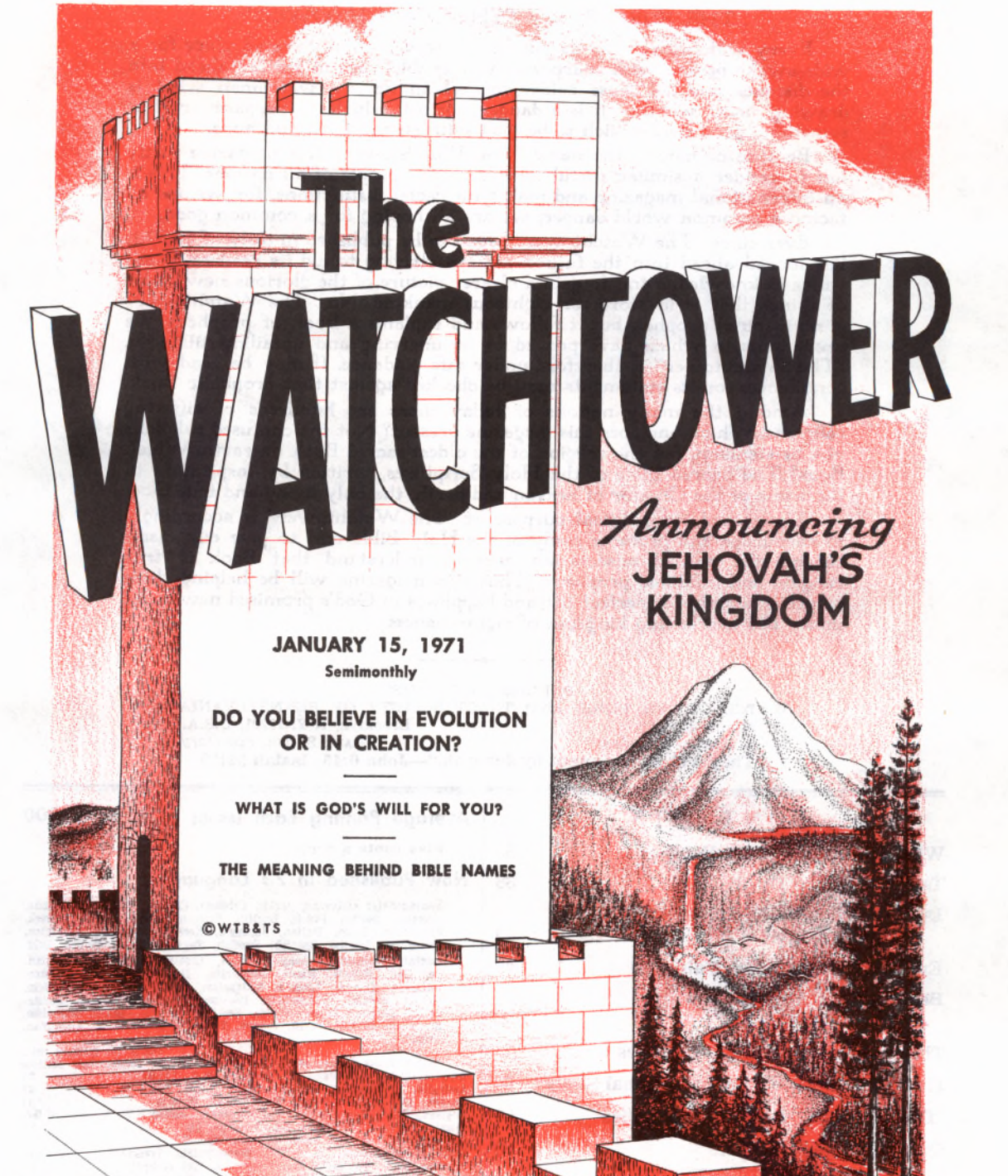




The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

JANUARY 15, 1971
Semimonthly

**DO YOU BELIEVE IN EVOLUTION
OR IN CREATION?**

WHAT IS GOD'S WILL FOR YOU?

