come to do your will, O God." Baptism is an appropriate symbol for such dedication. Being immersed in water, then raised up out of it, symbolizes the burial of the individual to his past course, and his being raised up to do the Father's will. He is signifying that he has become a willing slave of God.

But is not baptism for a remission of sins, as many religions teach? It is true that John's baptism had to do with the remission of sins, but we are not under John's baptism, but under the different one that Jesus instituted. Yet it is interesting to note that even in the case of John's baptism it was not the actual dipping in water that brought about the forgiveness, but the repentance of those who were baptized. Thus, modern translators render John's words: "I, on the one hand, baptize you with water because of your repentance."—Matt. 3:11, NW; compare also *An*

American Translation and C. B. Williams' translation.

John was preaching repentance among the Israelites for sins against the law, to prepare them for the Messiah, but Christians know it is the blood of Jesus Christ, "the Lamb of God that takes away the sin of the world," that is the true means of all remission of sin.* (John 1:29, NW) Thus, Jesus' baptism, not John's, is the one set before us today, and Jesus' baptism accompanied his dedication to do his Father's will, preliminary to his ministry.

Why are the thousands who were baptized by Jehovah's witnesses actually dipped under the water, rather than merely being sprinkled? Because the word "baptism" itself comes from a Greek word meaning to dip, submerge or immerse, thus plunging beneath or surrounding with the thing in which one is baptized. Sprinkling does not meet this requirement. It is not the method Christ used. It does not fit the example of one's burial to his own past course and being raised up to do God's will. Some argue that sprinkling is more convenient, and that this method must have been used by the early congregation, since it would have been too great a task for them to dip the 3,000 who were converted at Pentecost. But there were sufficient pools in Jerusalem to allow for this, and in New York in 1953 Jehovah's witnesses baptized far more than that 3,000 (4,640) in about half a day, properly immersing them as Jesus had been immersed.

* Certain texts are used in an attempt to prove baptism is a sacrament that remits all sins, among them Acts 2:38 and 22:16. The first, according to the *King James Version*, says: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." However, at least one translator, C. B. Williams, paraphrases to show that it is the repentance that brings about the forgiveness, and that the baptism is an expression of that repentance. Acts 22:16 says, according to the *King James Version*: "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Properly translated, however, this instruction is to rise, get baptized and "wash your sins away by your calling upon his name." (NW) Thus, it is not the baptismal water that washes away the sins, but it is the calling on the name of the Lord that does it.

FULL DEDICATION REQUIRED

According to Jesus' specific instructions, baptism must be "in the name of the Father and of the Son and of the holy spirit." (Matt. 28:19, NW) This means more than merely having these words repeated at the time of the individual's baptism. One who is baptized in the name of the Father must recognize the great Creator, Jehovah, as the only living and true God, the Father and Life-giver, the rewarder of those who show faith in him. He is the one to whom the individual's life must be dedicated as the highest power, the one to whom every creature must be subject and obedient. The dedication is a promise to uphold his cause, his worship, his Word and his name. "He that approaches God must believe that he is and that he becomes the rewarder of those earnestly seeking him."—Heb. 11:6, NW.

It must be "in the name of the Son" in that it must include a recognition of the fact that we come to the Father only through the Son's merit. We must recognize Christ's great station in Jehovah's organization, his position as anointed King and Ruler of Jehovah's kingdom. This also includes following Jesus' example, trusting him for salvation, accepting him as the "leader and commander to the people."—Isa. 55:4.

The baptized one must recognize his need "of the holy spirit," without which the dedication cannot be maintained. The holy spirit must be recognized as the active force of Jehovah, the force that accomplishes his will. The baptized one must have determined to act in harmony with that spirit of Jehovah, not going contrary to it, not blaspheming against it. He should pray that he will be filled with more of that spirit and be led by it, rather than following his own will or that of any man.

To do all these things is not a part-time job, but to do them the individual must

have dedicated his life to Jehovah. And thus, only where one has made such a dedication is his baptism really "in the name of the Father and of the Son and of the holy spirit." The words that someone says over us at the time of our baptism are not the important thing. It is not the place in which the baptism is performed, nor the kind of garments that are worn that are important, but what is important is what the individual has done, whether he has made that dedication, whether he has devoted his life to Jehovah.

This baptism is not something that, once done, can now be forgotten. Ecclesiastes 5:4 tells us: "When thou vowest a vow unto God, defer not to pay it." And Jesus said: "No man that has put his hand to a plow and looks at the things behind is well fitted for the kingdom of God." (Luke 9:62, NW) So the necessity of properly maintaining that integrity to Jehovah is the thing that stands before the half million and more persons now living who both have made this dedication and are holding faithfully to their Christian activity, ministering to thousands more who will likewise take the same course.

If the world cannot understand how it is possible for a man or a woman with a full heart to dedicate himself unreservedly to Jehovah's service, then that is too bad. They should be able to recognize it. But if they cannot understand what would make people, of their own free will, want to separate themselves from slavery to Satan and his old world, then let them examine the facts concerning Jehovah God and his new world. Many who had formerly scoffed have made that examination and have changed their minds, rejecting the slavery of a vicious master and joining enthusiastically with the ever-swelling multitude who are joyfully and happily becoming willing and obedient slaves of the true God. Have you yet done so?

Aiding the "Desire of All Nations" to Come In

"THE path of the righteous is like the light of dawn, which shines brighter and brighter until full day." (Prov. 4:18, *RS*) A thrilling prophecy illustrating this truth is that found at Hag-gai 2:7 and which reads: "And I will shake all nations, and the desire of all nations shall come; and I will fill this house with glory, saith the Lord of hosts."* This prophecy could at best have had only a miniature fulfillment as regards Zerub-babel's temple, regarding which it was first uttered, for the apostle Paul quotes it and applies it to a future time.—Heb. 12:26-28.

There was a time when Jehovah's people thought that this desire of all nations was God's kingdom, but since Bible prophecy shows that the Kingdom would first be established and then the shaking would take place it could not refer to the King-dom. Then it was thought that Christ Jesus was the desire of all nations, but since the expression is obviously in the plural, for which reason modern translations render it as the desirable, choicest, precious things or "the treasures of all the nations," it could not apply to him. Then to whom does this prophecy refer and when does it find fulfillment?

Other prophecies relating to our time and giving similar promises give us the understanding. Thus Isaiah 66:10-14 (*AS*) tells of God's extending to his organization "the glory of the nations like an over-flowing stream"; and Isaiah 61:1-7 tells of strangers and foreigners serving God's ministers as plowmen and vinedressers, as a result of which these ministers would feed on the wealth of the nations and boast themselves in the glory of the nations. Also Isaiah 60:1-16 is to the point which

tells of the prosperity of Jehovah's people and that even kings would minister to them. Prophecies such as these, together with the physical facts in fulfillment of them, help us to identify the desire of all nations as the great crowd of praisers now flowing to Jehovah's organization at the rate of 50,000 a year and that were present in such large numbers at the 1953 Yan-kee Stadium convention. And certainly in view of their love of truth and righteous-ness, their humility and unselfishness, they are the treasures, the choicest, the precious things of the nations.

What has caused the treasures of the nations to flow to God's organization, and how can we aid the desire of all nations to come in? It has been the preaching of the good news of God's established king-dom that has caused these to come in, and to aid them we must engage in this King-dom-publishing activity, bringing to all of good will who are conscious of their spiri-tual need the truth about Jehovah, his qual-ities, attributes and purposes and about the established kingdom which will soon destroy all wickedness and usher in on this earth a condition of peace and prosperity, health and life. Aiding them means not only bringing them the truth in printed form but then regularly calling back to help them to understand the printed word, instructing them so that their faith can grow and become strong. Only then will they feel compelled to "come in."

Today hundreds of thousands constitut-ing the "desire of all nations" are coming to God's organization and filling his house with glory by their sincere heart devotion and Kingdom service as well as by contri-butions of a material kind. Are you doing all you can in the privilege of aiding the "desire of all nations" to come in?

* For details see *The Watchtower*, October 15, 1953.

