

## FREE TRACTS

FOR THE

PROMOTION OF CHRISTIAN KNOWLEDGE

PUBLISHED BY

**WATCH TOWER**

**BIBLE AND TRACT SOCIETY**

MARTIN BLDG., N. S. PITTSBURGH, PA.

- No. 1 **WHERE ARE THE DEAD?**  
No. 2 **WHAT IS THE SOUL?**  
No. 3 **CALAMITIES—WHY PERMITTED?**  
No. 4 **SPIRITISM IS DEMONISM**  
No. 5 **CHRISTIAN SCIENCE**  
No. 6 **IS THERE A GOD?**  
No. 7 **HOPE OF IMMORTALITY**  
No. 8 **THE RICH MAN IN HELL**  
No. 9 **WEeping ALL NIGHT**  
No. 10 **DO YOU BELIEVE IN THE RESURRECTION?**  
No. 11 **THE LIBERTY OF THE GOSPEL**  
No. 12 **THE BAWN OF A NEW ERA**  
No. 13 **IMMENSE INTEREST BATH'S ATMOSPHERE**  
No. 14 **COMFORTING WORDS OF LIFE**  
No. 15 **GOLDEN AGE AT THE DOOR**  
No. 16 **WHY GOD PERMITS EVIL**  
No. 17 **JOYFUL MESSAGES FOR THE SIN-SICK**  
No. 18 **GATHERING THE LORD'S JEWELS**  
No. 19 **HEARTS TO BE FILLED WITH GLORY**  
No. 20 **OUR RESPONSIBILITY AS CHRISTIANS**  
No. 21 **THIRST IN PARADISE**  
No. 22 **THE SINS OF BATEL**  
No. 23 **PURGATION AND REDEMPTION**  
No. 24 **DO YOU KNOW?**  
No. 25 **IS THE SOUL IMMORTAL?**

### BOOKLETS

- WHAT SAY THE SCRIPTURES CONCERNING HEAVEN?**  
44 pages—15 cents
- WHAT SAY THE SCRIPTURES ABOUT REDEMPTION?**  
112 pages—15 cents
- WHAT SAY THE SCRIPTURES ABOUT OUR LORD'S  
RETURN?**  
88 pages—15 cents
- FURNACE SHADOWS OF THE BATTLE SACRIFICE**  
144 pages—15 cents
- BATTLE IN THE DOUBTFASTICAL HEAVENS—WHY  
THE CLERGY ATTACK PASTOR SCHELL**  
44 pages—5 cents

# IS THERE A GOD?



## WATCH TOWER BIBLE & TRACT SOCIETY

310 Martin Bldg., Federal St.  
N. S., PITTSBURGH  
PA.

# IS THERE A GOD?

*"The fool hath said in his heart, There is no God."—Psalm 14:1.*

**E**VEN from the standpoint of the skeptic, a reasonable and candid search into the unknown, by the light of what is known, will guide the unbiased, intelligent reasoner in the direction of the truth. Yet it is evident that without a direct revelation of the plans and purposes of God, men could only approximate the truth, and arrive at indefinite conclusions. But let us for the moment lay aside the Bible and look at things from the standpoint of reason alone.

He who can look into the sky with a telescope, or even with his natural eye alone, and see there the immensity of creation, its symmetry, beauty, order, harmony and diversity, and yet doubt that the Creator of these is vastly his superior both in wisdom and power, or who can suppose for a moment that such order came by chance, without a Creator, has so far lost or ignored the faculty of reason as to be properly considered what the Bible terms him, a fool (one who ignores or lacks reason): "The fool hath said in his heart, There is no God." However it happened, at least that much of the Bible is true, as every reasonable mind must conclude; for it is a self-evident truth that effect must be produced by competent causes. Every plant and every flower, even, speaks volumes of testimony on this subject. Intrinsic in construction, exquisitely beautiful in form and texture, each speaks of a wisdom and skill above the human. How shortsighted the absurdity which boasts of human skill and ingenuity, and attributes to mere chance the regularity, uniformity and harmony of nature,

which acknowledges the laws of nature, while denying that nature has an intelligent Lawgiver.

Some who deny the existence of an intelligent Creator claim that nature is the only God, and that from nature all forms of animal and vegetable development proceeded without the ordering of intelligence, but governed, they say, by "the law of the survival of the fittest" in a process of evolution.

