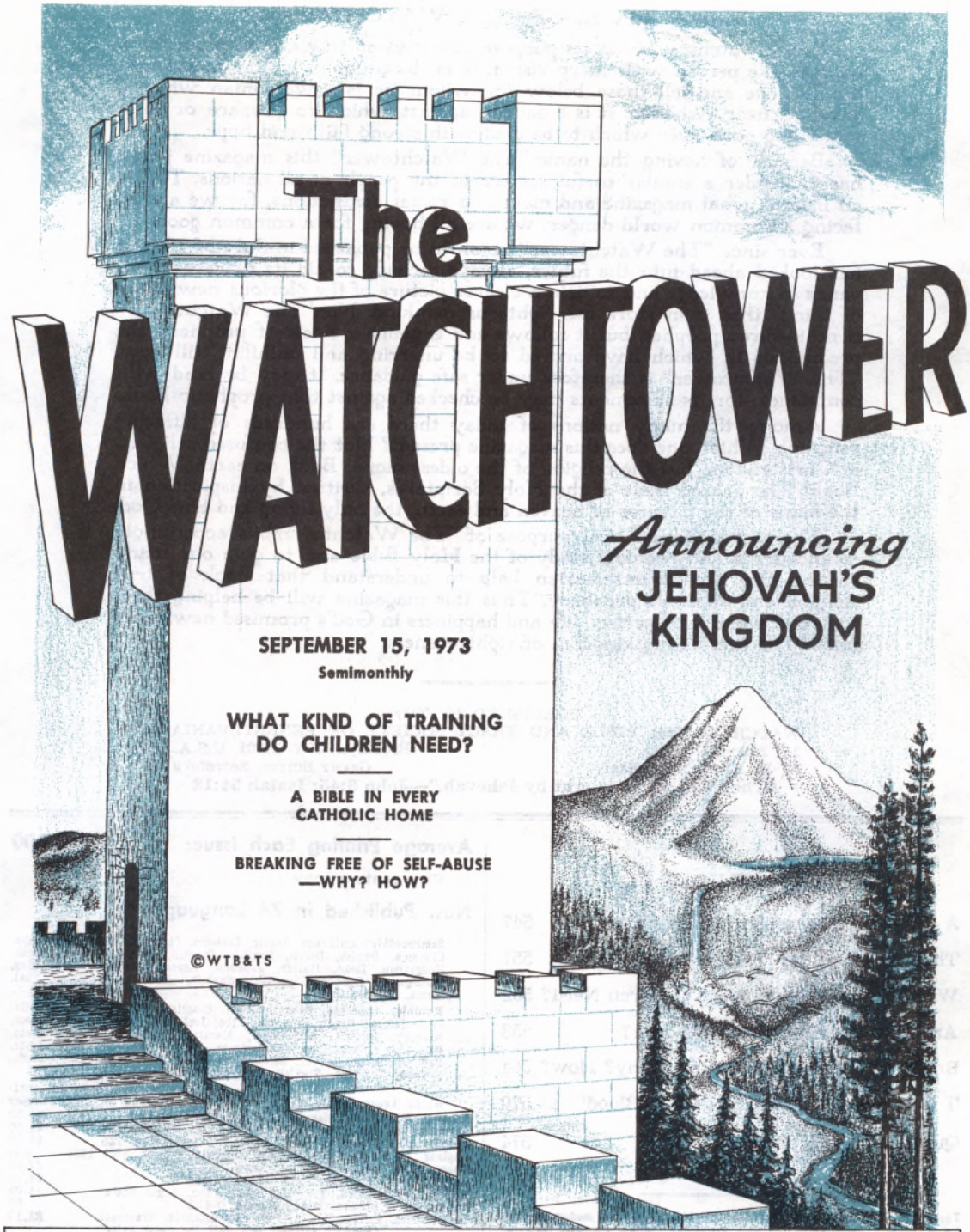

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

SEPTEMBER 15, 1973
Semimonthly

WHAT KIND OF TRAINING DO CHILDREN NEED?

A BIBLE IN EVERY CATHOLIC HOME

BREAKING FREE OF SELF-ABUSE —WHY? HOW?

©WTB&TS

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

THE PURPOSE OF "THE WATCHTOWER"

Every watchtower has its purpose. It serves as an elevated place for a wide-awake person with sharp vision. It enables him to see far ahead into the distance and tell those below for whom he is a watchman what is drawing near, whether it is a danger against which to prepare or it is something good over which to be glad with strong faith and hope.

Because of having the name "The Watchtower" this magazine justly has to render a similar useful service to the people of all nations. This is an international magazine and makes no racial distinctions, for we are all facing a common world danger; we are all hoping for a common good.

Ever since "The Watchtower" began to be published in July of 1879 it has looked ahead into the future, always striving to aid its readers to advance in knowledge and to gain a clearer picture of the glorious new order of things that is in store for righteous mankind. No, "The Watchtower" is no inspired prophet, but it follows and explains a Book of prophecy the predictions in which have proved to be unerring and unfailing till now. "The Watchtower" is therefore under safe guidance. It may be read with confidence, for its statements may be checked against that prophetic Book.

Among the many nations of today there are hundreds of differing religions. Which one does this magazine present? Not the confused religions of Christendom, but the religion of the oldest sacred Book on earth. Which Book? The Sacred Bible of the Holy Scriptures, written by inspiration in the name of the Creator of heaven and earth, the only living and true God.

The sacred, nonpolitical purpose of "The Watchtower" is accordingly to encourage and promote study of the Holy Bible and to give our many readers the needed unsectarian help to understand that Book of true religion and infallible prophecy. Thus this magazine will be helping them to prove worthy of perfect life and happiness in God's promised new order under His everlasting kingdom of righteousness.

PUBLISHED BY THE
WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA
117 Adams Street — Brooklyn, N.Y. 11201, U.S.A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

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

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The Bible translation used in "The Watchtower" is the modern-language "New World Translation of the Holy Scriptures," unless otherwise indicated.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label). Write Watchtower, 117 Adams St., Brooklyn, New York 11201, U.S.A.

Average Printing Each Issue: 7,850,000

Five cents a copy

Now Published in 74 Languages

Semimonthly: Afrikaans, Arabic, Cebuano, Chinese, Chishona, Cibemba, Cinyanja, Danish, Dutch, English, Finnish, French, German, Greek, Hiligaynon, Iloko, Italian, Japanese, Korean, Malagasy, Norwegian, Portuguese, Sesotho, Spanish, Swahili, Swedish, Tagalog, Thai, Xhosa, Yoruba, Zulu.

Monthly: Armenian, Bengali, Bicol, Croatian, Efik, Ewe, Fijian, Ga, Gun, Hebrew, Hindi, Hungarian, Ibo, Icelandic, Indonesian, Kanarese, Kikongo, Lingala, Malayalam, Marathi, Melanesian-Pidgin, Motu, Pampango, Pangasinan, Papiamento, Polish, Russian, Samar-Leyte, Samoan, Sango, Sepedi, Serbian, Silozi, Sinhalese, Slovenian, Tamil, Tswana, Tumbuka, Turkish, Twi, Ukrainian, Urdu, Vietnamese.

Watch Tower Society offices	Yearly subscription rates for semimonthly editions in local currency
America, U.S., 117 Adams St., Brooklyn, N.Y. 11201	$1.50
Australia, 11 Beresford Rd., Strathfield, N.S.W. 2135	$1.50
Canada, 150 Bridgeland Ave., Toronto, Ontario M6A 1Z5	$1.50
England, Watch Tower House, The Ridgeway, London NW7 1RN	65p
Ghana, West Africa, Box 760, Accra	¢1.90
New Zealand, 621 New North Rd., Auckland 3	$1.50
Nigeria, West Africa, P.O. Box 194, Yaba, Lagos State	N1.05
Philippines, P.O. Box 2044, Manila D-406	P8
South Africa, Private Bag 2, P.O. Elandsfontein, Transvaal	R1,10

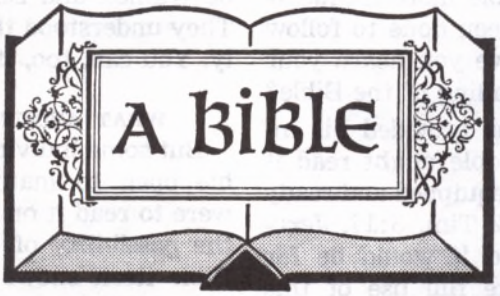
(Monthly editions cost half the above rates.)

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to Brooklyn.

Notice of expiration is sent at least two issues before subscription expires.

Second-class postage paid at Brooklyn, N.Y., and at additional mailing offices. Printed in U.S.A.

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. XCIV September 15, 1973 Number 18



A Bible IN Every Catholic Home

IF YOU are a Roman Catholic, do you have a Bible in your home? Not just a missal or a Psalter, but the entire Bible, from its first book, Genesis, to its final one, Apocalypse? But you may well ask, 'Does my church allow me to have one?' Yes, it does.

In his encyclical *"Divino Afflante Spiritu"* ("Under the Inspiration of the Holy Spirit," 1943), Pope Pius XII expressed his wish that men "apply themselves more devoutly to know and to meditate on the Sacred Scriptures . . . for, as St. Jerome says: 'To ignore the Scriptures is to ignore Christ.' "

Among the documents resulting from the Second Vatican Council (1962-1965) is one entitled "Divine Revelation" (*Dei Verbum,* in Latin). Paragraph 22 of this document says: "Easy access to sacred Scripture should be provided for all the Christian faithful . . . the word of God should be available at all times."

More important than these human sources, however, is the encouragement found in the Bible itself to read the Word of God. Open your Bible and locate the second letter of the apostle Paul to Timothy, chapter three, verses 16 and 17. According to the Roman Catholic *Jerusalem Bible,* these verses read: "All scripture is inspired by God and can profitably be used for teaching, for refuting error, for guiding people's lives and teaching them to be holy. This is how the man who is dedicated to God becomes fully equipped and ready for any good work."

INDIFFERENCE TO BIBLE READING LAMENTED

Many Catholics have taken this encouragement and have begun reading the Word of God. But others have been slow to respond. Roman Catholic Bible translator Monsignor Ronald A. Knox expressed his sorrow at this: "In my experience, the laity's attitude towards the Bible is one of blank indifference, varied now and again by one of puzzled hostility." But why is this true?

Because indifference to Bible reading permeates the Catholic clergy. Monsignor Knox continues: "When I used to go round preaching a good deal, and would ask the P[arish] P[riest] for a Bible to verify my text from, there was generally an ominous pause of twenty minutes or

so before he returned, banging the leaves of the sacred volume and visibly blowing on the top. The new wine of the gospel, you felt, was kept in strangely cobwebby bottles." Of course, if the Catholic clergy are indifferent to the Bible, most of the laity will follow suit.

It is true that there has been some encouragement given to Catholic priests and educators to use the Bible more frequently, but very little has been done to follow up on it. How often have you heard your priest encourage the reading of the Bible?

Nevertheless, God has provided his inspired Word so that people might read it and thus become "fully equipped and ready for any good work." (2 Tim. 3:17, *Jerusalem Bible*) How good it would be for every Catholic to make full use of this divinely provided gift!

Individual Catholics may prefer a Bible translation prepared by scholars of their own church. There are a number of modern Roman Catholic versions from which to choose. In English these include *The Jerusalem Bible,* the Knox translation, *The New American Bible* and *The Common Bible.* These versions enhance understanding by employing up-to-date language, eliminating many archaic terms that would be unintelligible to most modern readers.