Religion goes modern

T IRED? Feel like a movie tonight? Go to church. Or perhaps the mental pressures of the day have you all wrought up and you would rather step out for an evening of dancing. Go to church. Maybe you prefer a variety show: magic, comedy, ventriloquism, an instrumental program, or if you are a sports fan, how about a lively basketball game? You guessed it: church is the place for you, for nowadays the sternness and austerity of that traditional institution are fast fading away. Take warning though, if you reside in a progressive community like Madison, Wisconsin, you may need a seasoned guide to find your local church. *Time* magazine recently said of Madison's new Unitarian edifice, "some people might have to be told it was a church." Yes, with the help of contemporary architecture and design, "the shape of things" is truly changing. Religion has gone modern with a vengeance!

Religion has gone modern with a reason too. This twentieth century has brought a swift modernization to the world around it, and in too many cases the church has been left in the lurch with out-dated building facilities and weekly services that were relics of bygone days. In August, last year, a group of Presbyterian ministerial students

launched an inspection tour of Chicago's churches to see where they stood with the modern workingman. The results? As the *Chicago Daily News* stated on August 18, the reports of these seminary students were dotted with comments like, "too intellectual," "too abstract," "no relationship to the community," "preaching dull." "'I'm sorry to say,' said one student minister, 'if I were a working man I would rather have stayed home and read the papers than listen to those sermons.'"

According to another survey, sponsored last December by the *Catholic Digest*, one out of every three persons in the United States is doing just that, staying home. England too envisions the wolf of "spiritual bankruptcy" at the door. According to David Hood, London evangelist, "in one English community of 200,000, less than 2,000 people attend church, and the condition in other English cities is almost as deplorable." From Europe comes more disturbing news, that "the percentage of churchgoers in Europe is probably smaller than in so-called 'pagan' Africa!"

What to do about it? is the question. One preacher, Dr. Dallas F. Billington of Akron, Ohio, has come up with a million-dollar answer. His Akron Baptist Temple is the essence of modernity.



With its plate-glass and marble marquee, flashing neon sign and outside loud-speakers, it literally shouts the invitation to attend church. Says Dr. Billington, in defense of his expensive methods, "Jesus said, 'Let the light shine,' so we have the neon on top. He said, 'Let us compel men everywhere,' . . . I believe that He meant to compel by building beautiful temples, having overflowing baptistries, living flowers in the baptistries, glass doors or anything that is legitimate and godly to get them to the house of God to hear the word of God."

It seems Dr. Billington's words echo the sentiments of an increasing number of religious men. In 1950 they backed up those sentiments to the tune of \$200 million worth of church building. By 1953 their yearly investment in the future had risen to \$473 million. They now predict a 1954 expenditure of \$500 million.

And just what are all these religious dollars buying? you might ask. Nearly every service modern industry has to offer. Concrete and steel are replacing stone masonry; modern, fireproof, weatherproof, air-conditioned buildings are springing up; the old Gothic design is giving way to a multitude of modern styles and shapes, theater, ranch-house, rectangular, octagonal (eight-sided); anything the ultramodern architect and technician can dream up seems approved. Attenders at Los Angeles' St. Paul Baptist Church are even protected financially by an elaborate burglar-proof network of "electric eyes, buzzer alarms, 'self-sealing' chambers and underground vaults." Young people have a special "youth hall, outfitted with radio and television, two stage platforms for live shows, and ample floor space for ping-pong tables and other games." And if spiritual food is not enough to bring you to church, you may be enticed by roast beef from an ultramodern kitchen.

But speaking of spiritual food, what has been done about those "intellectual," "abstract," "dull" sermons, with "no relation to the community"? Modern surroundings will do you little good in drawing you to church, if, when you get there, you sleep through the sermon.

Many ministers have tackled the problem by shortening their sermons. However, the sermon is still there, with its usual content of material, be that good or bad; so now some are brightening up their delivery with devices borrowed from the modern stage and radio. New York's Cathedral Church of St. John the Divine has recently featured sermons in dialogue, with two clergymen debating religious issues. "Reverend" Owen Hoffman of Washington, Georgia, has been using "preaching stones" (stones that glow under "black light") to illustrate his sermons. A Seattle Sunday-school class has been delighting children with a robot song master named "Sam," whose light-bulb ears light up and whose long red tongue wags back and forth when their singing is sufficiently loud. Oh yes, Sam also tells short Bible stories, via a hidden tape recorder. If these fail to stir your interest, maybe you would rather hear Joe the Baptist preach. Joe is a dummy, literally, who travels with his ventriloquist master, Preacher Loyd Corder, of the Southern Baptists' Home Mission Board. Yes, the pulpit has undergone sweeping changes, so that now, in the words of the *Christian Herald*, "talking is a small part of teaching. Today, perhaps a movie of Paul's travels, in color and sound, will be shown, or a cartoonist will give a chalktalk on Noah and the Ark, or the [Sunday-school] class will join in making model Palestinian houses."

RELIGION GOES "ON THE AIR"

One of the factors limiting attendance at church has been the invention of de-

vices to carry entertainment into the home. Especially true is this of the newest device, television. Of 190 ministers surveyed in the Louisville, Kentucky, area late in 1952, "most agreed that video was serious competition for the church: In 50 congregations, attendance at evening services has dropped 10 per cent." So, not to be outdone in this progressive age, religion has gone "on the air."

Jumping at the first opportunity, they opened their "air-borne" assault in 1949, over the Du Mont television network, with the "Morning Chapel" program, featuring leaders of Protestant, Catholic and Jewish faiths. By November of 1953 interest in religious TV was so great that the Lutheran Church's "This Is the Life" dramatization could lay claim to being "by far the most widely telecast program in the world," broadcast by approximately 125 American TV stations, shown throughout Canada and regularly featured by the British Broadcasting Corporation. Later, on January 31, this year, Catholic Bishop Fulton J. Sheen's "Life Is Worth Living" edged out the Lutheran program, tallying up over 169 stations, to gain first place on the networks. The *Catholic Herald*, of January 8, claimed over 15 million listeners for the bishop. Today, rather than religion's being on the defensive against secular TV, the reverse is true. Milton Berle, Sid Caesar, Hopalong Cassidy and company have gained a most unusual competitor, the church.

EVALUATION

And what are we to say of religion's shiny new accouterments? They are pretty and attractive, yes, but have they accomplished the tasks for which they were designed?

As to physical changes in the church buildings themselves, we shall say one of the greatest burdens to moderns, next to

the high cost of living, has been the high cost of worship. As the Episcopalians' Dr. William S. Lea said recently, "'We have spent and perhaps wasted' millions of dollars in studiously copying Gothic architecture that was in vogue at a period when Christian worship was at one of its lowest ebbs." So to the extent that simplified modern design alleviates this condition, it is rendering a praiseworthy service. However, the question still remains whether by these modern technical advances religion has been raised out of those "lowest ebbs" of the Gothic period. Is it true that "clothes make the man" and 'buildings make religion' what they are? Expressing some doubt, Presbyterian Dr. George M. Docherty of New York recently compared modern religious methods to the production-line methods of the late Henry Ford, and then opined, "you know, Henry Ford is a much wiser man than the church. He knew that at the end of his assembly line was coming out a Ford car, but only the good Lord knows what's coming off the 'ecclesiastical assembly line' of the church today!"

Too often the product of the modern religious "assembly line" is a "die-cast" Christian, stamped into the mold of conformity to modern social standards; more class-conscious than gospel-conscious. Said New York clergyman Ralph W. Sockman: "Many pulpits try to make religion popular by presenting it as the best way of preserving our economic system. Prayer is advocated because it secures for us financial success and social acceptability." In selling this prepackaged product to the people much of today's church promotion takes on about the same spirituality as a hair- tonic commercial. But since when did the true worship of God make one popular with this world?—Jas. 4:4.

And what of attempts to "humanize religious instruction," intermixing it with

demonstrations of ventriloquism, magic, "chalktalk," "song masters" with ears that light up? Said Dr. M. A. Darroch at a recent Moody Bible Institute conference, "Talk about Nero playing while Rome burned—the church is playing . . . while the world is perishing." Yes, there is much serious, urgent information to be conveyed to hearing ears before this supersonic world plummets into the ditch of destruction, and religions that are too intent on hitching their wagon to this world's brilliant star may learn too late that they are tied to a doomed meteorite.—Matt. 15:14.