## The Evolution Theory Lacks Proof

This theory lacks proof, for all about us we see that the various creatures are of fixed natures which do not evolve to higher natures; and though those who hold to this theory have made repeated endeavors, they have never succeeded either in blending different species or in producing a new, fixed variety. No instance is known where one kind has changed to another kind. Though there are fish that can use their fins for a moment as wings, and fly out of the water, and frogs that can sing, they have never been known to change into birds; and though there are among brutes some which bear a slight resemblance to men, the evidence is wholly lacking that man was evolved from such creatures. On the contrary, investigations prove that though different varieties of the same species may be produced, it is impossible to blend the various species, or for one to evolve from another. For the same reason the donkey and the horse, though resembling each other, cannot be claimed as related, for it is well known that their offspring cannot propagate their species.

Surely if intelligent nature were the creator or evolver she would continue the process, and there would be no such thing as fixed species, since without intelligence nothing would arrive at fixed conditions. Evolution would be a fact today, and we would see about us fish becoming birds, and monkeys becoming men. This theory we conclude to be as contrary to human reason as to the Bible, when it claims that intelligent beings were created by a power lacking intelligence.

One theory regarding the creation (excepting man) by a process of evolution, to which we see no serious objection, we briefly state as follows: It assumes that the various species of the present are fixed and unchangeable so far as nature or kind is concerned, and though present natures may be developed to a much higher standard, even to perfection, these species or natures will forever be the same.

This theory further assumes that none of these fixed species were originally created so, but that in the remote past they were developed from the earth, and by gradual processes of evolution from one form to another. These evolutions, under divinely established laws, in which changes of food and climate played an important part, may have continued until the fixed species, as at present seen, were established, beyond which change is impossible, the ultimate purpose of the Creator in this respect apparently having been reached.

Though each of the various families of plants and animals is capable of improvement or of degradation, none of them is susceptible of change into, nor can they be produced from, other families or kinds. Though each of these may attain to the perfection of its own fixed nature, the Creator's design as to nature having been attained, further change in this respect is impossible.

It is claimed that the original plants and animals, from which present fixed varieties came, became extinct before the creation of man. Skeletons and fossils of animals and plants which do not now exist, found deep below the earth's surface, favor this theory. This view neither ignores nor rejects the Bible teaching that man was a direct and perfect creation, made in the mental and moral image of his Maker, and not a development by a process of evolution, probably common to the remainder of creation. This view would in no sense invalidate, but would support, the Bible's claim that nature is it is today teaches that an Intelligent Being ordered it and was its first cause. Let human reason do her best to

trace known facts to reasonable and competent cause giving due credit to nature's laws in every case; but back of all the intricate machinery of nature is the hand of its great Author, the intelligent, omnipotent God.

#### **Behind Nature is God Omnipotent**

We claim, then, that the existence of an Intelligent Creator is a clearly demonstrated truth the proof of which lies all around us; yea, and within us, for we are his workmanship, whose every power of mind and body speaks of a marvelous skill beyond our comprehension. And he is also the Designer and Creator of what we term nature. We claim that he ordered and established the laws of nature, the beauty and harmony of whose operation we see and admire. This One whose wisdom planned and whose power upholds and guides the universe, whose wisdom and power so immeasurably transcend our own, we instinctively worship and adore.

To realize the existence of this mighty God is but to dread his omnipotent strength, unless we can see him possessed of benevolence and goodness corresponding to his power. Of this fact we are also fully assured by the same evidence which proves his existence, power and wisdom. Not only are we forced to the conclusion that there is a God, and that his power and wisdom are immeasurably beyond our own, but we are forced by reason to the conclusion that the grandest thing created is not superior to its Creator; hence we must conclude that the greatest manifestation of benevolence and justice among men is inferior in scope to that of the Creator, even as man's wisdom and power are inferior to his. And thus we have before our mental vision the character and attributes of the great Creator. He is wise, just, loving and powerful; and the scope of his attributes is immeasurably wider than that of his grandest creation.

But further: having reached this reasonable conclusion relative to the existence and character of our Creator, let us inquire, What should we

4 **IS THERE A GOD?**

expect of such a Being? The answer comes, that the possession of such attributes reasonably argues their exercise, their use. God's power must be used, and that in harmony with his own nature—wisely, justly and benevolently. Whatever may be the means to that end, whatever may be the operation of God's power, the final outcome must be consistent with his nature and character, and every step must be approved of his infinite wisdom.

What could be more reasonable than such exercise of power as we see manifested in the creation of countless worlds about us, and in the wonderful variety of earth? What could be more reasonable than the creation of man, endowed with reason and judgment, capable of appreciating his Creator's works, and judging of his skill—of his wisdom, justice, power and love? All this is reasonable, and all in perfect accord with facts known to us.