IS THE BIBLE TOO DIFFICULT TO UNDERSTAND?

But even with modern translations some have a problem. Catholic author Dom Celestin Charlier pinpoints it: "Too many people allow themselves to be put off by the first difficulty they meet. They complain that they do not understand and so give up before they have really started."

But is the Bible really too difficult to understand? Must one be specially educated to appreciate the truths contained in God's Word? Not at all.

Concerning Peter and John, two of Jesus' twelve apostles, we read: "They [the rulers, elders and scribes of the Jews] were astonished at the assurance shown by Peter and John, considering they were uneducated laymen."—Acts 4:13, *Jerusalem Bible.*

"Uneducated laymen." Those were the persons who walked with Jesus, and whom he trained and sent out to teach others. They understood the Word of God correctly. You can, too, if you do not give up.

WHAT ABOUT INTERPRETATION?

But some individuals ask: 'Is not the Bible open to many interpretations? If I were to read it on my own, wouldn't I risk the possibility of falling into error?' The Bible itself shows how to avoid that pitfall. At Genesis 40:8 we read: "Are not interpretations God's business?" (*Jerusalem Bible*) How could one apply that principle today?

Of course, it does not mean that God will come down from heaven to speak audibly with one who is reading the Bible. But one can arrive at the interpretation God gives by letting one part of his inspired Word explain another. To a considerable extent, the Word of God is self-interpreting.

This emphasizes the importance of regular reading of the Bible. It will equip the reader to make the necessary comparisons of verses to clear up difficult passages. So the matter of interpretation should encourage rather than discourage Bible reading.

If you are Catholic, has your priest encouraged you to read the Bible and to compare what you find there with the teachings of the Catholic Church? Most priests have not done so. Why not? Please examine the facts in the following chart and draw your own conclusion.

A COMPARISON OF CATHOLIC TEACHING *with the* CATHOLIC BIBLE

Should Priests Marry?

"Clerics . . . are excluded from marriage and are obliged to observe chastity to the extent that any sin of lust on their part is, besides a violation of the virtue of chastity, also a sin of sacrilege, involving as it does a violation of the virtue of religion." —"New Catholic Encyclopedia," Vol. 3, p. 367.

"The present law of celibacy should today continue to be firmly linked to the ecclesiastical ministry."—Pope Paul VI, "Newsweek," July 3, 1967, p. 72.

"A bishop must be . . . married only once." —1 Timothy 3:2, "New American Bible."

"Do we not have the right to marry a believing woman like the rest of the apostles and the brothers of the Lord and Cephas [Peter]?"—1 Corinthians 9:5, "New American Bible."

"The Spirit has explicitly said that there will be some who will desert the faith and choose to listen to deceitful spirits and doctrines that come from the devils; . . . they will say marriage is forbidden."—1 Timothy 4:1, 3, "Jerusalem Bible."

Attitude Toward War

"We cannot . . . ignore the historical fact that Bishops have consistently supported all wars waged by the government of their country. I do not know in fact of a single instance in which a national hierarchy has condemned as unjust any war . . . Whatever the official theory, in practice 'my country always right' has been the maxim followed in wartime by Catholic Bishops." —Catholic Historian E. I. Watkin.

"The Christian churches often convey the impression that they will bless any war or adventure the leaders of the state decide to launch."—Catholic editor W. J. Whalen, "St. Anthony Messenger," May 1973, p. 21.

"Jesus said to him, . . . all those who take up the sword will perish by the sword." —Matthew 26:52, "Knox."

"Jesus . . . began speaking to them; this was the teaching he gave. . . . Love your enemies, do good to those who hate you, pray for those who persecute and insult you, that so you may be true sons of your Father in heaven."—Matthew 5:1, 2, 44, "Knox."

"Though we walk in the flesh, we do not make war according to the flesh."—2 Corinthians 10:3, "Confraternity Edition."

"The weapons we fight with are not human weapons."—2 Corinthians 10:4, "Knox."

Involvement in the World's Politics

"Let all Christians appreciate their special and personal vocation in the political community."—"The Documents of Vatican II," p. 286.

"Let those who are suited for it, or can become so, prepare themselves for the difficult but most honorable art of politics." —Ibid., p. 287.

"They do not belong to the world any more than I [Jesus] belong to the world."—John 17:16, "Jerusalem Bible."

"The whole world is in the power of the evil one."—1 John 5:19, "Confraternity Edition."

"Don't you realise that making the world your friend is making God your enemy?" —James 4:4, "Jerusalem Bible."

(Continued on next page)

Identity of God and of Christ

"The one God is not one person but three." —"A Catholic Dictionary," p. 211.

"The three divine Persons are perfectly equal to one another."—"A Catechism of Christian Doctrine," p. 26.

Christ and his Father "alone possess, each of the other, a knowledge which is comprehensive and equal."—"The Catholic Encyclopedia for School and Home," Vol. 5, pp. 673, 674.

"Listen, Israel: Yahweh is our God, Yahweh alone."—Deuteronomy 6:4, "Jerusalem Bible," margin.

Jesus said: "My father has greater power than I."—John 14:28, "Knox."

"But as for that day and hour, nobody knows it, neither the angels of heaven, nor the Son, no one but the Father only." —Matthew 24:36, "Jerusalem Bible."

What Happens to the Soul at Death

"The soul . . . is a spirit having understanding and free will, and is destined to live forever."—"A Catechism of Christian Doctrine," p. 39.

"The doctrine that the human soul is immortal and will continue to exist after man's death . . . is one of the cornerstones of Christian philosophy and theology." —"New Catholic Encyclopedia," Vol. 13, p. 464.

"Those . . . punished in hell . . . suffer dreadful torments, especially that of fire, for all eternity."—"A Catechism of Christian Doctrine," p. 144.

"The soul that sinneth, the same shall die." —Ezekiel 18:4, "Douay."

"Every soul which will not hear that prophet shall be destroyed."—Acts 3:23, "Douay."

"Neither . . . reason, . . . nor knowledge, shall be in hell, whither thou art hastening."—Ecclesiastes 9:10, "Douay."

"Put not your trust . . . in the children of men, . . . he shall return into his earth: in that day all their thoughts shall perish." —Psalm 145:3, 4, "Douay."

"The dead know nothing."—Ecclesiastes 9:5, "Common Bible."

Basis for Teachings

"It is not from sacred Scripture alone that the Church draws her certainty about everything which has been revealed."—"The Documents of Vatican II," p. 117.

"Both sacred tradition and sacred scripture are to be accepted and venerated with the same sense of devotion and reverence." —Ibid., p. 117.

"All scripture is inspired by God . . . This is how the man dedicated to God becomes fully equipped and ready for any good work."—2 Timothy 3:16, 17, "Jerusalem Bible."

"Take care not to let anyone cheat you with his philosophizings, with empty phantasies drawn from human tradition."—Colossians 2:8, "Knox."

Do you have love and appreciation for the truth? If so, you will not take offense at the facts presented in this article.

However, now that you have seen for yourself that the teachings of the Catholic Church do not agree with the Bible, you must make a decision. Is it really your desire to be one who worships God in the way that He approves? Can you do that by sharing in worship with those who put human tradition ahead of God's Word of truth? Remember that Jesus said: "True worshippers will worship the Father in spirit and truth: that is the kind of worshipper the Father wants."—John 4:23, *Jerusalem Bible.*

THEY YEARNED for BIBLE KNOWLEDGE

MANY people today would like to gain a better understanding of the Holy Bible. But all too often their church has disappointed them in providing the needed help. Among the disappointed ones have been sincere Catholics. Consider the expressions of two of these and how they found the Bible understanding they sought.

From Chicago, Illinois, comes this experience:

"I was a very devout Catholic, being a member of two very active societies. In Puerto Rico I belonged to 'The Legion of Mary.' We marched down the streets in long processions, carrying images of Mary and other saints. We also used to call at the homes of church members, encouraging them to come to church and praying the rosary with them if they would let us.

"In the United States I became a member of the 'Holy Name Society.' As such I was put in charge of the gambling tables. At our various meetings I would collect the money from the tables and help the priests raffle off the gifts, usually large amounts of money.

"During all this time I was never encouraged to read the Bible. In fact, I can't even remember ever seeing one in the hands of the members of either society.

"Then, several years ago, my brother bought me a Catholic Bible. As I read it I began to have some serious doubts about what I had been taught as a Catholic. I wondered why Catholics used repetitious prayers and called the priest 'Father,' when the Bible condemned this. [Matt. 6:7, 8; 23:9] When I tried to read Revelation, I really became curious. I asked many people of different religions what it meant but got no answers.

"About this time some of Jehovah's witnesses called at my door leaving 'The Watchtower' and 'Awake!' At first I threw these magazines away. But one day I picked one up and began reading it. Here at last was something that made sense, and it was about the Bible. The next time the Witnesses called I invited them to come in to answer my questions."

What was the result? This man began studying the Bible and eventually became a baptized witness of Jehovah. He adds: "Now I can call on people's homes with something to give them—God's Word—and I do not have to ask for money!"

A woman living in Minnesota relates:

"At the age of fifteen I entered the Academy of the Sisters of Christian Charity in Wilmette, Illinois. This was, not only an Academy where a Catholic girl might receive a high-school education, but also a novitiate where nuns are trained, and take their vows.

"It was during the final year as a novice that I began to see how unnatural this life really was. For instance, the nuns shunned particular friendship. If anyone was seen too often with one person, she was summoned to the superior and warned. I was warned several times. Once the superior threatened one of my friends that she couldn't make her final vows if she continued our friendship. On another occasion a nun who had already made her vows was told she could no longer speak to me, look at me, or even smile at me in the halls of the convent. Now I knew and my friends knew that we had healthy friendships, but I watched the overprotective superiors try in this way to stem the problem of homosexuality in the convent. The strange part of it was that they discouraged the girls who just honestly wanted friendship and never did catch the ones who were interested in perversion!

"Five months before I was to make my Church vows I asked to leave. I clung to the hope that God was truly with me in this decision.

"Later I took a job as an airline stewardess, but this was promptly ended when I met the man who was to become my husband. Despite my experiences in the convent, I remained a very staunch Catholic. In fact, I insisted that he become a Catholic before we were married. However, shortly after that my eyes were slowly being opened to the fallacies of the Catholic religion. Then one day Jehovah's witnesses came to my door. I was so hungry for some solid Bible knowledge that I immediately accepted their offer to study the Bible with me."

This woman is now a baptized witness of Jehovah and rejoices in having found healthy, wholesome friendship among persons who, from the heart, refer to one another as "brother" and "sister."

If you find yourself in a position similar to these former Catholics, why not ask Jehovah's witnesses to study the Bible with you? They will gladly do so without cost and at your convenience.

WHAT KIND of TRAINING *Do Children Need?*

"Train up a boy according to the way for him."—Prov. 22:6.

PARENTS, have you found rearing children to be difficult today? Do you ever feel at a loss as to how to train your young ones to protect them in these dangerous times? Many parents do feel at a loss. True, the Bible says: "Train up a boy according to the way for him; even when he grows old he will not turn aside from it." (Prov. 22:6) Yet today both boys and girls by the millions are turning to delinquency.