True, clergymen profess a desire to see this urgent information preached. That, ostensibly, is why they see such a boon in radio and television. Large audiences everywhere can benefit, they say, not just from their local pastor but from personalities like Ralph W. Sockman and Fulton J. Sheen. However, this cannot escape the contamination of commercialism. On October 21, 1952, Bishop Sheen's "Life Is Worth Living" started drawing down a cool million dollars a year from Admiral Corporation. The price of sponsorship? "A typical hard-selling commercial." From a strictly monetary standpoint, the bishop's "Life" is worth televising, indeed! From a godly standpoint, though, is it worth the price of cheapening religion by making it a cue for a "typical, hard-selling commercial"? One columnist stated it quite well when he said: "The cause of an ever-widening spiritual understanding will not be most nobly served if it is necessary for the churches to adopt the techniques of the marketplace in order to make themselves heard." Yes, Jesus and his disciples did preach in the market places, but they never made their message a commodity to be bought and sold like the market produce.

Do not misunderstand us. We in no way oppose the use of every up-to-date facility for the preaching of God's kingdom message. In fact, Jehovah's witnesses are among the most advanced when it comes to utilizing the printing press, electronic devices, radio and, as opportunity affords, television. However, listen though you will, you will not find their presentations recommending tooth paste, tableware or television sets. Did not Jesus say, "You received free, give free"? (Matt. 10:8, NW) That principle, then, should guide us in our use of modern developments.

But religion's dabbling into modernism has had its most tragic effect on the content, rather than the methods of delivering their message. They apparently consider not only the church's physical structure, but also its message as subject to change to fit a modern world. Thus we have read recently in widely published articles of how "American churches today have finally come to terms with an old bugaboo—Darwin's theory of evolution." Protestant, Catholic and Jewish clergy were quoted as seeing "no conflict between evolution and Divine creation." More and more men of religion are saying it is God's Word that is absurd. Of the Bible account Texas Episcopalian William Wright asks: "Who does believe those stories that has any mind at all?"

The answer is, true Christians, true worshipers of Jehovah the Most High God who inspired that Bible account. Yes, they will use the inventions of this modern world to facilitate their preaching work, but they will not copy its spirit, its motives, its selfishness and greed, its disregard of God's Word and deification of its own wisdom. They will borrow its goods, but not its gods, because those false gods will not save this world nor its hangers-on when Jehovah sends this modern, speedy world to a speedy destruction.



The Fruitage of the Spirit

"The fruitage of the spirit is love, joy, peace, longsuffering, kindness, goodness, faith, mildness, self-control."—Gal. 5: 22, 23, NW.

FROM time immemorial man has been keenly interested in self-development in every aspect of his make-up, physically, mentally and morally. Due to imperfection his endeavors in this direction have often lacked balance, coupled with the tendency to go to extremes. There are men, for instance, who take great pride in their muscular development, or in performing physical feats that win admiration and applause. What is not realized, however, is that this is frequently at the expense of good health later on in life, and often means the neglect of the finer, though intangible, things pertaining to the mind and heart. As the apostle says: "For bodily training is beneficial for a little, but godly devotion is beneficial for all things, as it holds promise of the life now and that which is to come."—1 Tim. 4:8, NW.

² This lack of balance and tendency to go to extremes have also been manifest when men have sought to develop and improve themselves mentally and morally, often taking great pride in their achievements, whether real or imagined. Frequently this has been done under the in-

fluence and direction of one of the many religions forming part of the present system of things, claiming that the one strictly adhering to the prescribed course will procure for himself certain merit and benefits, affecting both his present and future life. Neither have the religions that have professed to acknowledge the one true God escaped this snare. How did Paul come to write about "the fruitage of the spirit" in contrast with "the works of the flesh," in his letter to the Galatians? Did it not come about over this very question, raised by some who still clung to the system of Judaism, claiming that righteousness could be gained in the flesh by "works of law," and that "according to Jewish practice"? Paul knew only too well what he was up against, for, as he says of his former course of conduct: "I was making greater progress in Judaism than many of my own age in my race." So, in exasperation, he writes: "Are you so senseless? After starting in spirit are you now being completed in flesh?"—Gal. 5:19, 22; 2:14, 16; 1:14; 3:3, NW.

³ Ideas and claims very similar to those put forward by the supporters of Judaism are also to be found among the many sects

1. Why do men's efforts toward self-development often go astray, and what scripture throws light on this?

2. (a) How has religion in general fostered the idea of self-development? (b) What did Paul say regarding this in relation to Judaism?

3. In what respects is there a similarity between Christendom and Judaism on this question?

of Christendom. It is generally held as a basic belief that Christians are under the law of the Ten Commandments, including the sabbath law, and that a standing of righteousness can be gained by a strict outward observance of the requirements detailed therein. Again, as in the system of Judaism, a multitude of man-made traditions has been added, such as self-imposed penances, fasts, self-denial, a monastic and austere form of life, all of which are supposed to contribute to one's personal holiness and thus provide the necessary disciplinary training and qualification for future life with Christ in heavenly glory. Why, some have even gone to the extreme of claiming that they have been able to attain to absolute holiness, sinlessness, while still in the flesh. How foolish! Especially so in view of the apostle's warning right on this point, when he says: "Those very things are, indeed, possessed of an appearance of wisdom in a self-imposed form of worship and mock humility, a severe treatment of the body, but they are of no value in combating the satisfying of the flesh."—Col. 2:23, NW.

Christendom's religious teachers in general fail to understand the Scriptural teaching that Christians "are not under law but under undeserved kindness," and that they are declared righteous or justified in connection with the new covenant through its Mediator Christ Jesus. Hence those teachers also fail to appreciate that the power for righteousness under the new covenant is not the abolished Ten Commandments, but is God's spirit, which transforms Christians to a godly likeness, and, as Paul says: "If you are being led by spirit, you are not under law."—Rom. 6:15; Gal. 5:18, NW. See also Ephesians 2:15; 2 Corinthians 3:5-18, NW.

4. What do Christendom's teachers fail to understand and appreciate?

⁵ No wonder, then, that in the early years of our present-day movement, prior to 1914, and for some little time thereafter, those who then responded to the message of truth and forsook the false religion of modern-day Babylon, as commanded at Revelation 18:4, continued to be influenced to some extent by the teaching that they formerly accepted as being true. We must always remember that the revelation of truth and the consequent cleansing away of all Babylonish defilement, both in doctrine and practice, have been gradual work. (Prov. 4:18; Isa. 52:11) In those former years the subject of the development of the "fruits and graces of the spirit," as it was generally called, was given much attention. With Galatians 5:22, 23 as a basis, it was a favorite theme chosen for many talks, often in the form of a symposium. Invariably, however, the line taken was to show how each individual must cultivate within himself along the lines of "character development" the various qualities detailed by the apostle. In fact, some then in the truth laid so much stress on the paramount importance of developing these things, and went to such extremes about it, that it resulted in their paying far too much attention to themselves. Every little experience or circumstance was viewed as playing some part in the testing and development of character. In many instances it led to these ones' becoming self-centered and egotistical, in a humble sort of way of course. In other words, we might say that they became overripe and fell off the tree.

⁶ Does this mean we are poking fun at the subject? That would be quite improper, for it occupies a very definite place in God's Word. No, though we might show

5. (a) Why has the revelation of truth and the cleansing away of error been a gradual work? (b) How is this seen relative to the fruitage of the spirit?

6. What is important for us to realize, and what particular danger is to be avoided?

the ludicrous side of those who take themselves too seriously, the important thing we want to emphasize is the need to get the right viewpoint of ourselves in relation to this question of bearing fruit. As far as the danger of becoming egotistical is concerned, the immediate context at Galatians, chapter 5, shows this to be our biggest internal enemy. Says Paul: "If we are living by spirit, let us go on walking orderly also by spirit. Let us not become egotistical, stirring up competition with one another, envying one another."—Gal. 5:25, 26, NW.

⁷ How, then, are we going to be helped in getting the right viewpoint of ourselves in order to avoid this danger? We need to view ourselves in the way that Jehovah views us. And how is that? In this day he sees us and deals with us primarily as a gathered people, gathered to his theocratic organization, Zion. Many prophecies speak of this gathered people, and in one place Isaiah connects it with God's spirit and the resultant fruitage. After telling of a time of barrenness and unfruitful conditions, Isaiah then says that these conditions would obtain until the restoration of the theocratic organization, in these words: "Until the Spirit be poured upon us from on high, and the wilderness become a fruitful field, and the fruitful field be esteemed as a forest. Then justice shall dwell in the wilderness; and righteousness shall abide in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness, quietness and confidence for ever. And my people shall abide in a peaceable habitation, and in safe dwellings, and in quiet resting-places." (Isa. 32:15-18, AS) What an attractive picture of blessings and increase! What luscious fruitage!