THE MEANING BEHIND BIBLE NAMES

©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. KNOX, *President*

GRANT SUITER, *Secretary*

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

CONTENTS

What Is God's Will for You?	35
Tempted by the Devil	38
Do You Believe in Evolution or in Creation?	40
Evolution Undermines Faith	46
Benefits That Accompany Faith in the Creator	52
The Meaning Behind Bible Names	58
How Can You Find Joy in Personal Study?	60
"Divine Name" District Assemblies	63
Questions from Readers	63

Average Printing Each Issue: 6,850,000

Five cents a copy

Now Published in 73 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, Swedish, Tagalog, Xhosa, Yoruba, Zulu.
Monthly: Armenian, Bengali, Bicol, Croatian, Eñk, Ewe, Fijian, Ga, Gun, Hebrew, Hindi, Hungarian, Ibo, Icelandic, Indonesian, Kanarese, Kikongo, Lingala, Malayalam, Marathi, Melanesian-Pidgin, Motu, Pampango, Pangasinan, Papament, Polish, Russian, Samar-Leyte, Samoan, Sango, Sepedi, Serbian, Siamese, Silosi, Sinhalese, Slovenian, Swahili, Tamil, Tswana, Tumbuka, Turkish, Twi, Ukrainian, Urdu.

Watch Tower Society offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn, N.Y. 11201	\$1
Australia, 11 Beresford Rd., Strathfield, N.S.W. 2135	\$1
Canada, 150 Bridgeland Ave., Toronto 390, Ontario	\$1
England, Watch Tower House, The Ridgeway, London N.W. 7	9/-
Jamaica, W.I., 41 Trafalgar Rd., Kingston 10	\$1
New Zealand, 621 New North Rd., Auckland 3	90c
South Africa, Private Bag 2, P.O. Elandsfontein, Transvaal	70c
Trinidad, W.I., 21 Taylor St., Woodbrook, Port of Spain	\$2
(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.

Printed in U.S.A.

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 in-
bel). Write Watchtower, 117 Adams St., Brooklyn, New York 11201, U.S.A.



Announcing
JEHOVAH'S
KINGDOM

Vol. XCII

January 15, 1971

Number 2

What Is God's Will

FOR YOU?

ARE you Mr. or Mrs. Average Person?

If so, you are very much aware of the problems facing this generation.

People everywhere are shocked by the breakdown in human relations, both in their immediate neighborhoods and throughout the world. City dwellers are horrified at the crime and violence in the streets. Farmers far removed from the wickedness of the big cities are worried over rising costs and uncertainties of the future. Businessmen are deeply troubled by labor troubles, international wars and economic pressures. Parents everywhere are fearful that their children will turn to drugs and end up degenerate addicts.

In the face of these realities, Mr. or Mrs. Average Person, have you given any thought lately as to what God's will is for you? Or have you been too busy with your everyday activities, your personal problems of the moment and your plans for the future to think about this?

Sometimes we fail to realize it, but the very matters that involve us the most—our daily problems and plans for the future—are directly and inseparably related to God's will for us.

After all, where did the water we now

drink, the food we eat, the air we breathe originally come from? To whom do we owe this planetary home we call Earth, with its regular rotation that gives us sunlit days and moonlit nights, and with its tilted axis and its solar orbit that give us our varied seasons? Whom will we thank for the sun that heats the earth and causes vegetation to grow? for the oceans and atmosphere to regulate the temperature? Who made all these things and a thousand more, and then made humans far superior to the animals and capable of reproducing their own kind? There can be only one answer: our grand Creator, God Almighty, whose name is Jehovah!

Perhaps we incline to take these things for granted, to forget their Source, but our grand Creator did all these wonderful things for some very good reasons. The Bible clearly shows that he is a God of *determination* and *purpose*. And what he wills he does; none can stay his hand, change his mind or thwart his purposes.—Ps. 33:11; Isa. 14:24; 46:10, 11.

And what were God's very good reasons and purpose in bringing forth this array of creative works? Surely it was not his will that man should misuse and abuse

his grand provisions, or that the earth be filled with the present chaos. The Bible tells us that the confusion in the earth today is the result of man's sin and utter disregard for God's laws. (Rom. 5:12; Jas. 3:13-18) But, fortunately, the Bible also discloses that six thousand years of sin and disobedience are nearing their end, and it is therefore hopefully expected that great changes will soon occur in the condition of both the earth and mankind upon it. What this will mean for us, you will certainly agree, should be our paramount concern.