[2] In 1966 a United States Senate study revealed that of the nation's 29 million children in the ten-to-seventeen age-group, two and a half million, or about one in every eleven, had a police record! Since then conditions have grown much worse. The Los Angeles *Herald-Examiner* of February 2, 1970, reported: "Juvenile crime in Southern California is rising at a rate which may soon see total juvenile arrests outstripping those of adults—yet juveniles make up only a fraction of the total population. Detention centers are overflowing already and there's no letup in sight." In New Zealand, according to the police commissioner's report, crimes by children doubled in numbers from 1966 to 1970!

[3] Not only are juvenile crimes increasing rapidly in numbers, but also they are becoming more serious in nature; and more children are committing them at younger ages. In a recent year, in Baltimore, Maryland, there were 526 arrests of children ten years of age and under. Included were 169 arrests for burglary, 22 for robbery, and arrests for murder, auto theft and narcotics violations! In Perth, Australia, 80 percent of the car thefts are by teenagers! A police officer there said: "It is no longer unusual to find a kid of 13 behind the wheel of a stolen vehicle."

[4] Sexual immorality among the young has also become rampant. Reported a 16-year-old New York City girl: "About half my class is on the pill [to prevent pregnancy] and the other half intends to buy it when they go to college." (New York *Times,* September 24, 1971) The tragic consequences of immorality include an epidemic of venereal diseases and illegitimate births. In California nearly ten times as many teen-agers contracted gonorrhea in 1970 as in 1960. It is now estimated that one in five high-school students will contract a venereal disease before graduating. In some schools the estimate is that half the student body will get a venereal disease. A total of 43,100 teen-age girls in California reportedly became pregnant in 1970, not including those who married be-

1, 2. (a) What is the feeling of many parents as to the rearing of children? (b) Despite Bible counsel, what is happening to young ones today?

3. What trend has been noted relative to juvenile crime?

4, 5. (a) What are the tragic consequences of immorality that have become so evident today? (b) These conditions are evidence of our living in what time period?

cause of their pregnancy.—San Francisco *Examiner,* June 20, 1971.

[5] The director of a medical clinic in Richmond, Virginia, noted that teen-age pregnancies are increasing in a "tragic fashion," and said: "Alarming is the number of pregnancies among girls under 15." (Newport News *Daily Press,* December 13, 1970) The Philadelphia *Evening Bulletin* reported: "A significant number of unwed mothers are elementary school girls aged 11 and 12." From what is occurring, is it not apparent that we are living in the critical "last days" that the Bible foretold? These are indeed days marked by extreme lawlessness, including 'disobedience to parents.'—2 Tim. 3:1-5.

[6] Since so many young ones are becoming delinquent, does it not indicate that something is wrong with the training that children are receiving? Obviously they are not being trained *'according to the way for them.'* (Prov. 22:6) Yet what kind of training do children need? Many parents are confused regarding the matter. "By their words and actions, many fathers and mothers make it clear that they are almost paralyzed by uncertainty," noted a member of the Editorial Board of the New York *Times.* "Old standards of behavior no longer seem to apply," he said. (New York *Times Magazine,* January 16, 1972) The conflicting opinions of worldly counselors on child rearing are largely responsible for the confusion of parents.

[7] Although the opinions of these counselors differ greatly, an examination of their writings does reveal something that they have in common. And that is, they generally ignore the Bible as a teaching instrument. Could this be the problem? Recent developments seem to point to the answer. For think about it: Has it not been in recent times when "old standards of behavior" (those frequently based on the Bible) have been cast aside that delinquency has greatly increased? Does this not indicate that young ones need the training and guidance based on the teachings of the Bible?—Jer. 8:9.

6. (a) What does the widespread delinquency indicate as to the kind of training children are receiving? (b) What is largely responsible for the confusion many parents have as to rearing children?

7. (a) What do writings of worldly counselors on child rearing generally have in common? (b) As indicated by Jeremiah 8:9, what is wrong with the kind of training most children today have been receiving?

WHY TEACH CHILDREN ABOUT GOD

[8] It is natural for children to look to their parents for guidance. Young ones are full of questions. It is typical for them to ask: "Who made the pretty flowers?" "How did the stars get up in the sky?" Or they may inquire: "Where did I come from? Who made me?" One should not minimize the importance of how children are answered on these matters. What young ones are taught makes a lasting impression, shaping their attitudes and viewpoints and thus affecting their future life pattern.

[9] A parent could answer: "No one made us or these other things. All things just came to exist by themselves; it was a chance development—an accident—by which all things came into existence." This is the evolutionary view commonly taught children in the schools today. It is often said that this view is "scientific," and that persons who believe that there is a God who made all things are "unscientific." But is this so? Are today's popular evolutionary views true? Well, consider: Is it not a fact that when the truth is taught, good fruitage results? Yet look at the millions of delinquent children today who have grown up under an educational system that has promoted evolutionary ideas! —Ps. 14:1.

8. (a) What is an outstanding characteristic of children? (b) Why are the answers parents give to the questions of children important?

9. (a) What is commonly taught children today as to their origin? (b) What indication is there that the evolutionary views being taught children are not correct?

10 Actually, it is confusing for young ones to be taught that there is no heavenly Creator. Children can see, for example, that men build houses and women bake cakes. These things have makers. Why, then, children may understandably reason, do not beautiful flowers or bright stars have a maker? Children need to be taught the reasonable explanations in the Bible: "Of course, every house is constructed by someone, but *he that constructed all things is God.*" (Heb. 3:4) They need to be shown that the Bible does not unreasonably teach that no one made us, but says: "Know that Jehovah is God. It is he that has made us, and not we ourselves." (Ps. 100:3) Children should be taught that God "is making green grass sprout for the beasts, and vegetation for the service of mankind." (Ps. 104:14) What God's Word says about "the moon and the stars that you [God] have prepared" should also be explained to young ones. (Ps. 8:3) These Scriptural truths will satisfy a child's sense of reason, and will help him to develop respect for our Grand Creator. This kind of teaching is necessary in order to "train up a boy according to the way for him."—Prov. 22:6.

When viewing divine creation, a parent should seize the opportunity to build love and appreciation in his children for Jehovah God

11 A parent should wisely seize opportunities to build love and appreciation for Jehovah God in their young ones. Perhaps when child and parent are together beneath a star-filled sky, the father can impress upon his son the wisdom and power of Jehovah in making and marshaling these beautiful heavenly bodies in their orbits. (Ps. 19:1, 2) On other occasions, perhaps when viewing the beauty of flowers, a gorgeous sunset, or the varieties in plant and animal life, a parent may be able to teach young ones that these marvelous and good things are evidences of the love of our heavenly Father for mankind. (Acts 14:17; Matt. 5:45) But is not this teaching about God really "unscientific"?

12 No, not at all! It is as valid today as when an inspired Bible writer long ago observed that God's "invisible qualities are clearly seen from the world's creation onward, because they are perceived by the things made, even his eternal power and Godship, so that they are inexcusable." (Rom. 1: 20) The fact is, true science in recent years has brought to light a vast storehouse of knowledge that testifies to how masterfully designed the universe and all living things are, providing evidence that there is indeed a mighty, intelligent Creator. How strengthening it is for children to know that such a great God exists, and that he cares for them! (1 Pet.

10. (a) Why is it confusing to a child to be taught that there is no Creator? (b) What do children need to be taught regarding themselves, the grass, the moon and the stars, and so forth, and why?
11. What opportunities might a parent seize to teach his child about God?
12. (a) Why is it not unscientific to teach that the marvelous things we see around us were created by God? (b) What benefit will it be to a child to know that there is an all-powerful Creator who cares for him?

5:7) This will help them to avoid being overly troubled by the fears, doubts and insecurity of today's world. It will protect them from mental or emotional upsets, and give them a sense of security and trust. Thus they will not react with violence and hate, but will be inclined to treat all with Godlike love.—Ps. 23:1-6; 55:22; Isa. 41:10.

WHY TEACH CHILDREN GOD'S WORD

[13] However, simply teaching children that there is a God is insufficient. Young ones also need to be taught God's Word, including what God requires of humans. Why is this? Well, consider: Many modern parents tell their children that there is a God. And practically every parent tells his child that it is wrong to lie, to steal and to commit other such crimes. Also, mothers often tell their daughters that it is wrong to engage in premarital sexual relations. And yet children by the millions turn to these delinquent activities, realizing even while they are engaging in them that they have been told that these things are wrong. Clearly, *telling* a child is not enough. But why not?

[14] A principal reason is that children soon learn that they cannot rely on the word or example of humans. They discover that older ones are often wrong, and that their standards of behavior are subject to change. Also, children find that older ones frequently say one thing and do another. So when children begin to realize that other people lie, steal and commit fornication, they understandably come to the conclusion that it is all right to do these things just so long as they do not get caught, or so long as they do not get hurt. Thus young ones today commonly do whatever they think they can get away with.

13. Why is it evident that simply *telling* a child not to do wrong things is insufficient?
14. Why is it that children often do not respond to the instruction given by older persons?

[15] Obviously, then, a child needs to have a more important reason for obeying than simply that his parents or other humans want him to obey. He needs to be taught *in the name of God,* whose commands these really are, not to lie, steal, commit fornication or engage in other wrong practices. (Prov. 6:16-19; Mark 10:17-19; Heb. 13:4) This instruction from God's Word will impress on the child the seriousness of wrongdoing. He will then realize that it is not simply the word of a human that is involved, but it is the word of the Creator himself, the One who gives life and who has the power to take it away forever from willful lawbreakers. (Rev. 21:8) Also, the child comes to know that, as the Bible says, "the eyes of Jehovah are in every place, keeping watch upon the bad ones and the good ones." (Prov. 15:3) Thus the child will recognize that he cannot engage in wrongdoing without being seen by God.—Ps. 11:4; Heb. 4:13.

[16] However, as the child is taught God's Word an even stronger, more important deterrent to wrongdoing will grow within him. Bible study will reveal Jehovah God to the child, not only as the Grand Creator, but as a real Person who truly loves mankind. He will learn how God showed his love by sending his Son to the earth to provide a basis for recovering mankind from sin and death, thus opening the way for humans to enjoy everlasting life in a paradise under a new system of things. (John 3:16; 2 Pet. 3:13) Also, the child will learn from Bible study that in his new system God will remove from mankind sickness and even death, as well as the pain, suffering and tears so common today. (Rev. 21:3, 4) At that time all people will be friendly and peace loving. In fact,

15. (a) What more important reason do children need to have for avoiding wrongdoing? (b) Why will knowing that these are the commands of Almighty God be a deterrent to wrongdoing?
16. How will teaching children God's Word provide the strongest deterrent to wrongdoing?

even the animals will be at peace, and a young child will be able to play with them without being hurt. (Isa. 11:6-9; Ps. 37:9-11, 29) As a child comes to know about these marvelous provisions of Jehovah, his love for God will grow very strong. As a result, he will not want to do anything to displease his wonderful heavenly Father. The child's love and appreciation for Jehovah will thus serve as the strongest deterrent against doing anything that God says is wrong.

17 But can one really be sure that early instruction in God's Word will benefit the child in later life? Yes, one can, for remember that the Bible proverb says that if a child is trained up "according to the way for him; *even when he grows old he will not turn aside from it.*" (Prov. 22:6) Consider as an example the young Hebrew Joseph. His father Jacob evidently taught him about Jehovah and his laws when he was young. Later in life Joseph came to be in the foreign land of Egypt, away from his family and friends. There, while he was working for a wealthy man named Potiphar, this man's wife began making attempts to entice the good-looking Joseph. She would say to him: "Lie down with me!" But Joseph would refuse, explaining: "How could I commit this great badness and actually *sin against God?*" Even when Potiphar's wife grabbed Joseph and tried to get him to lie down with her, he resisted and fled. It was Joseph's respect and love for God, which had been inculcated in him as a child, that restrained him from wrongdoing.—Gen. 39:1-12.