DIFFERENT KINDS OF FRUITAGE

⁸ But perhaps at this point someone will ask whether the fruitage mentioned in the foregoing prophecy is the same as that described by Paul at Galatians 5:22, 23. And what about the fruitage of the vine in the well-known illustration at John, chapter 15, when Jesus said: "My Father is glorified in this, that you keep bearing much fruit"? (John 15:8, NW) Did Jesus mean keep bearing much love, and much joy, and so on? Is all fruit the same fruit? The answer, of course, is no. The word fruit, or fruitage, occurs many times in Scripture, referring to quite a number of different things, both good and evil. But all the references have this in common, that fruitage always conveys the idea of something produced, the natural and logical outcome, or outgrowth, or produce, resulting from certain causes or course of action.

⁹ In view of the fact that we are living in the day when God's kingdom has been established in the heavens and a Kingdom organization has been built up on earth, into which God's people have been gathered, therefore all the fruitage that we produce, by the help of God's spirit as his servants, can properly be called Kingdom fruitage. But even this good fruitage can be looked at from different angles. As Jesus showed in one of his parables, the seed that the great Sower broadcasts is the Word of truth, the Kingdom message. Said Jesus: "As for that on the right soil, these are the ones that, after hearing the word with a right and good heart, retain it and bear fruit with endurance." (Luke 8:15, NW) So, then, since each variety of seed produces its own kind, and since we ourselves came to a knowledge of the truth through someone else's preaching of the

7. (a) How should we view ourselves? (b) How does Isaiah describe our present prosperity?

8. Is all fruit the same, literally and figuratively? Yet what idea holds good to all such Scriptural references?
9, 10. How can Kingdom fruitage be viewed from different angles, and with what Scriptural support?

Kingdom message, then it follows that the fruitage that we must produce is that of bearing witness to yet others of that same message and thus help to multiply the Kingdom interests. That is one angle, and that is the main one governing the use of the illustration of fruit bearing in the references quoted from Isaiah, chapter 32, and John, chapter 15.

¹⁰ But that is not the only angle. The apostle, in writing to those who have been enlightened by the Word of truth, says: "Go on walking as children of light, for the fruitage of the light consists of every kind of goodness and righteousness and truth." (Eph. 5:8, 9, NW) One kind is that which should be manifest in our daily lives, in "every kind of goodness." The other kind is that which should be manifest in connection with the proclamation of the truth, in "every kind" of field service. Actually, both kinds go hand in hand and are inseparable, as we shall see. But in this present study we are paying particular attention to the kind that concerns our daily life and personality, our disposition. And do not let us forget to take these things to ourselves in a practical way, being "doers of the word, and not hearers only."—Jas. 1:22, NW.

LOVE—THE PRIMARY FRUITAGE OF THE SPIRIT

¹¹ In the list of nine things making up the fruitage of the spirit, as mentioned at Galatians 5:22, 23, the first and foremost is love, and rightly so too. Now, let us put

11. What is the primary fruitage of the spirit, and what question arises concerning this?

the question to ourselves in a personal and practical way. What does it mean, as far as I am concerned, when it says that "the fruitage of the spirit is love"? Does it mean that I must put myself through a mental exercise and say to myself first thing every morning, 'I must try to be more loving. I determine I will be more loving'? Well, if we went about it that way, pursuing a course of self-development, then whatever we might manage to develop in that di-

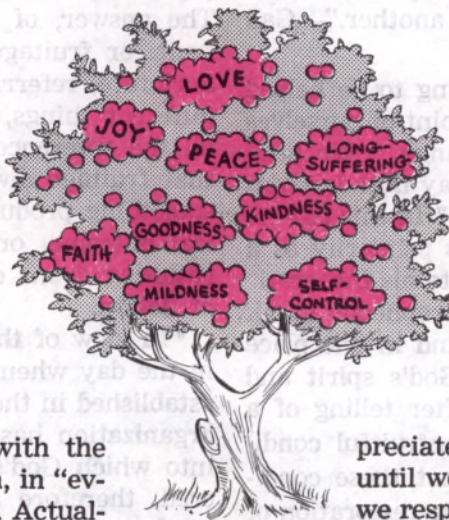
rection would really be the fruitage of our own spirit, would it not? But it is God's spirit that the apostle is referring to, not our own. How, then, does it work out?

¹² First, when we begin to learn of the truth, it is God's great love that appeals to us, his kindness and goodness. As we learn more of the truth, so we learn to appreciate more God's unselfish love until we come to the point where we respond to his invitation: "My son, give me thy heart." (Prov. 23:26, AS) That means that in the spirit of devotion we dedicate ourselves to Jehovah to do his will, and thus we become true Christians. Obviously that is not because of love that we have developed of our own initiative. Rather, as Paul says, it is "because the love of God has been poured out into our hearts through the holy spirit."—Rom. 5:5, NW.

¹³ At the same time we realize that we have been brought into association with others who have come through exactly the same course and taken the same steps.

12. In what way do the Scriptures show that God's love affects us and operates within us?

13. How does this love affect our relationship with our brothers?



These are therefore fellow Christians with us and, in this day, all are members together of the New World society. Our relationship with these brothers and sisters of ours naturally and logically follows, just as fruit is a natural produce, and not forced or manufactured. In support of this John writes: "The love is in this respect, not that we have [first] loved God, but that he loved us and sent forth his Son as a propitiatory sacrifice for our sins. . . . [and] if this is how God loved us, then we are ourselves under obligation to love one another" in the same warm, kind, unselfish way. (1 John 4:10, 11, NW) Of course, we should love one another. When we become real Christians, with the love of God filling our hearts and the knowledge of the truth and the Kingdom hope filling our minds, why, inevitably that should change and transform our whole life and disposition.

¹⁴ Does anyone reading this gain the impression that bearing the fruitage of the spirit is a very simple and easy matter? Oh no, it is not. While this fruitage is not a matter of self-cultivation, it does not mean for a moment that all we have to do is to sit back and leave ourselves in God's hands, inert and acquiescent. As we said earlier, let us get the proper view of ourselves and the part we have to play. In the illustration of the vine Jesus said: "My Father is the cultivator." (John 15:1, NW) Yes, Jehovah is the great Fruit-grower of all Kingdom fruitage, and all the credit goes to him. Under his direction, however, we do some cultivating work, as Paul shows, in the way of planting and watering and weeding, but never forget it is "God who makes it grow." All the same, as the apostle continues, though individually we are nothing in ourselves, "let each one keep watching" how he is carrying

out his responsibilities, for "each one's work will become manifest, for the day [this day of judgment] will show it up." —1 Cor. 3:6, 7, 10, 13, NW.

¹⁵ What exactly is our part, then, toward the cultivation of the fruitage of the spirit as far as love is concerned? That question is not difficult to answer. As we come to appreciate more and more what true love is, as seen in Jehovah, the very fountain of love, and as we come ever closer into union with him, then we have a deep and burning desire to express that same quality. Love is like that. It wants to express itself, it wants to be active. It is unselfish, so that we desire to see others enjoying and sharing in the same things that mean so much to us. And now we ask, How better can love come to its full fruitage than by sharing as fully and closely as possible with that body of devoted people which Jehovah has gathered into a New World society? And how better can we obey the injunction to "become imitators of God, as beloved children, and go on walking in love" than by attending and actively sharing in all the meetings of our local congregation and in the various features of direct field service? By following this course, what endless and excellent opportunities we have of exercising unselfish and godlike love and kindness and goodness! Why, there is no limit, for, as Paul said, "against such things there is no law" to say, 'You shall go no farther in this direction.'—Eph. 5:1, 2; Gal. 5:23, NW.

¹⁶ Mark you, this is very different from just going to meetings to get a blessing by sitting there silently week after week and merely absorbing all the goodness, or engaging in the service work as a matter of routine out of a sense of duty. Agreed, fruit trees absorb all the goodness they

14. Do the Scriptures stress personal responsibility as to the spirit's fruitage?

15. What is our individual responsibility, and how is it best met?

16. What are our obligations as members of the New World society?

can from the sun and the air and the soil. But why? So that they can bear fruitage for the benefit and refreshment of others. And that applies to the fruitage of our daily lives and disposition, as well as to the fruitage of Kingdom-preaching. Our personality should be enjoyed and appreciated by our fellow Christians and by decent-minded people of the world, too, on account of such fine qualities. Is your personality enjoyed on that account?