GOD'S WILL FOR ALL MANKIND

God's will regarding this globe is closely bound up with his promised Kingdom rule. Hence, in his model prayer, after saying, "Our Father in the heavens, let your name be sanctified," Jesus next stated: "Let your kingdom come. Let *your will* take place, as in heaven, also upon earth." (Matt. 6:9-13) So the coming of God's glorious kingdom is necessary if God's will and purpose respecting this earth are to be carried out as they are in the invisible heavens. Such divine government is under the direct administration of God's beloved Son, the glorified Lord Jesus Christ, to whom "all authority has been given . . . in heaven and on the earth."—Matt. 28:18; see also Daniel 7:13, 14.

How else can the myriads of evils this world system has accumulated be eliminated except by replacing the whole system? Reformers of all sorts have come and gone, but when we survey the sorry state of affairs earth wide, is it

not clear that the present system is beyond real reform? What else can be done, then? In reality, the only remedy is to eliminate the present wicked system and replace it with a righteous new system. But as prophecy recorded by Daniel in the Bible shows, only God can and will do this very thing.—Dan. 2:44.

It is hard to imagine how wonderful conditions will be under the administration of God's kingdom. We can, however, get small glimpses of these blessings through the pages of the Bible. So take a little time and investigate these points in your own Bible: *No more crime and violence*, for "just a little while longer, and the wicked one will be no more." (Ps. 37:10) *No more disease, sickness and death*, for God "will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more. The former things have passed away." (Rev. 21:3, 4) *No more revolutions or wars*, since "nation will not lift up sword against nation, neither will they learn war any more." (Isa. 2:4; Mic. 4:3) *No more food or water shortages*, for with God blessing the earth it will yield a superabundance, to the complete



God's will is that the earth be made a paradise.
You can benefit from it

satisfaction of all.—Isa. 35:1, 2, 6, 7; Ezek. 34:26, 27; Zech. 8:12.

What a happy prospect! Instead of the present joy-killing conditions, people will live in peace and tranquillity, with neither men nor animals to make them afraid. (Isa. 11:6-9; Ezek. 34:25; Mic. 4:4) The earth will gradually be brought to a state of perfection, to that of a paradise restored. What Jehovah has done for his people in the past he will also do for the entire dominion of the earth over which his heavenly kingdom rules—"he will make her wilderness like Eden and her desert plain like the garden of Jehovah."—Isa. 51:3.

Even those in their graves will be resurrected and given an opportunity to live forever. (John 5:28, 29; Acts 24:15) What unity too when the whole world will be worshiping and praising the one true and living God, Jehovah!

YOU MAKE THE CHOICE

There is no forced obedience in God's dealings with mankind. When he created Adam and Eve he gave them freedom of choice, either to obey or to disobey their Creator. So, too, as descendants of Adam and Eve we all have freedom to choose God's Kingdom rule over us or to reject it. Making that choice is no gamble or game of chance. It is plainly stated ahead of time for us what results our decisions will bring. Obedience brings blessings and life; disobedience, cursings and death.—Deut. 30:15-20; Josh. 24:15.

What then is your choice? The easy way, of course, would be to throw your lot in with the majority; but "following the crowd" is indeed a poor choice to make. History shows that when it comes to serving God the majority have regularly been wrong. The majority died in the flood of Noah's day. The majority were wrong in their united efforts to build

the tower of Babel. The same was true when destruction came on Sodom and Jerusalem, on the latter city both in the seventh century B.C.E. and again in the first century C.E. As Jesus said, the broad, easy road taken by the majority leads to destruction. It is the narrow, cramped way, which only the faithful few follow, that leads to everlasting life and true happiness.—Matt. 7:13, 14.

Sound reason and logic therefore urge you to make the same wise choice that Jesus made. Of him it was written, "To do your will, O my God, I have delighted." (Ps. 40:8; 143:10; Heb. 10:7) So when he took up his ministry he said: "My food is for me to do the will of him that sent me." "I seek, not my own will, but the will of him that sent me."—John 4:34; 5:30.