18 Do you not agree that children today need this kind of instruction from God's Word? Impressing upon young ones God's moral requirements will surely help them to live upright, happy lives. Yet today Scriptural guidance is commonly thrust aside as being too restrictive and causing frustration. For example, regarding the prohibition of sexual relations for unmarried persons, one individual recently wrote in the New York *Times Magazine:* "Surely there are enough areas of frustration in life so that deliberate encouraging of frustration is not necessary. . . . All that we need to do to give our children direction (their own, we hope), is to show them that we value ourselves and others as well, and that there are many different ways of fulfilling ourselves." But what trouble such rejection of God's direction has brought, including an avalanche of venereal diseases, illegitimate births and abortions, with their accompanying pain, heartbreak and misery! How clear it is that children need the instruction provided in God's Word!—Jer. 10:23.

17. (a) Why can one be sure that teaching children God's Word will benefit them in later life? (b) What Bible example shows the benefit of early training?

18. (a) What benefit will teaching children God's Word have? (b) Why are young ones experiencing so much trouble today?

NEED OF DISCIPLINE

19 However, in order for a program of instruction in God's Word to be effective, it must also include loving discipline. This is because children are not naturally inclined to do the right thing. It is as the inspired Bible proverb says: "Foolishness is tied up with the heart of a boy; the rod of discipline is what will remove it far from him." (Prov. 22:15) The word "discipline" has the thought of giving training that molds and corrects. Thus it involves frequent repetition of instruction so that the child is motivated to comply with it. But discipline involves more. As most parents well know, a child is often not corrected simply by words. (Prov. 29:17, 19) Therefore disciplinary training may also include chastisement or punishment administered with the purpose of correcting

19. (a) Are children naturally inclined to do what is right, and how do we know? (b) What is included in the matter of administering discipline?

the child. But should this form of discipline ever include spanking? Is there truth to the old adage: "Spare the rod and spoil the child"?

[20] Worldly authorities on rearing children frequently say: 'No, the child should never be spanked. Avoid frustrating the child by using such strong measures to change his natural inclinations.' A New York *Times* editorial, April 5, 1972, said: " 'Spare the rod and spoil the child' is a wrong-headed adage that continues to get approving nods from self-appointed upholders of 'the old virtues.' It is difficult to fathom why the administration of premeditated, painful punishment by a bigger and stronger person could instill anything other than the belief that force triumphs." But is this view correct? Is it a mistake to use physical punishment for the purpose of correcting a child's wrong course of conduct?

[21] God is man's Creator. There is no higher authority. His Word is very clear on the matter. It says: "Do not hold back discipline from the mere boy. In case you beat him with the rod, he will not die. With the rod you yourself should beat him, that you may deliver his very soul from Sheol [the grave] itself." (Prov. 23: 13, 14) The life of the child is at stake. If he is allowed to pursue a wrong course, it will lead to his own unhappiness and eventual death outside God's favor. Thus the Bible says: "The one holding back his rod is hating his son, but the one loving him is he that does look for him with discipline." (Prov. 13:24) It shows real love on the part of a parent to do whatever he can to correct his child, including spanking him. This is God's way. "For whom Jehovah loves," the scripture says, "he disciplines; in fact, he scourges [whips or lashes] every one whom he receives as a son."—Heb. 12:5, 6.

[22] Why does God do this to his children? "For our profit," the apostle Paul said, "that we may partake of his holiness. 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." (Heb. 12:7-11) Children, for their own benefit, need such discipline. It is part of the training that is 'according to the way for them.' (Prov. 22:6) The rejection by the world of such disciplinary training is largely responsible for the tremendous increase of juvenile delinquency and the resulting trouble and shame it has brought to parents.—Prov. 29:15.

[23] Contrary to popular opinion, children appreciate it when parents show a genuine interest in them by providing reasonable guidelines and restrictions on their activities. Some children may complain at times because of the discipline, but they learn to love and respect parents who show a genuine interest in their welfare. On the other hand, failure on the part of parents to administer the discipline that children so much need is likely to cause a child to resent his parents. A popular magazine not long ago told of a fifteen-year-old girl who slipped into a bad course of conduct and brought shame upon herself and her family. Grieved by her conduct, she said to her father: "Daddy, you should have demanded that I behave years ago, and when I didn't, instead of talking to me, you should have blistered my behind. When I didn't make good grades, why didn't you make me? Did you think I was so dumb I *couldn't* make better

20. What is a common view of worldly authorities regarding administering physical punishment as a form of disciplinary training?
21. (a) What does God's Word say regarding using physical punishment to correct the wayward course of a child? (b) How do we know it is God's way to administer such kind of discipline?
22. (a) What should be the parental motive for administering discipline, as shown by God's example? (b) What is largely responsible for the tremendous increase in juvenile delinquency today?
23. How do children react when they receive or fail to receive discipline?

grades?"—*McCall's*, July 1969, page 114.

[24] Parents, show that you really do love your children by giving them the discipline that they so desperately need. Heed the wise counsel of God's Word. Teach its wisdom to your children. Develop within them a love and respect for the Creator, Jehovah God. By doing this you can be confident that you are 'training up your children according to the way for them, and that they will not depart from it.' (Prov. 22:6) This will eventually mean for them endless life in Jehovah God's glorious new system of things. How grateful your children will be to you for preparing them to enjoy this!

24. (a) How can parents show that they really do love their children? (b) What will be the result of showing this love?

ARE YOU TEACHING YOUR CHILDREN?

"These words that I am commanding you... you must inculcate them in your son."—Deut. 6:6, 7.

ARE you sincerely interested in seeing your children grow up to be honest, upright persons who love God and their fellowman? No doubt this is one of your keenest desires. But do you realize that whether this desire comes true or not depends largely upon how you teach them? This is true. And it is especially true now when there are so many pressures upon young people to turn to sexual immorality, drug abuse and other forms of delinquency. That is why teaching your children is one of the most important activities you parents will ever perform in life. Do you consider it that important? Do you know what can happen, and *is* actually happening in families where parents have failed to maintain regular and free communication with their children?

[2] Recently a popular magazine told about a family in Long Island, New York, in which there was a breakdown in the lines of communication. The boy developed periods of moodiness, silence and belligerence. Eventually he began taking drugs. The parents found out, but were unable really to discuss the matter with him. Instead, there were only angry arguments, and the boy flouted his parents' orders to stop using drugs. In many other families in the parents' circle of friends, the children were also drug users. In fact, a district attorney estimated that three quarters of the youths in the county had experimented with marijuana and other drugs!

[3] In this particular family, conditions deteriorated to the point where the father would yell at his son, and his son would yell back and even threaten his parents. Finally, on Sunday afternoon, February 27, 1972, when under the influence of drugs, the boy came at his father with a steak knife. The father drew the gun he was carrying for protection and fired into

1. Why is it so important that parents teach their children?
2, 3. What true experience illustrates what can happen when communications between parents and child break down?

his son's heart. Asked later why he aimed to kill, the father said: "All I could think of was that if I only wounded the boy, he would come back and kill Carol [his mother] and me. There had been so many threats." How tragic!—*Life,* May 5, 1972.

4 It is clear that a vital need exists for parents to take a loving interest in teaching their children and in always keeping open the lines of free and uninhibited communication! The Bible shows that the time to begin working on this is when the children are very young, even from infancy. (2 Tim. 3:14, 15) Then efforts need to be continued day in and day out, year after year, from infancy right up through the teen-age years. There can be no letup in the program of teaching. If children are to receive the guidance they so much need, parents must continually work to maintain a relationship that will encourage their children to talk freely with them and to confide in them.

DIVINE GUIDANCE THAT CHILDREN NEED

5 However, even some parents who make a real effort to rear their children properly have tragic results, as evidenced in the case of the family mentioned above. The father, for example, would try to help his son by getting books from the library on animals and their care, something in which the son showed interest. And both parents encouraged the boy to take an interest in sports. Yet, despite their efforts, something was evidently lacking, as is true in so many homes today. And what is it that is lacking? The parents fail to heed closely GOD'S instructions on rearing children. Long ago Jehovah God gave his people Israel counsel on how to rear their children. And happily this guidance has been preserved in his word the Bible so that parents today can benefit from it.

6 Jehovah God used his spokesman Moses to give these instructions to his people: "Now these are the commandment, the regulations and the judicial decisions that Jehovah your God has commanded to teach you . . . Listen, O Israel: Jehovah our God is one Jehovah. And you must love Jehovah your God with all your heart and all your soul and all your vital force. And these words that I am commanding you today must prove to be on your heart; and you must inculcate them in your son and speak of them when you sit in your house and when you walk on the road and when you lie down and when you get up. And you must tie them as a sign upon your hand, and they must serve as a frontlet band between your eyes; and you must write them upon the doorposts of your house and on your gates."—Deut. 6:1, 4-9.

7 Rather than pass over this divine counsel quickly, let us consider it carefully. What is it emphasizing to parents? First of all, does it not show the importance of parents' *spending time* with their children? Note that it speaks of parent and child being together when they 'sit in the house, when they walk on the road, and when they lie down and when they get up.' The need to spend time with your children can hardly be overemphasized. This is because children whose parents have little time for them frequently become involved in wrongdoing. True, to arrange to be with your children more may take planning, perhaps even requiring you to forgo certain personal pleasures and other activities. But the reward of having your young ones grow up to become law-abiding, re-

4. (a) As indicated by 2 Timothy 3:14, 15, when should one begin teaching one's children? (b) How can the lines of communication be kept open as young ones grow older?

5, 6. (a) Even though some parents try to rear their children properly, why do they have tragic results? (b) What valuable instructions did God give his people Israel on rearing children?

7. (a) In these instructions of God, what first essential is noted for successfully rearing children? (b) Why is it important to spend time with children even though it may require adjustments in schedules?

spectful men and women is surely well worth the effort.

[8] However, simply being with your children is not all that is needed. Note that God's instruction also says to *"speak"* with the children. Parents should never underestimate the importance of talking with their youngsters. And do not forget, an important part of a two-way conversation is to *listen.* "The fundamental complaint of young Americans," noted one well-known writer, is *"that they cannot talk with grown people.* . . . Their efforts to communicate with us are invariably and completely squelched." Unfortunately, this is often true. Parents frequently push off their inquiring child with a gruff: "Go away; can't you see I'm busy?" Never allow this to occur in your home! If it is true that you are *really* busy, why not tell your child that you will discuss the matter later with him, and then do so? In this way your child will sense that you are really interested in him and he will more readily confide in you. So heed the Bible's divine counsel! Speak with your children, and do so regularly, as God says: "When you sit in your house and when you walk on the road and when you lie down and when you get up."

"THESE WORDS" YOU MUST TEACH

[9] But spending time with your children and speaking with them is still not enough. Looking again at God's instructions, you will note that He explains *what* parents should speak to their children. He says: *"These words* . . . you must inculcate them in your son and speak of them." What are "these words"? Have they to do with general instruction, teaching your children an appreciation for fine music, good literature, the wonders of life and other marvelous things around us? Have they to do with good manners and proper habits, such as to be neat, orderly, punctual, and so forth? Surely these are good things to teach young ones. But is it not true that many parents who have taught such things to their children have received the shock of learning that their youngsters have become involved in illegal use of drugs, or other criminal activity, or that their daughters have become pregnant as a result of illicit sex relations? Obviously there is something even more valuable that parents need to teach their young ones.