¹⁷ In support of the idea that the best way of producing the fruitage of the spirit is by sharing as fully as possible with God's gathered people, let us look again at the expression already quoted: "If we are living by spirit, let us go on walking orderly also by spirit." (Gal. 5:25, NW) There we have the secret of our part in the cultivation and bearing of this desirable fruit. The apostle says nothing about a course of self-training by a process of mental exercise. No. It is a matter of "living by spirit" and "walking orderly also by spirit." That means to see ourselves as a gathered people, gathered to Zion, where Jehovah has poured out his spirit upon his servant class and where he has put his word into our mouths and is our Teacher, teaching us, not individually, but as a people, how to live by spirit, his spirit. Then, with our feet started in the right way, it is a matter of making steady, orderly progress under theocratic direction and, have no fear, the fruitage of the spirit will be produced to Jehovah's praise and the blessing of others and to our own salvation to life in the new world.—Isa. 54:13; 59:21.

¹⁸ On the practical side, Jehovah's organization provides many aids in walking orderly and making good progress. Through *The Watchtower* and *Informant*, also the meetings where the truths and

counsel contained therein are discussed, we are continually being helped, both by encouragement and correction, to see clearly and maintain the right course of conduct and service. In these evil and critical times we often meet problems that make us wonder just what attitude we should adopt and what course we should take. In this respect, too, we get real benefit from sticking close to the organization, for through it are provided in this day, as in the apostle's day, mature and dependable servants, whose conduct and disposition set a good example and who are there for the very purpose of helping us, even though their counsel may not always be what we expected or hoped for. As Paul wrote to the Philippians: "To what extent we have made progress, let us go on walking orderly in this same routine. Unitedly become imitators of me, brothers, and keep your eye on those who are walking in a way that accords with the example you have in us." —Phil. 3:16, 17, NW.

¹⁹ In concluding this part of our discussion, we want to say a further word about the change of disposition and personality that has already been mentioned. This is something on which every one of us should be quite clear. Not one of us can afford to say: 'Oh well, I do not think there was anything very much wrong about my conduct or personality before I came into the truth. I do not see any great need to make any particular change. After all, we have to be natural, do we not?' All right, let it be admitted that your daily life was just as good and your personality just as charming as they must have been in the case of that well-bred, rich young ruler whom Jesus loved, and who sincerely kept all the commandments from his youth up, and who wanted to know what was lacking. Do you remember what was lacking?

17. What is meant by "living by spirit" and "walking orderly also by spirit"?

18. In what practical ways does the organization help us in this matter?

19. Is a change in personality possible and necessary on becoming a Christian?

Why, he lacked the very essence of the spirit's fruitage, unselfish love. (Mark 10: 17-22) Come, now! Let us be honest with ourselves and humble before Jehovah. Every one of us should put himself alongside his brothers at Ephesus to whom Paul wrote: "Put away the old personality [the old egotistical self] which conforms to your

former course of conduct and which is being corrupted according to his deceptive desires; but . . . be made new in the force actuating your mind, and . . . put on the new personality which was created [not self-developed] according to God's will in true righteousness and loving-kindness." —Eph. 4:22-24, NW.

Walking in Good Behavior

"Let us walk in good behavior."—Rom. 13:13, NW.

WHAT has been discussed so far respecting the spirit's fruitage in general, and concerning love in particular, also applies to the other things mentioned. In each instance these other qualities are first seen to inhere in Jehovah in superlative excellence. They are also seen in his beloved Son, Christ Jesus, in full perfection. And as, through an accurate knowledge of the truth, we see what a marvelous demonstration of these qualities has been given by Jehovah in all of his dealings, so we come to admire them and in every instance want to "become imitators of God, as beloved children, and go on walking" in them, manifesting them in our dealings, too, with all with whom we come in contact. As Paul said at the end of his letter to the Galatians: "As long as we have time favorable for it, let us work what is good toward all, but especially toward those related to us in the faith."—Eph. 5:1, 2; Gal. 6:10, NW.

² Let us, then, take a brief look at these other qualities, all comprising the fruitage of the spirit. There is no question, however, that "the greatest of these is love." It is the all-essential mainspring, without which the others cannot genuinely exist or operate. We shall consider them as listed by the apostle, though they do not appear to follow any particular sequence, for they are mentioned time and again in varying order throughout the Christian Greek Scriptures.—1 Cor. 13:1-3, 13, NW.

JOY

³ Joy is first mentioned after love, and where are we going to find joy today and how are we going to find the best opportunity of bearing this fruit? There is only the one answer, and that is, in Jehovah's organization, Zion, wherein his own loving heart finds joyful satisfaction. Does not the prophecy of Zephaniah call upon those in Zion to "be glad and rejoice with all

1. Wherein do we find the source and the channel of the spirit's fruitage? How should an appreciation of this affect us?

2. Why is love mentioned first in the list at Galatians 5: 22, 23?

3. What authority or reason is given for the close connection between joy and God's organization?

the heart," and then go on to tell how even Jehovah himself "will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing"? (Zeph. 3:14, 17, AS) As specific evidence in support of this, many thousands of our readers will readily recall the tremendous and sustained joy and happiness that was experienced during the eight days of that great international gathering at Yankee Stadium in 1953. Literally, for those eight days, that was the best place on earth to experience real joy, and the same is true in principle of all special assemblies of Jehovah's people.

⁴ We know, too, that Christ Jesus has entered into "the joy that was set before him" in being made the chosen instrument, as King, to bring to full fruition his heavenly Father's glorious purpose and the complete vindication of his Father's name. In this happy work all the Lord's true followers are invited to share. Indeed, that is why it is God's "good pleasure" "to gather all things together again in the Christ" and in the organization under him, in order "that we should serve for the praise of his glory." Let us therefore be faithful in the service of whatever Kingdom interests have been committed into our hands so that we may have the thrill of hearing and responding to that invitation: "Enter into the joy of your master." And what greater joy is to be found than in seeking and finding and then feeding one of the Lord's "other sheep"?—Heb. 12:2; Eph. 1:9-12; Matt. 25:21, NW.

⁵ Speaking personally, have you not known what it is sometimes for some trial or difficult condition to get on top of you so that you feel that life is pretty grim, and then you go to a meeting where you can share with your brothers in the fellowship of Kingdom truths and Kingdom

service, or perhaps have a look at *The Watchtower* that has just come? You know the effect it has, as if a burden were lifted from your mind. It takes you out of yourself (which is a splendid thing), and perhaps gives you a new outlook on how to meet your problem. In other words, as explained in our previous study, you have taken advantage of the provisions made through the organization, resulting in Jehovah's spirit's operating afresh in your heart and mind, along with its fruitage of joy.

PEACE

⁶ Next in the list comes peace. And what can be said about that? A great deal, of course, but if we were to use an illustration of a huntsman first seeking out his prey and then going after it in hot pursuit, it would certainly not appear to be a picture of peace, would it? Yet listen to what David wrote at Psalm 34:14: "Seek peace, and pursue it." Does that mean that peace is an elusive bird, like the "dove of peace" is to the nations today? No. It is the importance of peace that is the thing stressed. First, we must gain peaceful relations with God, through Jesus Christ, and with his family of devoted people. Then we must see the necessity of pursuing and maintaining that peace, praying for it and always working to that end, as David said in another psalm: "Pray for the peace of Jerusalem: they shall prosper that love thee. For my brethren and companions' sakes, I will now say, Peace be within thee. For the sake of the house of Jehovah our God [the center of pure worship] I will seek thy good." (Ps. 122:6, 8, 9, AS) This may mean, on your part, sacrificing something, perhaps some relationship into which you have entered, that is quite legitimate in your own eyes but that you know

4, 5. What was the joy set before Jesus, and in what practical ways can we share therein?

6. How is the importance of peace stressed in Scripture? Involving what?

very well is only causing uneasiness and talk among your brothers, to say nothing of providing a source of gossip among those not in the truth. It is ever a safe guide to put the interests of God's community above personal interests.