Of course, Mr. or Mrs. Average Person, such a choice means a big change in your very thinking. But you will be happy if you make that change, knowing that only by transforming your mind from that of a worldly view of matters can you 'prove to yourselves what the good and acceptable and perfect will of God is.' (Rom. 12:2) You will then appreciate even more the apostle's further counsel to keep strict watch on how you walk, in view of the wickedness of the times, and to "go on perceiving what the will of Jehovah is."—Eph. 5:15-17.

You will surely agree, then, that one cannot afford to go about his daily pursuits unsure, or worse, indifferent as to what the will of God is. "The world is passing away and so is its desire, but he that does the will of God remains forever." (1 John 2:17) To this end, if you do not already have a free Bible study in your home, ask one of Jehovah's witnesses today to make the necessary arrangements. By doing the divine will you too may live forever under the happy rule of God's kingdom!

TEMPTED BY THE DEVIL

DID anyone ever ask you to do something that was wrong? Did the person try to get you to do this wrong thing by saying that it would be fun or that it would not really be wrong? When someone does this to us, he is trying to tempt us.

What should we do when we are tempted? Should we give in and do what is wrong? That would not please Jehovah God. But do you know who it would make happy? Satan the Devil.

Satan is the enemy of God and he is our enemy. He tries to get people to do what is bad by promising them things that may sound good. One day the Devil talked with Jesus Christ and tried to tempt him. By finding out what Jesus did when this happened, we can learn the right thing to do when we are tempted.

When was Jesus tempted by the Devil? It was after Jesus had been baptized in the Jordan River. He had gone away from the cities to the mountains. It was very quiet there. So it was a good place for Jesus to pray to God. He could think about the work that God had for him to do on earth.

While Jesus was there in the mountains, one day passed. Then many days passed by. The mind and heart of Jesus were filled with thoughts about God. Finally, forty days and nights went by! All of this time Jesus did not eat anything. Would you be hungry if you did not eat for that long? Jesus was.

This is when Satan tried to tempt Jesus. The Devil said: "If you are a son of God, tell this stone to become a loaf of bread." How good some bread would taste!

But could Jesus have turned a stone into a loaf of bread? Yes, he could. For Jesus is the Son of God. He has special powers.

Would you have made the stone a loaf of bread if the Devil asked you to do it? Would this be the right thing to do? Jesus knew that it would be wrong for him to use his powers in this way. Jehovah gave him these powers to attract people to God, not to use them on himself.

But Jesus was very hungry. He wanted something to eat very much. So was Satan able to get Jesus to turn the stone into a loaf of bread—just this one time? Did he get Jesus to use his powers from God in a wrong way?

No, Jesus would not do it. Jesus did the right thing. He told Satan that it is written in the Bible: 'Man must live, not on bread alone, but on every word that comes forth from Jehovah's mouth.' Jesus knew that doing what pleases Jehovah is more important than having food to eat.

But the Devil did not give up. He now took Jesus into Jerusalem and had him stand up on a high part of the temple. Then the Devil said to Jesus: 'If you are a son of God, throw yourself down from here. For it is written that God will have his angels help you, and they will carry you on their hands.'

Why did Satan say this? He said this to tempt Jesus to do something foolish. Maybe the Devil was trying to get Jesus to kill himself. But it would be wrong for Jesus to jump off the temple and want the angels to catch him. So what did Jesus do?

Jesus did not listen to Satan. Jesus told Satan: "You must not put Jehovah your God to the test." Jesus knew it was wrong

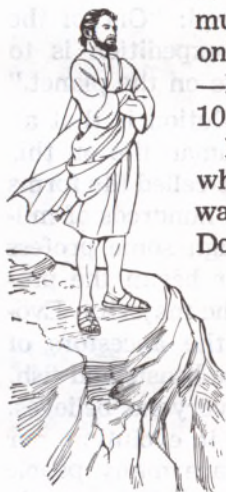
**An article specially designed for
parents to read with their children**

to test Jehovah by taking chances with his life. It would not be pleasing to God for him to jump off the temple, and so Jesus did not do such a foolish thing.

Still Satan did not give up. He tried to tempt Jesus again. This time the Devil took Jesus along to a very high mountain. He showed him all the kingdoms of the world and their glory. Then Satan said to Jesus: 'All these things I will give you if you bow down and do an act of worship to me.'