[10] A closer examination of God's instructions reveals that God is talking about imparting spiritual matters to children. "Jehovah our God is one Jehovah," parents are told. "And you must love Jehovah your God with all your heart and all your soul and all your vital force. *And these words* . . . you must inculcate them in your son." Yes, what parents should primarily teach their young ones is regarding Jehovah God—that he is the one and only Creator and Life-Giver—and that he is worthy of our whole-souled love and devotion. And note that God does not say that these matters are just to be told to children, but says: "You must *inculcate* them in your son." According to *Webster's Third New International Dictionary,* the word "inculcate" means "to teach and impress by frequent repetitions or admonitions: urge on or fix in the mind."* So God is here, in effect, encouraging parents to institute a planned program of Bible instruction that has the express pur-

8. (a) What else does God show that parents should do, and are older persons today generally diligent about doing this? (b) If one truly is busy when children want to talk, what might one do? Why?

9. (a) What questions are raised regarding "these words" that God says should be taught young ones? (b) What type of instructions, although important, have been found to be insufficient?

* This, too, is the sense of the original Hebrew word, an intensive form of *sha·nan',* meaning "to repeat," "to say again and again," "to impress sharply."

10. (a) What, principally, are "these words" that parents should teach their children? (b) What does the word "inculcate" mean, and so what is God, in effect, telling parents?

pose of impressing on the minds of their children spiritual matters.

[11] But *"these words"* that are to be inculcated in children also include God's moral standards or requirements. This is indicated by the context in which these instructions to the nation of Israel are found. The prophet Moses had just reiterated the principal commandments of God's law to Israel, namely, not to bear false witness, not to steal, not to murder, not to commit adultery, and so forth. (Deut. 5:6-21) And since shortly afterward Moses went on to say, "And these words . . . you must inculcate them in your son," it is evident that parents were being impressed with the need to impart moral values to their children. It is similar instruction that Christian parents must provide their children today if they are to ensure for them a secure, happy future.—Matt. 22:37-40; 1 Cor. 6:9, 10; Rev. 21:8.

[12] That both the father and the mother have the privilege and responsibility to share in giving this instruction is shown by the Bible command to children: "Observe, O my son, the commandment of your father, and do not forsake the law of your mother." (Prov. 6:20) Indicating who it is, however, that bears the chief responsibility for teaching the children, God's Word says: "You, fathers, do not be irritating your children, but go on bringing them up in the discipline and mental-regulating of Jehovah." (Eph. 6:4) Yes, it is Christian fathers who are principally entrusted with the responsibility of teaching their children.

[13] However, what does it mean for fathers to bring up their children in the "mental-regulating of Jehovah"? "Mental-regulating," in the original Greek, has the idea of "putting mind in." And so Christian fathers are here, in effect, being urged to put the mind of Jehovah God in their children. And what a protection this will be for their young ones! For if children have inculcated in their minds God's thoughts, his way of thinking, this will be a wonderful safeguard against their engaging in any wrongdoing.

11. What other things are included in "these words" that parents are to inculcate in their children, and how do we know?

12, 13. (a) Who are chiefly responsible for teaching children? (b) What does it mean to bring children up in the "mental-regulating of Jehovah"?

PUTTING GOD'S MIND IN YOUR CHILDREN

[14] But it is admittedly not easy to bring children up in the mental-regulating of Jehovah. Simply telling them what is God's mind on matters often is not enough to cause them to accept what God says. Thus a parent may read to his son or daughter from the Bible regarding God's laws prohibiting fornication, even doing so many times. (Gal. 5:19, 21; Eph. 5:5) Such repetition may impress upon young ones what God's law is. However, putting God's mind in them often requires more. Children need to be helped to reason on the value of God's law so that they become convinced that it is really right and good, and is for their benefit. When you reason with them on the rightfulness of the Scriptures, they will come to be in full agreement with God's viewpoint. Then, in effect, it can be said that you have put God's mind in them.

[15] Convinced that you should endeavor to put God's mind in your child, you can take an important preliminary step in doing so by finding out what your child's thinking is. Appropriate questions often will draw forth his true feelings. For example, in talking to him about God's law prohibiting fornication, you might ask: "Do you think that we are benefited by obedience to this law of God, or does it

14. What else is usually required to put God's mind in children besides simply telling them God's laws?

15. (a) What is it good to know in order to put God's mind in young ones, and how can a parent find this out? (b) How might a parent wisely respond if his child expresses incorrect views?

rob us of happiness?" Or you could ask: "What difference does it make whether we live according to God's law or not?" After asking such a question, welcome your youngster's expressions. If you scold or severely criticize when the views he expresses are not correct, this may squelch further communication. Rather, why not thank him for being straightforward in expressing his thoughts, and encourage him always to speak freely with you? You have accomplished a great deal if your child expresses his true feelings to you. It puts you in a better position to talk with him.

16 If you should find that your youngster's views are incorrect, then be prepared to reason with him on the matter. You might, for example, draw attention to the truly miraculous process of reproduction in which one fertilized cell divides and multiplies according to a prearranged plan to become a human baby, and then ask: "Don't you think that the One who designed this marvelous reproductive process knows best how humans should use their God-given powers of reproduction?" (Ps. 139:13-17) Or you could ask: "Do you think that our loving Creator would make a law to rob us of the enjoyment of life? Or do you think his laws were made to enhance our happiness?" (Ps. 145:16) Such questions can start your youngster really to think on the matter. Then perhaps you can draw his attention to examples of how sexual immorality has led to disappointment, venereal diseases and calamity. (2 Sam. 13:1-33) In this way the child is helped to see the reasonableness and correctness of God's law. As a result, he may come to accept God's views, and you will thus have put God's mind in him.

16. How could a parent help his youngster to appreciate the correctness of God's law prohibiting fornication?

17 In a similar way, you will want to put God's mind into your children on many other matters, inculcating in them, for example, God's laws in connection with being truthful, kind, peaceable, loving, and so forth. But if you have problems in teaching your children, what can you do? Manoah, the father of Samson, prayed to Jehovah for guidance in training his boy. (Judg. 13:8-14) Why not follow this example? Prayer to Jehovah can accomplish a great deal. One father explained that on occasions when his son would become moody or depressed and talked little, he would go to his bedroom at night and, after knocking, he would go in and say: "Son, I couldn't help but notice that you haven't been quite yourself these past few days. Is there something on your mind, something that we can talk about?" Usually they would be able to talk, and the father would suggest asking Jehovah's help, saying: "Mind if I do that for us?" After the prayer, and once they had talked the matter out, the son was usually greatly benefited. When problems arise, praying with your children, asking Jehovah's guidance, will prove an aid in bringing them up in the "mental-regulating of Jehovah."

18 Much indeed is involved in putting God's mind in your children, including a lot of time, effort and teaching ability. Yet it is not a matter of perfecting some academic teaching methods, but, rather, your love for your children, evidenced by your teaching them with earnestness, conviction and enthusiasm, that will prove especially effective in bringing them up in the "mental-regulating of Jehovah." (Prov. 3:1-7) Also, your children will be helped if you explain to them that you, too, are under obligation to obey God's laws, and

17. What help can prayer be in bringing children up in the "mental-regulating of Jehovah"?
18. What besides teaching ability is needed to bring children up in the "mental-regulating of Jehovah"?

that you are grateful for these laws because they have aided you to enjoy a happier life. Do you have a regular program of teaching your children, beginning to do so when they are very young, even from infancy?

A VALUABLE AID IN TEACHING CHILDREN

19 Because the Watch Tower Society realized what a difficult job parents have in rearing children in this wicked system of things, it arranged that an aid be provided for parents in teaching their young ones. Beginning in the May 15, 1970, issue of *The Watchtower,* a series of articles "specially designed for parents to read with their children" was printed. These articles appeared in nearly every magazine up to and including the August 1, 1971, issue. Then in the summer of 1971 the small book *Listening to the Great Teacher* was released for circulation. It contains, not only these *Watchtower* articles in revised form, but many other subjects as well. Each subject is designed to impress upon a child's mind some principle or instruction of God's Word. In all, there are forty-six subjects based on the illustrations, teachings, miracles and life experiences of the Great Teacher, Jesus Christ. For example, the one entitled "A Good Neighbor" impresses the point that we should be kind to everyone; "One Leper Gave Glory to God" shows that we should not forget to say 'Thank you'; "The Unforgiving Slave" stresses the importance of being forgiving; "Happy Are the Peaceable" explains why we should not become involved in fights; "Two Persons Who Did Not Tell the Truth" teaches that we should always tell the truth, and there are many more valuable lessons taught.

19. (a) What aid did the Watch Tower Society provide for helping parents to teach their children? (b) What are some of the lessons taught in this teaching aid?

20 When this material began to be published, scores of letters began to be received expressing appreciation for this teaching aid. One parent wrote: "The results have been astonishing. Not only isn't our daughter rebellious anymore, but she cannot wait for *The Watchtower* to come so that she can read these articles." A mother explained: "I had a very hard time getting my children to study the Bible with me. They tried everything they could think of to get out of the study. Now, because of the enthusiasm that they show, my husband, who was a nonbeliever, has started to study the Bible." A father wrote: "I have had difficulty communicating to my children the truths from Jehovah because one has to explain them in a certain way in which a child can understand. These articles have helped me to speak with them in a more interesting and delightful way. After we finish reading the articles together the children, all five, will say, 'Is that all?' "

21 Even persons who are not Jehovah's witnesses have found this to be a valuable aid in teaching children. A schoolteacher who had been given the book *Listening to the Great Teacher* said: "Thank you so much. It is exactly what I've been looking for. Many of these children get little training at home so we must teach them many basic things such as not to lie, steal, and so forth. I read them the first chapter today because they will have to know who the Great Teacher is." A seven-year-old in an Indiana school offered to read the book to his class. By March 1972 he had read to them thirty chapters, and many in the school obtained books for themselves.

22 Are you using this valuable aid in

20, 21. What benefits have been realized from using this teaching aid?

22. What is the finest gift parents can give their children?

teaching your children? Surely you need every help you can receive to inculcate in your young ones the spiritual counsel and moral values that God has commanded that children be taught. Many parents have found the book *Listening to the Great Teacher* just what they have needed in order to do this. So do not fail to use it regularly. Truly, there is no better gift that you can give your children than to impart to them spiritual instruction that puts in them the mind of God!

MASTURBATION was once quietly discussed only in private circles, as "secret sin" or "solitary vice." Today it is fast becoming a common household word. Dictionaries describe it as 'the act of rubbing one's genital organs until excitement is climaxed by orgasm, but without intercourse.' The modern "sexual revolution" with its "new morality" is largely responsible for making the practice popular, as the following sampling of current opinion shows.

A headline in the Chicago *Daily News* reads: "Masturbation Not Physically Harmful." Beneath the bold half-inch-high letters it tells how a university professor of health urges teachers and youth counselors to help "dissipate the fears and anxieties" about the practice. It is also reported that a "prominent sex expert," during a sex-education class in school, told the students to "go ahead and masturbate." A pamphlet widely distributed in the classrooms of France recommends masturbation, saying it "can fill the emptiness of an hour's class or a boring evening."