⁷ Ordinarily, people seek peace by trying to create and live under conditions that are literally peaceful. Their realization of peace depends largely on their physical surroundings, and is for the most part an emotional experience. That is the only way the world can provide this valued treasure. But Jesus said, when with his disciples in the upper room: "I give you my peace. I do not give it to you the way that the world gives it." (John 14:27, NW) In these days of his second presence with his disciples he is fulfilling that promise by delivering us from the authority of this discordant world and transplanting us into his own land, his own theocratic domain, where, as King, he reigns in righteousness at the heavenly capital, New Jerusalem. From there, by God's all-powerful spirit, he is directing his people on earth in a grand work of righteousness, the effect of which spells "quietness and confidence" to those engaged therein. Under that spirit of peace that controls and guards our hearts and mental powers we truly "abide in a peaceable habitation, and in safe dwellings, and in quiet resting-places." What a glorious and serene fruitage of the spirit!—Isa. 32:1, 17, 18, AS; Phil. 4:7; Col. 1:13; 3:15. See also September 15, 1953, *Watchtower*, pp. 566, 567, paragraphs 3-6.

LONG-SUFFERING

⁸ Now let us consider the next quality, long-suffering. Here, again, we see a grand quality that shines out in God's own deal-

ings, for he has "tolerated with much long-suffering vessels of wrath made fit for destruction, in order that he might make known the riches of his glory upon vessels of mercy, . . . namely, us." Paul cites his own case, too, as an outstanding example of long-suffering demonstrated by Christ on Paul's behalf, in view of his previous bad course of action, and that for the encouragement of others who were going to "rest their faith" on the Lord. (Rom. 9:22-24; 1 Tim. 1:16, NW) Surely with such inspiring examples before us, we should see the need for ourselves to be ever ready to show this same quality whenever required. This does not mean that we should endlessly put up with wrongdoing in an individual, or in a congregation, but whenever there is a sincere plea for mercy, or whenever ignorance can be taken into account, as with those not in the truth, then we should not withhold this divine quality.

⁹ The opposite of long-suffering is short-suffering. Do you very quickly become short with your brothers, ready to snap their heads off in a spirit of irritation and impatience? That is not the fruitage of God's spirit. At the same time, that does not mean that a sharp word is never necessary; but, if it is a matter of letting off steam, then it would be better to sit tight on the lid a little longer.

KINDNESS

¹⁰ We now turn our attention to a quality that has particular appeal, namely, kindness. How shall we define it, and how is it used in Scripture? Kindness means to be disposed to do good, to confer happiness, to be benevolent, sympathetic, merciful and obliging. It is a spontaneous expression of love, and is often closely linked with love in Scripture, as found in the expres-

7. How is Jesus fulfilling his promise at John 14:27 today?

8, 9. What examples are given of long-suffering, and how should we be influenced thereby?

10. What is kindness? What constitutes its particular appeal?

sion "loving-kindness." Another point worthy of note is that Jehovah's kindness toward us is always undeserved as far as we are concerned.—Gen. 20:13; 1 Cor. 13:4; Heb. 4:16, NW.

¹¹ Following the same procedure as previously adopted, we learn that kindness finds its source in Jehovah, the Most High. When Jesus was giving instruction respecting this he stressed the point that it was not just a matter of being kind toward those who appreciate and reciprocate your kindness. "To the contrary," said Jesus, "continue to love your enemies and to do good and to lend without interest, not hoping for anything back, and your reward will be great, and you will be sons of the Most High, because he is kind toward the unthankful and wicked. Continue becoming compassionate, just as your Father is compassionate." (Luke 6:35, 36, NW; Matt. 5:43-48) Let this lesson sink deep within us, especially when taking the Kingdom message to the people, for then is our golden opportunity to manifest this fruitage for the benefit and refreshment of others. When we come up against continued indifference, or opposition, and people are sharp with us, it is a temptation to talk back with equal sharpness and acerbity. But ripe fruit does not have that flavor.

¹² Next, we learn that Christ Jesus is the one specially chosen to explain and exemplify in full measure his heavenly Father's undeserved kindness. As John beautifully expressed it: "The Word became flesh and resided among us, and we had a view of his glory, a glory such as belongs to an only-begotten son from a father, and he was full of undeserved kindness and truth." Yes, the one "who is in the bosom position with the Father is the one that has explained him."—John 1:14, 18, NW.

¹³ To complete the picture, Christ Jesus, the only one who "fully knows the Father," is "willing to reveal him" to those who accept the Son and who exercise faith in his name. These find great relief on entering into the Master's service as his disciples, because, as he himself said: "My yoke is kindly and my load is light." There is every reason, therefore, why we should respond readily and heartily to the apostle's appeal: "Become kind to one another, tenderly compassionate, freely forgiving one another just as God also by Christ freely forgave you."—Matt. 11:27-30; Eph. 4:32, NW; John 1:12.

GOODNESS

¹⁴ In order to learn what goodness is, and what our part in bearing this fruitage is, we must, as before, go to the Author thereof. No, Jesus is not the one, and that he made very plain in what he said to the certain man who gave him the title, "Good Teacher." This does not mean that Jesus did not faithfully and perfectly exemplify goodness; else he would not have invited that man to become one of his followers.—Mark 10:17, 18, 21, NW.

¹⁵ We first get a clear appreciation of what goodness is, as seen in Jehovah, when we consider that wonderful and intimate revelation that he gave of himself to Moses. You will recall that Moses enjoyed a unique relationship with Jehovah, perhaps closer than any other man on earth, except Jesus, for the Record says that "Jehovah spoke to Moses face to face, just as a man would speak to his fellow." On one occasion Moses requested of Jehovah: "Cause me to see, please, your glory." Jehovah answered: "I myself shall cause all my beauty [*margin*, goodness] to pass before your face and I will declare the

11, 12. (a) The exhibition of God's kindness teaches us what? (b) What does John say of Jesus in this regard?

13. How are we taught to bear this fruitage of the spirit?

14, 15. Who is the Author of goodness, and what revelation was given to Moses in this regard?

name of Jehovah before you." All of Jehovah's goodness is summed up in that grand declaration of his name which shortly followed, in these words: "Jehovah, Jehovah, a God merciful and gracious, slow to anger and abundant in loving-kindness and truth, preserving loving-kindness for thousands, pardoning iniquity and transgression and sin."—Ex. 33:11, 18, 19; 34:6, 7, NW.

¹⁶ James, in his epistle, points to the same source of all goodness when he says: "Every good gift and every perfect present is from above, for it comes down from the Father of the celestial lights, . . . Because he willed it, he brought us forth by the word of truth, for us to be a certain firstfruits of his creatures." This shows, too, how we are brought into close relationship with Jehovah, and it surely follows that those "certain firstfruits," with all their good-will companions, must bear like fruitage to the One who brought them forth, and thus demonstrate the principle to be true that "he that does good originates with God."—Jas. 1:17, 18; 3 John 11, NW. See also 1 Peter 3:8-11, NW.

FAITH

¹⁷ The fact that faith comes seventh in the list at Galatians 5:22, 23 seems in itself to indicate that no special order was chosen by the apostle, for faith is a Christian's primary foundation. (Heb. 11:6; 2 Pet. 1:5) Yes, we must have abounding faith in God, also in all those things in which we know that God himself has absolute confidence, namely, his Son, his Word, his purpose and his Kingdom-organization, Zion.

¹⁸ Rather than a general discussion of

faith, however, the aspect we wish to stress particularly is the need, not only to have faith within ourselves, but to learn how to bear it and communicate it to others, as part of the spirit's fruitage. This means to have a living, active faith, as James said: "Faith, if it does not have works, is dead in itself." (Jas. 2:17, NW) The kind of works needed whereby others can benefit from our own faith is shown by Paul when, in question form, he argues that preaching the message of truth is our all-important work in order that others may first hear of Jehovah, then exercise faith in him and call upon him, resulting in their eventual salvation, and our own too.—Rom. 10:9-15.

¹⁹ Therefore we must always be ready to speak and to act in harmony with our faith. Do we have strong faith in Jehovah's kingdom and its message? Then, says Paul: "Preach the word, be at it urgently in favorable season, in troublesome season." (2 Tim. 4:2, NW) Do we have strong faith in Jehovah's organization? Then loyally and actively support it. Your regular attendance at the congregation meetings is in itself a testimony to your faith, encouraging others to do the same. Do we not sometimes know those who are old in the truth and old in years, perhaps so frail that they can do but little in getting out to preach to others, and so deaf that they can hear but little at the meetings? Yet still they come, as regularly as possible. They love to be in the company of God's gathered people. It is an expression of their deep-rooted faith and devotion. Their very presence encourages those who are newly interested to think well of an organization that inspires such lifelong confidence among its members. May Jehovah richly bless and sustain these steadfast souls in strong faith and true devotion throughout their earthly course.