**God Provides Man With a Revelation**

And now comes our final proposition: Is it not reasonable to suppose that such an infinitely wise and good Being, having made a creature capable of appreciating himself and his plan, would be moved by his love and justice to supply the wants of that creature's nature, by giving him some revelation? Would it not be a reasonable supposition, that God would supply to man information concerning the object of his existence, and his plans for his future? On the contrary, we ask, would it not be unreasonable to suppose that such a Creator would make such a creature as man, endow him with power of reason reaching out into the future, and yet make no revelation of his plans to meet those longings? Such a course would be unreasonable, because contrary to the character which we reasonably attribute to God; contrary to the proper course of a being controlled by justice and love.

We may reason that in creating man, had divine wisdom decided it inexpedient to grant him a knowledge of his future destiny and his

share in his Creator's plans, then surely divine justice, as well as divine love, would have insisted that the being should be so limited in his capacity that he would not consciously be tormented and perplexed with doubts, and fears, and ignorance; and as a consequence divine power would have been used under those limitations. The fact then that man has capacity for appreciating a revelation of the divine plan, taken in connection with the conceded character of his Creator, is an abundant reason for expecting that God would grant such a revelation, in such time and manner as divine wisdom approved.

So, then, in view of these considerations, even if we were ignorant of the Bible, reason would lead us to expect and to be on the lookout for some such revelation as the Bible claims to be. And furthermore, noting the order and harmony of the general creation, as in grand procession the spheres and systems keep time and place, we cannot but conclude that the minor irregularities, such as earthquakes, cyclones, etc., are but indications that the working together of the various elements in this world is not at present perfect.

An assurance that all will ultimately be perfect and harmonious on earth as in the heavens, with some explanations why it is not so at present, are requests which are not unreasonable for reasoning men to ask, nor for the Creator, whose wisdom, power and benevolence are demonstrated, to answer. Hence we should expect the revelation sought to include such an assurance and such an explanation.

**God's Perfection of Character**

Having established the reasonableness of expecting a revelation of God's will and plan concerning our race, we will examine in the next chapter the general character of the Bible, which claims to be just such a revelation. And if it presents the character of God in perfect harmony with what reason, as above considered, dictates, we should conclude that it thus proves itself to be the needed and reasonably expected

revelation from God, and should then accept its testimony as such. If of God, its teachings, when fully appreciated, will accord with his character, which reason assures us is perfect in wisdom, justice, love and power.

"Ye curious minds, who roam abroad,  
And trace creation's wonders o'er,  
Confess the footsteps of your God,  
And bow before him, and adore.

"The heavens declare thy glory, Lord;  
In every star thy wisdom shines;  
But when our eyes behold thy Word,  
We read thy name in fairer lines."

#### Is the Bible Inspired?

The Bible is the torch of civilization and liberty. Its influence for good in society has been recognized by the greatest statesmen, even though they for the most part have looked at it through the various glasses of conflicting creeds, which, while upholding the Bible, grievously misrepresent its teachings. The grand old Book is unintentionally but woefully misrepresented by its friends, many of whom would lay down life on its behalf; and yet they do it more vital injury than its foes, by claiming its support to their long-errered misconceptions of its truth, received through the traditions of their fathers. Would that such would awake, re-examine their creeds, and put to confusion its enemies by disarming them of their weapons!

Since the light of nature leads us to expect a fuller revelation of God than that which nature supplies, the reasonable, thinking mind will be prepared to examine the claims of anything purporting to be a divine revelation, which bears a reasonable surface evidence of the truthfulness of such claims. The Bible claims to be such a revelation from God, and it does come to us with sufficient surface evidence as to the probable correctness of its claims, and gives us a

reasonable hope that closer investigation will disclose more complete and positive evidence that it is indeed the Word of God.

#### Outlived the Storms of Centuries

The Bible is the oldest book in existence; it has outlived the storms of thirty centuries. Men have endeavored by every means possible to banish it from the face of the earth; they have hidden it, buried it, made it a crime punishable with death to have it in possession, and the most bitter and relentless persecutions have been waged against those who had faith in it; but still the Book lives. Today, while many of its foes slumber in death, and hundreds of volumes written to discredit it and to overthrow its influences are long since forgotten, the Bible has found its way into every nation and language of earth, over two hundred different translations of it having been made. The fact that this Book has survived so many centuries, notwithstanding such unparalleled efforts to banish and destroy it, is at least strong circumstantial evidence that the great Being whom it claims as its Author has also been its Preserver.