Many religious leaders also encourage the practice. For example, a report overwhelmingly adopted by the General Assembly of the 3.1 million members of the United Presbyterian Church says, in part: "We find no evidence for any theological, psychological or medical strictures against masturbation per se. . . . There is even some argument for the positive values of masturbation." In a film that the Methodists produced they too claim that masturbation 'is a valuable alternative to intercourse.' This movie shows explicitly how both males and females can masturbate.

Medical authorities generally take the same position. As one doctor says: "I stress the normalcy of masturbation, its universality, and its harmlessness."

A MOST COMMON PRACTICE

In this age of promiscuity one must agree with the doctors about the general "universality" of masturbation. Look at the statistics: "Every serious statistical study that we have shows clearly that . . . at least ninety-five per cent of boys and young men between thirteen and twenty-

five years of age pass through periods of *habitual* masturbation of varying lengths," says one authority on the subject. As for girls, this source says that "forty to fifty per cent are found to actually masturbate."

Some people say that these figures prove "normalcy," and that the "absence of masturbation in a healthy youth is a matter of concern."

Now what do you think? Do you agree that because it is a very common thing, almost a 'universal' practice, that this makes masturbation a natural, normal function of the body? Lying and stealing are exceptionally common today, as is the use of tobacco. Yet you would not say that this makes them natural and proper, would you? The "common" cold is quite universal but this certainly does not make it normal or natural, does it?

Then what about the claim that masturbation is harmless? Are the synonyms that have been used in the past—such as "self-defilement" and "self-abuse"—no longer valid? What are the facts?

WHAT ARE THE HABIT'S EFFECTS?

In the nineteenth century, and until relatively recently, it was thought that masturbation would ruin one's physical health, causing such things as pasty complexion, exhaustion, insomnia, tuberculosis, sterility, feeblemindedness, deformity of the genitals and other physical harm. However, today it is well established that masturbation does not cause these things. Only in extreme cases where males masturbate excessively are they infertile or have semen of poor quality. One authority sums up the medical opinion, saying: "There is no scientific evidence that masturbation is biologically harmful."

If not biologically harmful, what about the mental, emotional and moral health of the masturbator?

Quite significantly, the doctors who assure us that there is no physical harm nevertheless are obliged to discuss the mental and emotional damage caused by the practice. Says the *Encyclopedia Americana:* "The most modern attitude toward masturbation is that the deleterious effects so often observed . . . come not from any injury to the body but from the guilty feelings of those who abuse themselves and from the tendency it has to remove them from the true relations with their fellows."

Of course, the claim is made that such feelings of guilt exist only because individuals from childhood have been trained to view masturbation as indecent. Many say these guilt feelings are unwarranted. But is that the case?

Most persons will acknowledge that, actually, few parents take the time or interest to discuss masturbation with their children. So, then, why is it that the young boy (or girl) who engages in masturbation for the first time nevertheless feels a sense of guilt, of self-accusation? Why is it that by far the majority who engage in the practice do so in a secret, furtive way?

Because masturbation is *unnatural.* Granted, small children have little concept of the sexual relationship of male and female. But with adolescence comes an inner awareness that tells the male his satisfaction of sexual desire is to be found in the female, and vice versa. Masturbation (like homosexuality) ignores or bypasses that natural arrangement. It is one form of leaving "the natural use of the female" for "one contrary to nature." The vestige of God-given conscience that is inherent in all humans, therefore, makes itself heard in disapproving of such practice, causing an internal sense of guilt. —Compare Romans 1:26, 27; 2:14, 15.

So, while many psychiatrists and doc-

tors make it appear that guilt feelings about masturbation are attributable entirely to one's 'social indoctrination and upbringing,' the opposite may well be the case. That is, it is more likely that, where there is an *absence* of such feeling of guilt, this is due to the individual's previously having been influenced by others to believe that the practice of masturbation is really "all right," "normal," even "beneficial." In reality modern propaganda tries to stifle or undermine God-given conscience.

Because the practice is one "contrary to nature," the masturbator pays a mental penalty. The habitual practice cripples his social and emotional development, hinders his attaining a healthful outlook and attitude toward the other sex and toward people in general. It can 'turn the person inward' upon himself, making him introverted. Or it can, and frequently does, lead into homosexuality, in which the person, not satisfied with his lonely sexual activity, seeks a partner for mutual sex play. Though speaking of the 'normality' of masturbation, medical and psychiatric authorities are obliged to recognize the frequency with which habitual masturbation becomes a real hindrance to a happy and contented marriage later in life. The facts show that it is not uncommon for the practice to persist after marriage to the point where the masturbator feels obliged to seek psychiatric help. Why so, if the practice is "normal," "natural" and "beneficial"?

However, to view the matter with greater insight, it is helpful to understand certain things about the way we humans are formed—physically, mentally and emotionally.

HOW WE ARE MADE

During adolescence, as the boy or girl develops sexually into an adult, many changes take place in the body. Hormones, secreted by the pituitary gland, gonads and other glands, are at work causing these changes. For a boy, this causes his testicles to begin producing sperm cells. These pass into a tube and from there into internal storage vessels known as the seminal vesicles, alongside the bladder. When these storage vessels are full, the sexual interest of the male may be more susceptible to stimulation.

It is natural therefore for a healthy, normal male to feel a measure of sexual 'drive.' The marriage arrangement provides the means for satisfying such sexual desire. But what of those not married? Is masturbation the only means—short of fornication—for relieving the pressure of such desire? And if masturbation is not indulged in, will the buildup of semen have some damaging effect?

The answer to these questions is, No. There are other ways to reduce or relieve sexual pressure. One is "sublimation"—that is, redirecting the pressure toward various physical and mental activities. Thus the growing boy and young man can keep busy and happy working hard in various projects and personal hobbies.

What of the buildup of semen in the body? There is no danger of this reaching the point of causing any physical damage. And, in reality, sexual interest is governed far more by what the individual entertains in his mind. Then, too, the male body normally reduces the amount of semen through periodic nocturnal or nighttime emissions during sleep. Less than 5 percent of nineteen-year-old boys, for example, are said not to experience these. (Though one does not have such emissions, this does not necessarily indicate any sexual deformity.) What occurs with the average male is that, during the night as the bladder fills with urine, pressure develops on the adjoining seminal vesicles.

This may periodically trigger an involuntary emission of semen during one's sleep.

Explaining why such nocturnal emissions are called "wet dreams," and are often accompanied by irrational, strange and absurd dreaming, sociology professor Herbert J. Miles writes:

> "The increasing need for emptying the bladder causes the person to move gradually out of sleep where the conscious mind is at rest toward active mental consciousness, that is waking. During this gradual shift from sleep toward waking the mind is in a kind of 'twilight zone' in which the subconscious mind is operating. Ideas and thoughts are mixed, confused, and may move swiftly from one idea, experience, or act to another. These jumbled, topsy-turvy, indiscriminate ideas may involve sexual thoughts or activities that would not be tolerated if the conscious mind were directing thought."—*Sexual Understanding Before Marriage*, pp. 160, 161.

There is no need, then, for the individual to feel guilty because of such emissions or the dreams contributing to them—unless he knows that he had been letting his thoughts dwell immorally or in an unhealthy way on sexual matters.

But, is not masturbation more effective and satisfying in relieving sexual tension than these nocturnal emissions?

No; for instead of a simple and immediate release of tension, the masturbator finds that his whole nervous system is thrown into a high state of excitement as tension is built up due to the self-stimulation. Afterward this may leave him with a feeling of nervous frustration and dissatisfaction. Yet he soon has a compelling desire to repeat the act. It is a vicious cycle that is hard to break and that gives no genuine satisfaction.

That masturbation is abnormal and unnatural is also indicated by the fact that abnormal, mentally deranged people are notorious masturbators. Somewhat similarly, *The Bremerton Sun* (Washington) states that many mentally disturbed priests and nuns are chronic masturbators.

THE CHRISTIAN'S VIEW OF MASTURBATION

It is general knowledge that today people of the world, including a large percentage of churchgoers, being "past all moral sense," encourage and recommend the unnatural practice of masturbation. (Eph. 4:19) In striking contrast, true Christians seek to learn and follow what God's Word the Bible says on matters of sex and morals. True, the words "masturbation" and "self-abuse" are not in the Bible. The Mosaic law speaks of "emission of semen," but as Bible commentators point out, the reference is to involuntary nocturnal emissions, not self-induced ejaculations. (Lev. 15:16) However, there are Bible principles that adequately cover the subject of masturbation.

For example, Colossians 3:5, 6 says: "Deaden, therefore, your body members that are upon the earth as respects fornication, uncleanness, sexual appetite, hurtful desire, and covetousness, which is idolatry. On account of these things the wrath of God is coming." As we have seen, masturbation is indeed a "hurtful desire." It is also "uncleanness," for it is an immoral practice, and this explains why the masturbator generally is ashamed of himself and hides his repugnant act from the sight of others.

The Christian apostle Paul's counsel is right to the point: "God called us, not with allowance for uncleanness, but in connection with sanctification." And again he writes: "Therefore, since we have these promises, beloved ones, let us cleanse ourselves of every defilement of flesh and spirit, perfecting holiness in God's fear." —1 Thess. 4:7; 2 Cor. 7:1.

What about the "sexual appetite" of the masturbator? Is it 'deadened'? Or does he

constantly feed and enliven his sexual craving, yes, even to the point of "planning ahead for the desires of the flesh," contrary to the Bible's advice?—Rom. 13:14.

The scripture mentions that "covetousness, which is idolatry," should also be 'deadened.' This would apply here, for the masturbator's affection is diverted away from the Creator and is bestowed upon a coveted object, in this case his genitals, which take on undue importance. This practice then could border on idolatry, as in the ancient practice of phallic worship so hated by God. Instead of being devoted 'whole-souled to Jehovah' (Col. 3:23), the person can become a slave to his fleshly sexual impulses, desires and appetite and make these the object of his devotion. "Such men," the apostle says, "are not serving our Lord Christ, but their own base passions," "their appetites are their god."—Rom. 16:18; Phil. 3:19, *An American Translation.*

"Autoerotism" literally means self-love or erotic love of oneself. It is another term that fittingly applies to masturbation, for the persistent practice causes a person's thoughts to be turned inward so that he becomes self-centered and selfish, with problems in trying to relate himself to others. For this reason some psychologists have labeled self-gratifying masturbation as *narcissism,* after the Greek mythological god Narcissus, who fell in love with his own image, to his destruction. Did not the Bible warn that "men will be lovers of themselves" in these "last days"?—2 Tim. 3:1, 2.

Cultivating singleness as "eunuchs on account of the kingdom of the heavens" has many advantages in this time of the end. (Matt. 19:12; 1 Cor. 7:32-38) But let no one think that resorting to masturbation is the way to do this. Rather, *self-control* is the key to making a success of singleness. 'Without self-control, let them marry,' is still the best advice.—1 Cor. 7:9.

'But won't suppressing sexual emotions damage my personality and wreck my nervous system?' someone may ask. Answers the book *Why Wait Till Marriage?:* "There is no evidence that self-control hurts your sex life. . . . It is the fellow or the girl who goes around with his emotions all unbuttoned who is in the greatest danger. The self-controlled person can bear to wait." And this is no great problem if one has God's spirit, for the fruitage of the spirit includes "self-control." With self-control the Christian can avoid all forms of self-abuse, and in turn reap many dividends—mental, emotional and spiritual benefits that are far more satisfying than the death-dealing "works of the flesh."—Gal. 5:19-23.