16. What does James teach respecting goodness, and with what obligation concerning ourselves?

17. In what way is faith a primary foundation?

18, 19. Faith as part of the spirit's fruitage calls for what particular kind of works?

MILDNESS

²⁰ Next comes the fine quality of mildness, which is closely linked with lowliness and humility. At this point, someone may question whether this quality is seen to inhere in Jehovah, bearing in mind his supreme authority, his sovereign will and highly exalted position. But listen to what Jehovah himself says in that very connection: "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit." What unexpected undeserved kindness, that the Almighty should, so to speak, come right down to our level!—Isa. 57:15, AS.

²¹ This aspect of the spirit's fruitage is one that is most refreshing to come in contact with and, after all, that is the great attraction regarding fruit, is it not, even more than its food value? It is so refreshing. Do your brothers and sisters find your company refreshing, with never a fear of finding you harsh or unsympathetic, as if you were on a higher level than they? Mildness and lowliness are specially desirable, too, when witnessing to others, many of whom are full of weariness of spirit. Do you remember what Jesus said about this? "Come to me, all you who are toiling and loaded down, and I will refresh you. Take my yoke upon you and become my disciples, for I am mild-tempered and lowly in heart, and you will find refreshment for your souls."—Matt. 11:28, 29, NW.

²² Mildness is also needed by those in any position of responsibility, for, as Paul wrote to the Galatians: "Brothers, even though a man takes some false step before he is aware of it, you who have spiritual

qualifications try to restore such a man in a spirit of mildness, as you each keep an eye on yourself, for fear you also may be tempted."—Gal. 6:1, NW. See also 2 Timothy 2:25, NW.

SELF-CONTROL

²³ Finally, we turn our attention to self-control. That is opposite to the spirit of the world these days, where violence and fits of anger and ready indulgence in fleshly desires and passions are the order of the day. (2 Tim. 3:3) Self-control may not be mentioned in Scripture so often as the other qualities, but when we remember it is closely tied in with discipline we know that it has strong Scriptural support. Due to imperfection we are apt to go to extremes, either becoming headstrong or easing off and becoming slack. Remember that a fruit tree that is allowed to get out of hand soon ceases to bear fine fruit, but it becomes degenerate and an easy victim of corrupting influences and disease. Therefore we need to be alert at all times, not only to the unique Kingdom privileges and prospects that are ours, but also to the dangers both from within and from without. We are engaged in a contest and, as Paul says: "Every man taking part in a contest exercises self-control in all things." Hence, as he goes on to say: "I browbeat my body and lead it as a slave, that, after I have preached to others, I myself should not become disapproved somehow."—1 Cor. 9:25, 27, NW.

²⁴ Later, in the same letter, after drawing attention to the sad results of a lack of self-control and the consequent need for self-scrutiny, he mentions the other aspect of discipline, namely, that administered by Jehovah. He says: "If we would discern what we ourselves are, we would not be

20. How are mildness and its associated qualities seen to inhere in Jehovah?

21. Why is this aspect of the spirit's fruitage so refreshing and desirable?

22. Why is mildness needed by those in responsible positions?

23. With what is self-control closely related, and in what respects do we need to be keenly alert?

24. What other aspect of discipline contributes to good fruitage?

judged. However, when we are judged, we are disciplined by Jehovah." Every true son needs and receives such discipline, as Paul points out in his letter to the Hebrews. "True, no discipline seems for the present to be joyous, but grievous; yet afterward to those who have been trained by it it yields peaceable fruit, namely, righteousness."—1 Cor. 11:31, 32; Heb. 12:11, NW.

²⁵ To conclude our study, we remind you what the apostle wrote to the Colossians. True, the illustration of fruitage is not used, but rather that of clothing, for the purpose of identification. However, the same idea obtains. We do not have to make up the pattern ourselves for the dif-

25. How and under what different figure does Paul exhort us at Colossians 3: 12-14?

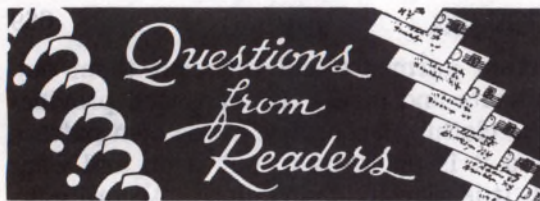
ferent garments and then cut them out, all bits and pieces. Instead, God provides the clothing according to his own pattern and it is up to us to put it on and wear it. It is a lovely description: "Accordingly, as God's chosen ones, holy and loved, clothe yourselves with the tender affections of compassion, kindness, lowliness of mind, mildness, and longsuffering. Continue putting up with one another and forgiving one another freely if anyone has a cause for complaint against another. Even as Jehovah freely forgave you, so do you also. But, besides all these things, clothe yourselves with love, for it is a perfect bond of union," keeping us closely united as Jehovah's gathered people.—Col. 3:12-14, NW.

To Listen and Learn?

☞ One small-town newspaper recently told of children going to church with comic books. The paper said it was sure that the preacher did not mind the children's doing this, but it jokingly accused a mother of reading the comic book too. Her reply: she was listening to the sermon, but the child wanted an explanation of every picture. Do you approve of your child looking at pictures, or perhaps taking a paper and pencil and drawing during congregational studies? Or does the child go for the entirely different reason that God instructed the Israelites to take their children? "Call the people together, the men and the women and the little ones and your temporary resident who is within your gates, in order that they may listen and in order that they may learn, as they must fear Jehovah your God and take care to carry out all the words of this law." (Deut. 31:12, NW) For which reason do your children go?

"On the Other Side of the Elbe"

☞ The first eight paragraphs of an article in the newspaper *Il Tempo*, Rome, Italy, of August 8, 1954, deal with the case of Otto John, who fled into the Russian zone. The ninth paragraph states: "In the meantime, on the other side of the Elbe, the wave of arrests continues. The religious organization 'Jehovah's witnesses,' an evangelical sect that the Russians have been persecuting for various months, declares to have lost 1,334 of their members, all arrested and sentenced to a total of 8,466 years of imprisonment. Twenty-four of the arrested men are said to have died in prison. It is calculated that in the political prisons on the other side of the Elbe there are at present 23,000 persons, almost entirely German citizens, while the number that is convicted and deported in Russia or in the other countries of the Iron Curtain is said to be 28,000."



● Concerning young widows the Bible says that “when their sexual impulses have come between them and the Christ, they want to marry, having a judgment because they have disregarded their first expression of faith.” Does this mean young widows who marry are unfaithful? —B. S., United States.

Such a conclusion could not be correct, for two verses later Paul says, “I desire the younger widows to marry.” An appreciation of the setting is necessary; so let us read 1 Timothy 5:3-14, NW:

“Honor widows that are actually widows. But if any widow has children or grandchildren, let these learn first to practice godly devotion in their own household and to keep paying a due compensation to their parents and grandparents, for this is acceptable in God’s sight. Now the woman who is actually a widow and left destitute has put her hope in God and persists in supplications and prayers night and day. But the one that goes in for sensual gratification is dead though she is living. So keep on giving these commands, that they may be irreprehensible. Certainly if anyone does not provide for those who are his own, and especially for those who are members of his household, he has disowned the faith and is worse than a person without faith.

“Let a widow be put on the list who has become not less than sixty years old, a wife of one husband, having a witness borne to her for right works, if she reared children, if she entertained strangers, if she washed the feet of holy ones, if she relieved those in tribulation, if she diligently followed every good work.

“On the other hand, turn down younger widows, for when their sexual impulses have come between them and the Christ, they want to marry, having a judgment because they have disregarded their first expression of faith. At the same time they also learn to be unoccupied, gadding about to the houses, yes, not only unoccupied, but also gossipers and meddlers in other people’s affairs, talking of things they ought not. Therefore I desire the younger

widows to marry, to bear children, to manage a household, to give no inducement to the opposer to revile.”