It is also true that the moral influence of the Bible is uniformly good. Those who become careful students of its pages are inevitably elevated to a purer life. Other writings upon religion and the various sciences have done good and have ennobled and blessed mankind, to some extent; but all other books combined have failed to bring the joy, peace and blessing to the groaning creation that the Bible has brought to both the rich and the poor, to the learned and the unlearned. The Bible is not a book to be read merely; it is a book to be studied with care and thought; for God's thoughts are higher than our thoughts, and his ways than our ways. And if we would comprehend the plan and thoughts of the infinite God, we must bend all our energies to that important work. The richest treasures of truth do not always lie on the surface.

This Book throughout constantly points and

refers to one prominent character, Jesus of Nazareth, who, it claims, was the Son of God. From the beginning to end his name, and office, and work are made prominent. That a man called Jesus of Nazareth lived, and was somewhat noted, about the time indicated by the writers of the Bible, is a fact of history outside the Bible, and it is variously and fully corroborated. That this Jesus was crucified because he had rendered himself offensive to the Jews and their priesthood is a further fact established by history outside the evidence furnished by the New Testament writers. The writers of the New Testament (except Paul and Luke) were the personal acquaintances and disciples of Jesus of Nazareth, whose doctrines their writings set forth.

#### The Motive on the Part of the Writer

The existence of any book implies motive on the part of the writer. We therefore inquire, What motives could have inspired these men to espouse the cause of this person? He was condemned to death and crucified as a malefactor by the Jews, the most religious among them assenting to and demanding his death, as one unfit to live. And in espousing his cause, and promulgating his doctrines, these men braved contempt, deprivation and bitter persecution, risked life itself, and in some cases suffered martyrdom.

Admitting that while he lived Jesus was a remarkable person, in both his life and his teaching, what motive could there have been for any to espouse his cause after he was dead?—especially when his death was so ignominious? And if we suppose that these writers invented their narratives, and that Jesus was their imaginary or ideal hero, how absurd it would be to suppose that sane men, after claiming that he was the Son of God, that he had been begotten in a supernatural way, had supernatural power by which he had healed lepers, restored sight to those born blind, caused the deaf to hear, and even awakened the dead—how very absurd to suppose that they would wind up the story of such a character

by stating that a little band of his enemies executed him as a felon, while all his friends and disciples, and among them the writers themselves, forsook him and fled in the trying moment.

The fact that profane history does not agree in some respects with these writers should not lead us to regard their records as untrue. Those who do thus conclude should assign and prove some motive on the part of these writers for making false statements. What motives could have prompted them? Could they reasonably have hoped thereby for fortune, or fame, or power, or any earthly advantage? The poverty of Jesus' friends, and the unpopularity of their hero himself with the great religionists of Judea, contradict such a thought; while the facts that he died as a malefactor, a disturber of the peace, and that he was made of no reputation, held forth no hope of enviable fame or earthly advantage to those who should attempt to teach his doctrine.

#### What Astonishes Skeptics

On the contrary, if such had been the object of those who preached Jesus, would they not speedily have given it up when they found that it brought disgrace, persecution, imprisonment, stripes and even death? Reason plainly teaches that men who sacrificed home, reputation, honor and life; who lived not for present gratification; but whose central aim was to elevate their fellow-men, and who inculcated morals of the highest type, were not only possessed of a motive, but further that their motive must have been pure and their object grandly sublime. Reason further declares that the testimony of such men, actuated only by pure and good motives, is worthy of ten times the weight and consideration of ordinary writers. Nor were these men fanatics; they were men of sound and reasonable mind, and furnished in every case a reason for their faith and hope; and they were perseveringly faithful to those reasonable convictions.

And what we have here noticed is likewise applicable to the various writers of the Old Testa-

ment. They were, in the main, men notable for their fidelity to the Lord; and this history as impartially records and reproves their weaknesses and shortcomings as it commends their virtues and faithfulness. This must astonish those who presume the Bible to be a manufactured history, designed to awe men into reverence of a religious system. There is a straightforwardness about the Bible that stamps it as truth. Knaves, desirous of representing a man as great, and especially if desirous of presenting some of his writing as inspired of God, would undoubtedly paint such a one's character blameless and noble to the last degree. The fact that such a course has not been pursued in the Bible is reasonable evidence that it was not fraudulently gotten up to deceive.

Having, then, reason to expect a revelation of God's will and plan, and having found that the Bible, which claims to be that revelation, was written by men; whose motives we see no reason to impugn, but which, on the contrary, we see reason to approve, let us examine the character of the writings claimed as inspired, to see whether their teachings correspond with the character we have reasonably imputed to God, and whether they bear internal evidence of their truthfulness.