But how does this habit that bothers the conscience of so many people ever get a hold on them in the first place?

PREVENTION AND CURE

If one understands the cause, it is easier to implement the prevention and cure of a bad habit. Did you know, for example, that mothers and fathers who stroke the genitals of their fretful babies to keep them quiet are unwittingly encouraging them to become masturbators later on? Boys and girls may start to play with their private parts during puberty and, not receiving any counsel against this, the first thing they know they are "hooked" on the habit. And if some know nothing about such self-abuse before entering high school, the chances are they will learn of it from either fellow students or the teachers themselves.

Investigations indicate that a high percentage of masturbation is not due so much from a buildup in erotic pressure as from the same kinds of tension and anxiety that cause insomnia. Youths and many older

people who are tense with emotional difficulties resort to masturbation as an escape route from their physical and emotional discomforts—a sort of pacifier or tranquilizer, they think, to take their minds off their worries. So, too, persons suffering from boredom, unemployed persons and prisoners, especially if they have been on drugs, often masturbate.

By avoiding these things that cause and encourage the practice, a person goes a long way toward preventing the tenacious habit from getting started in the first place. But what can the thousands of persons who now have the habit do to break it?

Many things are suggested. Avoid keeping company either with pornographic literature or with those who have loose morals. Stay busy working hard, physically and mentally. Do not let problems build up tensions, which cause anxieties that depress the mind. This is not too difficult if one follows the Bible's counsel at Matthew 6:25, 33 and at Philippians 4:8. Never be a "loner," seeking to isolate yourself. So, at nighttime arrange to share a bedroom with other members of the family. Sleep on the side, not on the back or stomach. These are a few suggestions for arranging the daily routine.

However, one can never hope to break the habit without having a heartfelt desire to quit. As long as "the desire of the flesh and the desire of the eyes" are stronger than one's desire to please Jehovah, it is difficult to stop. (1 John 2:16; compare James 1:14, 15.) Once having a genuine desire to break free of the undesirable habit, arm yourself further with these all-important weapons—willpower, determination and self-control—if you hope to win the battle. Then, too, prayer cannot be overlooked, for Jehovah promises to help those asking for help in handling all our problems.—Phil. 4:13; Col. 4:2; 1 Pet. 4:7.

Some persons find it most difficult to discontinue the habit abruptly. So, when they occasionally relapse—usually in a state of semiconscious sleep—they develop deep feelings of guilt and of being unworthy of Jehovah's mercy. For these reasons it is not only helpful but often advisable to seek the aid and encouragement of a Christian elder. When a girl has the problem she may want to approach either an elder or a mature, respected Christian sister for help.—Titus 2:2-4.

Another motivating force to help one to break the habit may be the desire to be of greater service in the Christian congregation. If a man is "reaching out" for such privilege he should note that one of the requirements for Christian eldership is 'self-control.' (1 Tim. 3:1; Titus 1:8) If a man regularly and habitually masturbates, could he measure up to such standards? True, one who already occupies such position may have a temporary bout with the problem and, if he fights it and gains the victory, he need not feel disqualified. But the habitual practicer of masturbation, lacking self-control, is in danger of succumbing to still more serious wrongs. He is hardly in position to serve as 'an example to the flock.' (1 Pet. 5:2, 3) Desire to be of loving service to God and one's brother, then, can also aid one to free oneself from the practice of self-abuse.

THE NEXT ISSUE

- **Jehovah Blesses the Loyal Ones.**
- **God Takes Action at the Appointed Time.**
- **Release from a Climate of Fear.**

'I Consulted Neither Flesh nor Blood'

As told by Emile Schrantz

AS I look back over the many years spent in serving Jehovah, one fact is outstanding: "I did not go at once into conference with flesh and blood." I feel that those words of the Christian apostle Paul at Galatians 1:16 can apply to me too. Why so? Because right at the beginning of my Christian course, as well as so many times in my life, 'I consulted neither flesh nor blood' but God and his Word.

As a youth, however, I knew very little about God. I grew up in the northern part of the Grand Duchy of Luxembourg, called Ösling; we were saturated with superstition. For example, prayers were offered to 'Saint' Albin to protect cows from sickness and to 'Saint' Celsius to prevent accidents and horse diseases. We even prayed to a 'saint' for the protection of pigs.

My father, who was very religious, had cultivated in me the desire to become a priest. I had already served as altar boy during Mass. However, the events following the first world war had shaken his confidence in the priests. As for myself, I had been told that when I took my first Communion at twelve years of age, God would draw nearer to me and it would be the most wonderful day of my life. Yet despite thorough preparation, that day brought me only a sense of emptiness. The same disillusionment took place at my confirmation; I did not detect even the slightest manifestation of the holy spirit, as I had been promised. I no longer had the desire to become a priest.

Years passed, and I took to heavy drinking, led astray by friends. But around 1930, I made it a habit to visit one of my brothers every Sunday. Very often we discussed the days of our youth, and we would talk about the disappointment we felt about being ignorant of God and his purposes. We would speak about the Bible, which we had never seen and which the priest alone seemed to possess. Many times my brother said: "If God has nothing else to tell us than what the priest teaches, then He doesn't exist." He would add the words: "If only we could get hold of a real Bible!" Up until then I had been able only to consult flesh and blood. If only I could have the Bible and see directly what came from God!

CONSULTING GOD BY MEANS OF HIS WORD

A few days after we had made such a reflection in 1933, a man came to the door of my brother's home. He was a Bible student, one of Jehovah's witnesses. He spoke about Bible prophecies. Immediately my brother asked him where he could obtain a copy of the Bible. "I can bring you one this very evening," the man replied.

That very evening he came back with two copies of a Catholic translation of the Bible, together with several booklets to aid one in studying the Bible. The following Sunday my brother came to me with his face beaming. "God has answered us," he said. "We have the Holy Bible!" Having

the Bible was like having fire in our hands; it fascinated us.

That day I continued to read the Bible until very late at night. The Bible booklets that the man left, which were entitled "Judgment," "Freedom for the Peoples," "Where Are the Dead?" and "Heaven and Purgatory," also impressed me.

As a result of what I read, I stopped heavy drinking with my friends. These then turned against me, speaking slanderously about me. Indeed flesh and blood were fighting against me, but Jehovah had now entered my life by means of his Word, the Bible, and he was victorious.

My brother died several weeks later, victim of an accident at work, and so I lost the one who could have been my close companion in God's truth. I needed others in whom I could confide. So I began seeking true friends, those who consulted Jehovah, but they were not so near at hand. They met together at Athus for Bible study, and this meant a trip of about sixteen miles (twenty-five kilometers) from where I lived, at Clemency. I attended meetings as often as my work permitted.

In 1935 there was a one-day assembly in Brussels. On the eve of the assembly, Brother Delaunoy of the Paris office of the Watch Tower Society gave the baptismal talk, and the baptism took place in a bathtub in the cellar of the Society's branch office. I was among those baptized. The next day I gladly took part in the field service, and in the afternoon about two hundred persons, of many different nationalities, were in attendance.

ALONE, FACING AN IMPORTANT DECISION

World conditions reached fever pitch as World War II approached. The neutral and uncompromising stand of Jehovah's witnesses caused opposition to increase. I was speaking with ever-increasing boldness about God and his purposes, but this brought me opposition and difficulties. In 1935 I had to make a decision: either to close my mouth and keep my job in a bakery or speak with boldness and lose it. I made my choice without consulting parent or friend or even other Witnesses. In any case, there were none nearby in whom I could have confided. I had Jehovah and his Word. I had decided to devote myself entirely to his Word and to continue as long as I had bread and water.

So, I wrote to the Watch Tower Society's branch office, applying to become a pioneer minister, or full-time preacher of God's Word. A few weeks later I left the Grand Duchy of Luxembourg to preach in the adjacent province of Luxembourg (Belgium). Alone and by bicycle, I covered all the wooded plateau region called the "Ardennes," having confidence in Jehovah. The region was rough and the people were in spiritual darkness. Not many families were inclined to receive me, but in time three or four opened their homes to offer me temporary lodging from time to time.

In 1937 the Society provided me with a ministerial companion. We were assigned to preach the good news in Antwerp, a large Belgian town. With the help of my companion, André Wozniak, I learned to live economically and to be content with bare necessities, to stay in the full-time ministry. We were able to live at that time on ten Belgian francs (20c) a day, staying healthy and happy. We were joyful in Jehovah's service.

Preaching God's truth in Antwerp was not without problems, because the clergy took note of our untiring activity and tried to stop it by means of the police. The scenario was always the same: The police arrested us on the ground that we were peddling without a license. Generally, after

explaining the legality of our preaching mission, the case was shelved, but we had opportunity to give a witness about God's kingdom before various authorities.

The invasion of Belgium by the Nazis in 1940 brought an end to our freedom to preach God's Word openly. During the first days of the war, I went to the Society's branch office in Brussels to pick up several cartons of Bible publications to prevent them from being confiscated. These were to prove to be very useful to us later on.

DURING THE GERMAN OCCUPATION

Soon the Gestapo, the Nazi secret police, began to hunt us down. My companion had been appointed as zone overseer to visit the congregations to upbuild them. The Gestapo tried to capture him, and one day, during my absence, they came to my lodging. The proprietress, a recently baptized sister in God's truth, was warned that she would be imprisoned if she did not tell the police when I returned. When I arrived home, she told me what had happened. I asked her to let me go and warn my Christian brothers and then I would come back. I warned quite a number of families, left a carton of Bible publications in a safe hideaway and then returned, knowing what to expect.

I had no one to give me counsel as to just what to do. But I wanted to keep my word and not create any problems for the new Witness. The Gestapo came and arrested me. They questioned me about the whereabouts of my companion. I told them he had gone to see his "family." My questioner seemed to find my reply reasonable. Next, they showed me lists containing names of Witnesses and they wanted to know their whereabouts. I chose to talk about the names of those who were either dead or had left the country. As for other names, I said that I knew many by sight but not by name. After a four-day detention in Antwerp, I was transferred to a prison in Brussels.

The Gestapo decided that I would not be released until I gave information leading to the arrest of my companion. However, after forty days I was freed. During all the questioning by the Gestapo, I appreciated so much the knowledge of God and his Word that I had gained, because I had to make many important decisions, without taking counsel with flesh and blood.

Upon my release, I decided it was more prudent to leave that region where I was closely watched. I returned to the Ardennes. From then on and until the end of the war, I was assigned various tasks: Circuit overseer, translator and carrier of underground printing matter (we printed *The Watchtower* in French, Flemish, German, Polish, Slovenian and sometimes Italian). It was always risky and so we had to be continually on the alert, ready to make quick decisions. At such times, a person senses more than ever his entire dependence upon Jehovah and the need to lean on Him step by step; and this is what I did. I was accustomed to seeking counsel from Him in prayer, and it was never in vain that I asked for help.

Since I had no work permit, required by the German authorities, I ran the risk of being deported to Germany to do forced labor. An indication on my identity card, however, enabled me more than once to escape from a predicament. My profession was listed as "missionary." Thus, once when I was caught up in a military checkup while carrying forbidden Bible literature, a soldier asked me for my work permit. I replied that I had no need of one as I was a missionary and so was exempt. Another soldier agreed that I had no need of a work permit. Then he asked me what I was carrying. It was the Bible study aid entitled "Children," printed underground in Brussels. I told him it was a religious

book, drawing his attention to the Bible citations, and he was satisfied.