When Paul said to honor widows he had in mind providing for them materially, and Jesus indicated that honoring parents included material provisions. (Matt. 15:1-6) Paul showed that such honor by material provisions was to be shown by close relatives, and if there were no relatives to provide for an older widow of good report in the congregation then the congregation was to put her on the list it kept of those deserving of congregational help or support. Then he goes on to show that younger widows should not be put on this list, for after they had expressed faith in maintaining a single state and declared their determination to serve Jehovah with the full, exclusive, undistracted devotion their singleness would allow, they would end up heeding their sexual impulses and marrying anyway. So it would be better for younger widows not to make this expression and be put on the list for congregational help and then fail, bringing an adverse judgment upon themselves. Better for them to marry and busy themselves with raising children and managing a household. Hence we see 1 Timothy 5:11, 12 is not arguing that young widows who marry are unfaithful.

● Does Isaiah 53:2, 3 refer to the physical appearance of Christ Jesus?—J. E., Sweden.

The verses of the prophecy read: “He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.”

Christ Jesus was a perfect man, and it is reasonable to believe that he was very pleasing in physical appearance. But even more beautiful to behold was his devotion to Jehovah God and to His will. Jesus excelled “in the beauties of holiness.” Isaiah 52:7 declares: “How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace.” This prophecy refers to Christ Jesus, but it certainly is not speaking of any physical beauty of the literal feet of Jesus. They are called beautiful because of their activity in walking in Jehovah’s way and carrying his message.—Ps. 110:3.

But this beautiful activity and holiness displayed by Jesus at the time of his first coming

did not please the Jewish religious leaders or the people under their control. The message exposed the religious groups as hypocrites, liars and murderers, and as doomed to destruction. This message was repulsive to them, its declaration was odious to them, and the bearer of it was obnoxious to their sight. From their religious viewpoint he had no comeliness or desirable beauty. His face was against them in that he repeatedly reproved and rebuked them and their face was turned against him. They saw nothing pleasant in his appearance, held him in no esteem, despised him, rejected him, hid their face from him. The Jewish religionists certainly would not react so violently toward him because of mere outward appearance, and to argue so is to shrivel the prophecy's scope down to a meaningless issue. It was Jesus' spiritual activity that made him despised and rejected by the Jewish nation. They could see nothing beautiful in Jesus' devotion and holiness to Jehovah God, for it exposed their own figurative, spiritual ugliness.

● Proverbs 16:4 (AS) states: "Jehovah hath made everything for its own end; yea, even the wicked for the day of evil." Does this mean that Jehovah makes men wicked, perhaps to fit some supposed predestination of his?—D. U., United States.

Jehovah does not create men wicked to fit in with the doctrine of predestination, for that doctrine is a false teaching. (See the May 15 and June 1, 1953, issues of *The Watchtower*.)

And not for a day of evil nor for any other reason did Jehovah make the wicked. To argue so would be to contradict Deuteronomy 32:4, 5 (NW) and Ecclesiastes 7:29 (Le), which texts read: "The Rock, perfect is his activity, for all his ways are justice. A God of faithfulness, with whom there is no injustice; righteous and upright is he. They have acted ruinously on their own part; they are not his children, the defect is their own. A generation crooked and twisted!" "Lo, this only did I find, that God hath made man upright; but they have sought for many (sinful) devices."

The same Hebrew word here in Proverbs 16:4 translated "made" is translated "ordaineth" at Psalm 7:13: "He ordaineth his arrows against the persecutors." They are appointed for use against enemies. In the same way, the wicked are ordained or appointed for destruction in the day of evil, a day that will be evil to them because it will mark the end of their existence. As a class the wicked are made to exist or remain till then, Jehovah knowing how to reserve them or make them remain till that time of his vindication: "Jehovah knows how to deliver people of godly devotion out of trial, but to reserve unrighteous people for the day of judgment to be cut off." (2 Pet. 2:9, NW) It is this thought that is given by the *Septuagint* translation of Proverbs 16:4: "All the works of the Lord are done with righteousness; and the ungodly man is kept for the evil day." The evil day is for the wicked, and the wicked are for the evil day.

WHERE DO YOU SEEK SECURITY?

❧ Commercialism is the thing today; a "what does it get you?" attitude permeates almost all activities. Money and wealth are worshiped as those that will bring security, and the desire for "security" often overrides all else, including one's love for God, for his family, and even of his own sense of decency and uprightness. Yet this "security" is shaky. Many factors could rob you of it: inflation, crime, war. Is there nothing better, more firm? Faithful men of old such as Abraham, Job and Moses thought there was. So did Jesus and his apostles. Money, or the lack of it, was not the prime consideration with them—they put God's service and his blessings first. These were treasures stored in heaven, "where neither moth nor rust consume, and where thieves do not break in and steal." (Matt. 6:20, NW) This is real security—blessings from the Almighty God; blessings that are firm, unwavering and sure. They alone have real value. No one can take them from you. They lead not only to contentment now, but to everlasting life. Accept this real wealth. Make Jehovah, not money, your God.

And not for a day of evil nor for any other reason did Jehovah make the wicked. To argue so would be to contradict Deuteronomy 32:34 (WV) and Ecclesiastes 7:29 (LW), which texts read: "The Rock's perfect is his activity; for all his ways are justice. A God of faithfulness, with whom there is no injustice; righteous and upright is he. They have acted wrongly on their own part; they are not his children, the defectors. Is from them a generation crooked and twisted?" (LW) This only did I find, that God hath made man upright; but they have sought for many (sinful) devices."

The same Hebrew word here in Proverbs 16:1 is translated "made," is translated "ordained" in Psalm 7:13: "He ordained his arrows against the persecutors." They are appointed for you against enemies. In the same way, the wicked are ordained or appointed for destruction in the day of evil, a day that will be evil to them because it will mark the end of their existence. As a class the wicked are made to exist or remain till then. Jehovah knowing how to reserve them or mark them remain till that time of his vindication: "Jehovah knows how to deliver people of bodily devotion out of trial, but to reserve unrighteous people for the day of judgment to be cut off." (LW 3:8; WV) It is this thought that is given by the descriptive translation of Proverbs 16:1: "All the works of the Lord are done with righteousness, and the wicked are made for the day of evil." The evil

did not please the Jewish religious leaders or the people under their control. The message exposed the religious groups as hypocritical liars and murderers, and as doomed to destruction. This message was repulsive to them, its denunciation was odious to them, and the better it was obnoxious to their sight. From their religious viewpoint he had no commonness or desirable beauty. His face was against them in that he repeatedly repudiated and rebuked them, and their face was turned against him. They saw nothing pleasant in his appearance, held him in no esteem, despised him, rejected him, hid their face from him. The Jewish religious leaders certainly would not react so violently toward him because of some outward appearance, and to argue so is to trivialize the prophetic's escape down to a meaningless issue. It was Jesus' spiritual quality that made him despised and rejected by the Jewish nation. They could see nothing beautiful in Jesus' devotion and holiness to Jehovah, God, for it exposed their own hypocritical spiritual ugliness.

"WATCHTOWER" STUDIES

Week of November 28: The Fruitage of the Spirit.

Week of December 5: Walking in Good Behavior.

✓✓ CHECK YOUR MEMORY ✓✓

After reading this issue of "The Watchtower", do you remember—

- ✓ What sound advice Zephaniah states for this time of trouble? P. 644, ¶2.
- ✓ Whether we should blame Satan for our sicknesses? P. 647, ¶3.
- ✓ What is more important than physical healing? P. 648, ¶1.
- ✓ What Christian baptism means today? P. 650, ¶2.
- ✓ How to aid the "desire of all nations" to enter Jehovah's organization? P. 652, ¶4.
- ✓ What Chicago ministerial students decided about that city's sermons? P. 653, ¶2.
- ✓ Why one clergyman thought Henry Ford was wiser than modern church leaders? P. 655, ¶3.
- ✓ Whether self-denial and severe treatment of the body can contribute to our personal holiness? P. 657, ¶3.
- ✓ What fruitage the Christian must produce? P. 659, ¶9.
- ✓ How Christian love is developed? P. 660, ¶12.
- ✓ Why a change in personality is absolutely necessary for the Christian? P. 662, ¶19.
- ✓ How we can share the joys that were set before our Master, Jesus? P. 664, ¶4.
- ✓ Toward whom we must show kindness? P. 666, ¶11.
- ✓ How faith can be passed on to others? P. 667, ¶19.
- ✓ Why self-control is so vital? P. 668, ¶23.
- ✓ How Jesus' appearance was despised by religious leaders? P. 670, ¶10.
- ✓ Whether Jehovah created bad men to fit in with some supposed predestination? P. 671, ¶2.