The first five books of the New Testament and several of the Old Testament are narratives or histories of facts known to the writers and vouched for by their characters. It is manifest to all that it did not require a special revelation simply to tell the truth with reverence to matters with which they were intimately and fully acquainted. Yet, since God desired to make a revelation to men, the fact that these histories of passing events have a bearing on that revelation would be a sufficient ground to make the inference a reasonable one, that God would supervise, and so arrange, that the honest writer whom he selected for the work should be brought in contact with the needful facts. The credibility of these historic portions of the Bible

rests almost entirely upon the character and motives of their writers. Good men will not utter falsehoods. A pure fountain will not give forth bitter waters. And the united testimony of these writings silences any suspicion that their authors would do evil, that good might follow.

#### Reason for Recording Certain Facts

It in no way invalidates the truthfulness of certain books of the Bible, such as Kings, Chronicles, Judges, etc., when we say that they are simply truthful and carefully kept histories of prominent events and persons of their times. When it is remembered that the Hebrew Scriptures contain history, as well as the law and the prophecies, and that their histories, genealogies, etc., were the more explicit in detailing circumstances because of the expectancy that the promised Messiah would come in a particular line from Abraham, we see a reason for the recording of certain facts of history considered indefinite in the light of this twentieth century.

For instance, a clear record of the origin of the nations of the Moabites and of the Ammonites, and of their relationship to Abraham and the Israelites, was probably the necessary in the historian's mind for a full history of their nativity. (Gen. 25:36-38) Likewise, a very detailed account of Judah's children is given, of whom came David, the king, through whom the genealogy of Mary, Jesus' mother, as well as that of Joseph, her husband (Luke 3:23, 24, 25, 26; Matt. 1:2-16), is traced back to Abraham. Doubtless the necessity of thoroughly establishing the pedigree was the more important, since of this tribe (Gen. 49:10) was to come the ruling king of Israel, as well as the promised Messiah, and hence the minutiae of detail not given in other instances.

There may be similar or different reasons for other historic facts recorded in the Bible, of which by and by we see the utility, which, were it not a history, but simply a treatise on morals, might without detriment be omitted; though no one can reasonably say that the Bible anywhere

countenances impurity. It is well, furthermore, to remember that the same facts may be more or less delicately stated in any language; and that while the translators of the Bible were, rightly, too conscientious to omit any of the record, yet they lived in a day less particular in the choice of refined expressions than ours; and the same may be surmised of the early Bible times and habits of expression. Certainly the most fastidious can find no objection on this score to any expression of the New Testament.

Though written by many pens, at various times and under different circumstances, the Bible is not merely a collection of moral precepts, wise maxims and words of comfort. It is more. It is a reasonable, philosophical and harmonious statement of the causes of present evil in the world, the only remedy for these adverse conditions and the final results as seen by Divine Wisdom, which saw the end of the plan of God from before its beginning, marking as well the pathway of God's people, and upholding and strengthening them with exceeding great and precious promises to be realized in due time.

One plan, spirit, aim and purpose pervade the entire book. Its opening pages record the creation and the fall of man. Its closing pages tell of man's recovery from that fall. Its intervening pages show the successive steps of the plan of God for the accomplishment of this purpose. The harmony, yet contrast, of the first three and the last three chapters of the Bible is striking. The one describes the first creation; the other the renewed or restored creation, with sin and its penal curse of death removed. The one shows Satan and evil entering the world to deceive and destroy; the other shows his work undone, the destroyed ones restored, evil extinguished and Satan destroyed. The one shows the dominion lost by Adam; the other shows it restored and forever established by Christ, and God's will done on earth as it is done in heaven.

## THIS MARVELOUS LIBRARY

NOW YOURS FOR A TRIFLE

"STUDIES IN THE SCRIPTURES"

The Exhaustive and Celebrated Works of  
PASTOR RUSSELL.

Complete in Six Handsomely Bound Volumes

1,000,000 COPIES IN CIRCULATION

IN TWENTY LANGUAGES

"Greater, doubtless, than the combined circulation of the writings of all the Priests and Preachers in North America."—Dr. T. Deane, Editor-in-Chief, The Christianian.  
"Extremely interesting, thoroughly logical and practical."—Gen. W. F. Hall, U. S. Army.



### BIG REDUCTION OFFER

Ordinary Books of the size and style of PASTOR RUSSELL'S works regularly retail in book stores at \$2.50 each, which would make the set of six volumes cost the purchaser \$15.00.

UNTIL THE TWELVE MILLION MARK IS REACHED, the Publishers have arranged to ship to any address, the entire SET OF SIX VOLUMES, in imported maroon cloth binding, gold embossed (together with one year's subscription to THE WATCH TOWER, a 14 page semi-monthly religious Journal).

ALL FOR \$25 DELIVERED. ORDER TODAY.

International Bible Students Association  
N. E. Pittsburgh, Pa.