I was unable to obtain food ration stamps from the authorities because I could not risk registering at any Town Hall in Belgium. However, I did not starve, because the love of my Christian brothers was remarkable. Although they themselves had only the bare necessities of life, they made sacrifice of some ration stamps, handing them over to the Witnesses responsible for collecting them on behalf of their Christian brothers who were hiding from the Gestapo. A nice carrot with a piece of bread, and I was satisfied as regards my dinner. I had cultivated the attitude expressed by the apostle Paul: "I have learned, in whatever circumstances I am, to be self-sufficient." (Phil. 4:11) Lodgings were varied; sometimes they were in the hay, on a straw mattress on the ground or on a bench at the railroad station.

My bicycle was always the safest means of transport because I could more easily avoid crowds and search parties. Of course, trips of sixty miles (100 kilometers) or more were not always easy, especially in the Ardennes during bitter winters on snow- or ice-covered roads. But we had much joy in carrying spiritual food to our Christian brothers, and their appreciation greatly rewarded us for the difficulties and risks incurred. Jehovah blessed the efforts of his people, because, from a hundred that we were in Belgium in 1940, we grew to more than 600 by the end of the war.

NO LONGER UNDERGROUND

After the end of the occupation, I was given the task of helping to reorganize the congregations of Jehovah's people. When this reorganization work was completed, I was invited to choose a region where no preaching work was being done, and to serve there as special pioneer minister. I chose the town of Arlon, a Jesuit stronghold, in the south of the Ardennes. I went there with just my bicycle, two suitcases and a portable phonograph for playing recorded Bible lectures.

I began to call on the people. Just at that time the magazine *Consolation* (now *Awake!*) published articles exposing the clergy. Needless to say, my activities put the town in a ferment, but I had been toughened by the war years and was determined to continue preaching. Progress was made, and finally an interested family offered their home for a group *Watchtower* study.

Quite a number of women in the area showed interest in having a Bible study. So, I asked a Christian sister, who was a widow and a full-time preacher, to help me with these Bible studies. We later were married, and she became my permanent companion in the ministry. At forty-five years of age, she learned to ride a bicycle to take care of her pioneer service. That continued to be our mode of transport until 1958. We were able to help many persons in this area, and today there is a prosperous congregation in that town, also another congregation nearby.

Later the Society assigned me to visit congregations as a circuit overseer. In addition to covering three Belgian provinces, it included the Grand Duchy of Luxembourg. Opposition was particularly severe in the Grand Duchy. The authorities made life hard for us, arresting us often. Each time our bicycles and book bags were confiscated. Our Christian brothers would then arrange other equipment for us and we started right in again. Finally the case was brought before the highest court of Luxembourg, and the decision was in our favor. All our confiscated possessions were returned.

Later we were invited to choose another area in which to preach, one where the

need was greater. We chose Marche-en-Famenne, also in the Ardennes. We left for our assignment, confident that we would find lodging before nightfall. But we found nothing. So we returned to the railroad station, when suddenly we saw a lady coming toward us. She asked if we were the ones looking for lodging; she had just what we needed. Again we started from scratch.

As the years passed by, we were able to start Bible studies, but much perseverance was needed because eight years of hard work elapsed before our kitchen became too small to hold meetings. However, the foundation had been laid, and the congregation grew. So, in 1967, we were assigned to another area—Aywaille and its surroundings, not far from Liège.

Once again we had the privilege of helping to build up a congregation from practically nothing. Finally the congregation became prosperous enough to be able to establish itself on suitable premises during 1972.

At the beginning of 1971, my wife's health suddenly declined. She was unrelentingly stricken with cancer. She had been my faithful companion for twenty-five years, sharing with me the afflictions and sacrifices in order that the light of God's truth could shine in Luxembourg.

As with the apostle Paul, who had passed through many difficulties but who was conscious of Jehovah's approval, I am happy to have been in the full-time ministry so many years. I have no regrets about not having gone into conference with flesh and blood before making my decision to serve Jehovah with all my vital force. If I had to begin all over again, I would take my bicycle and set off to preach God's Word just as I did in 1936. With liberality, Jehovah has cared for all my needs. My wish is to continue faithful to the task he has entrusted to me.

● What does the expression "loose conduct" as found at Galatians 5:19 mean?—U.S.A.

One might assume that this term (from the Greek word *a·sel'gei·a*) refers to conduct that is immoral but in a minor or not so serious way. This, however, is not the case according to the available evidence in Scripture and also in the ancient secular Greek writings in which this word appears. It is not limited to acts of sexual immorality. And, rather than relating to bad conduct of a somewhat petty or minor nature, it apparently describes acts that reflect a brazen attitude, one that betrays disrespect, disregard or even contempt for standards, laws and authority. The 'looseness' of the conduct, therefore, is not due principally to weakness but results from an attitude of disrespect, insolence or shamelessness.

In support of this we find that lexicons of the Greek language define *a·sel'gei·a* (and other forms of this word) as describing: "*outrageous acts*," "*licentiousness, wanton violence*," "*insolence*," "*vulgar abuse*," "brutal[ity]" (Liddell and Scott); "*excess, intemperance*, in any thing, e.g. language, conduct, *insolence*" (Robinson); "*unbridled lust, . . . outrageousness, shamelessness*" (Thayer); "wanton lawless insolence" (Trench). *A New Testament Wordbook* by Barclay says: "[*A·sel'gei·a*] is used by Plato in the sense of 'impudence.' . . . It is defined as 'violence coupled with insult and audacity.' . . . It is described as 'the spirit which knows no restraints and which dares whatever caprice and wanton insolence suggest'."

Jewish historian Josephus, of the first century C.E., used the term (*a·sel'gei·a*) when describing pagan Queen Jezebel's erecting a shrine of Baal in Jerusalem. This act was indeed a

shocking outrage, one that brazenly flaunted public opinion and decency.

The use of *a·sel'gei·a* in secular Greek writings is paralleled in its usage in the Christian Greek Scriptures. The apostle Paul, for example, speaks of the people of the nations and says that, due to "the *insensibility of their hearts,*" they came to be "*past all moral sense,* [giving] themselves over to loose conduct [*a·sel'gei·a*] to work uncleanness of every sort with greediness." (Eph. 4:17-19) The apostle Peter associates *a·sel'gei·a* with such practices of the nations as "lusts, excesses with wine, revelries, drinking matches, and illegal idolatries," things leading to a "low sink of debauchery." (1 Pet. 4:3, 4) And, in describing Lot's distress over the acts of the people of Sodom, the apostle emphasizes the "law-defying" attitude of the Sodomites in their "loose conduct," and compares certain ones in his own day with them in being "daring, self-willed," 'looking down on lordship,' not fearing to "speak abusively" of glorious ones, and uttering "swelling expressions of no profit." (2 Pet. 2:7-10, 18) All these expressions well exemplify the flavor of the Greek term *a·sel'gei·a* as relating to shameless, wanton conduct.

Similarly the disciple Jude writes of ungodly men who used the undeserved kindness of God as "an excuse for loose conduct," and he stresses their disrespectful, disdainful and contemptuous attitude toward righteous authority. Not just their "defiling the flesh" in sexual and other immorality, but also their "disregarding lordship and speaking abusively of glorious ones" all constituted "loose conduct." They were "animalistic men, not having spirituality." —Jude 4-8, 19.

Today the attitude described by the word *a·sel'gei·a* is very prominent in the world. Many young people cast aside all restraint, have no hesitancy in outraging public decency, insolently flouting authority and speaking abusively to parents and others. But not only young persons do so. The stage and motion-picture theaters and magazines openly present acts featuring not only public nudity and sexual intercourse, but also sadistic brutality along with foul, obscene speech. This all exemplifies "loose conduct" in the Scriptural sense of the term.

We may note, however, that "loose conduct" (*a·sel'gei·a*) is several times mentioned in combination with "fornication" (*por·nei'a*) and "uncleanness" (*a·ka·thar·si'a*). (2 Cor. 12:21; Gal. 5:19; compare Romans 13:13.) In what way do these terms differ?

Of the three, "uncleanness" (*a·ka·thar·si'a*) is the broadest. Unlike *por·nei'a,* for instance, it embraces not only sexual immorality but impurity of any kind, in speech, action or spiritual relationship. (Compare 1 Thessalonians 2:3; 1 Corinthians 7:14; 2 Corinthians 6:17.) And, unlike *a·sel'gei·a,* this term's application is not dependent on the motive or attitude of the one guilty of the uncleanness. "Uncleanness" also allows for a wide range of degree of seriousness or gravity. Just as clothing can have a light stain or can be thoroughly filthy, so too an individual's "uncleanness" can be minor or grave. This term is basically distinctive in that it stresses the morally *repugnant* nature of the wrong conduct or condition.

"Fornication" (*por·nei'a*), on the other hand, is more limited, describing grossly immoral acts of a strictly sexual nature. While all *por·nei'a,* of course, is unclean, this particular Greek term emphasizes the *illicit* and *lewd* nature of the conduct, conduct such as one might find in a house of prostitution, though not necessarily committed in such place.

"Loose conduct" (*a·sel'gei·a*) is like "uncleanness" in not being restricted to sexual immorality, but it differs in that it lays emphasis on the *wantonness* and *shameless insolence* of the conduct. We see, then, that—though these terms all relate to wrongdoing and may at times overlap—each word has its own distinctive flavor, thrust or emphasis.

Pointing this out, Barclay's *A New Testament Wordbook* quotes Bible and Greek-language scholar Lightfoot as saying that "a man may be 'unclean' (*akathartos* [adjective form of *a·ka·thar·si'a*]) and hide his sin, but the man who is *aselgēs* (the adjective [of *a·sel'gei·a*]) shocks public decency. Here is the very essense of *aselgeia;* the man in whose soul *aselgeia* dwells . . . does not care what people say or think so long as he can gratify his evil desire. . . . Most men have enough decency left to seek to hide their sin, but the *aselgēs* is long past that."

To illustrate this in a practical way: An

engaged Christian couple might, on some occasion of showing affection toward each other, unintentionally go beyond the point of what is pure and decent. Though not committing what the Bible calls *por·nei'a* (gross sexual immorality), the engaged couple might, nevertheless, become guilty of a measure of "uncleanness," as by embracing in a very passionate way, or letting their hands drift into intimate body areas. They may feel ashamed of this and resolve not to do it again. Have they been guilty of "loose conduct" (*a·sel'gei·a*)?

Not in the full Bible sense of the word, for they were not deliberately and disdainfully flaunting righteous standards. Of course, if they willingly made a practice of such impure conduct, this would show a careless disregard for what is clean, the shameless disrespect described by *a·sel'gei·a*. So, too, a young man who, though having no honorable intentions of getting married, selfishly engages in love-making and 'heavy petting' with a girl—or perhaps with one girl after another—is manifesting the wanton greed of Scripturally defined "loose conduct." He does not care how much harm or hurt he causes. The same could be said of a girl taking a similar course.

Those charged with spiritual oversight in Christian congregations do well, therefore, to distinguish between these Scriptural terms. The decision of Christian elders as to how to handle cases of wrongdoing can be affected by such understanding. It can help them to grasp more clearly the comparative degree of gravity of the actions involved. The need for their using sound judgment, for their weighing circumstances, situations and attitudes, is also shown to be of great importance.

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