Just think of ruling all the kingdoms of the world! The Devil tried to make all of his kingdoms look very desirable to Jesus. All he asked was that Jesus do one act of worship to him. What would you have done?

Jesus would not do it. He knew it would be wrong to worship the Devil no matter what he would get. So Jesus said to the Devil: 'Go away, Satan! For the Bible says, It is Jehovah your God you must worship, and it is he only that you must serve.' —Luke 4:1-13; Matt. 4:1-10.



It is good for us to know what Jesus did when he was tempted by the Devil. Do you know why? It is because we are faced with temptations too. Every day the Devil tries to tempt us to do things we should not do. Do you know how? Here is an example.

Your mother may make a delicious pie or cake for dinner. But she may tell you not to eat any of it until mealtime. You may be very hungry. So you may feel tempted to eat it. Will you obey your mother? Satan wants you to disobey.

But remember Jesus. He was very hun-

gry too. But he knew that pleasing God was more important. And you show that you are like Jesus when you obey your mother and refuse to eat anything that you are told not to eat.

As you grow a little older, it may be that some other children will ask you to swallow some pills. They may tell you that these pills will make you feel really good. But these pills may be drugs. They can make you very sick, and can even kill you. What will you do? Satan wants you to swallow them.

But remember Jesus. Satan tried to get Jesus to take chances with his life by telling him to jump off the temple. But Jesus would not do it. He did not listen to Satan. Neither should you listen to anyone who tries to get you to take drugs.

Someday you may be asked to do an act of worship to some image, perhaps as



part of a ceremony in school. You may be told that you cannot even go to school anymore if you refuse. What will you do now?

Remember that the Devil wanted Jesus to do just one act of worship to him. But Jesus knew that worship belongs only to Jehovah God. So Jesus would not bow down. We want to be like him, don't we?

How good it is that we have the example of Jesus, the Great Teacher! By always following his example, we will do the right thing when we are faced with temptation.

DO YOU BELIEVE IN EVOLUTION OR IN *Creation?*

THE question "Do you believe in evolution or in creation?" is more than a matter of idle curiosity. The answer that one gives will be deeply reflected in his attitude toward his fellowman, his moral values and his outlook on the future.

² Belief in evolution is not new; it did not originate with Charles Darwin. But, following publication, in 1859, of his book *The Origin of Species*, the supporters of the idea have greatly increased in number. In those lands where considerable emphasis is placed on "science," the teaching of evolution holds a prominent place in school textbooks. It is introduced in the early grades, and repeated and enlarged upon year after year.

³ It is the desire to find more evidence for this teaching that has also been a prime moving force in the exorbitantly expensive space exploits of the nations. To NASA's planning chief, Wernher von Braun, the flight of Apollo 11 was "nothing less than a step in human evolution comparable to the time when life on earth emerged from the sea and established itself on land." And *Science* magazine, in its special issue of January 30, 1970, revealed: "The search for carbon-containing material on the lunar surface is not only a component part of the study of the origin and

history of the moon, but an important step in our understanding of the early stages of chemical evolution leading to the origin of life." So it was with keen anticipation that rock samples were brought back to the earth and carefully analyzed for any traces of life, present or past, but the lack of publicity given to the results was a reflection of the disappointment felt by advocates of evolution. Still they push on farther, and at even greater expense. Why? In an article entitled "Future in Space—From Moon to Mars," *U.S. News & World Report* announced: "One of the main goals of such an expedition is to search for evidence of life on the planet."

⁴ The basic idea of evolution is that all the plant, animal and human life on this earth had its origin in one-celled life forms that developed in the sea hundreds of millions of years ago. Though some profess to believe that a Creator began the process, this is not true of the majority. Evolutionists contend that the ancestors of man included both apelike beasts and fish. But that is not what everyone believes. Not all educators believe in evolution, nor do all scientists. There are many people who believe that God created the earth, and that he made the vegetation, the animals and man. (Jer. 27:4, 5) That is what Jesus Christ believed. (Mark 10:5, 6; Matt. 6:26-30) What do you personally believe?

1. A person's belief as to the origin of human life affects his attitude on what other matters?

2. Since when has belief in evolution notably increased, and where is it particularly emphasized?

3. How has belief in evolution influenced exploration of the moon and Mars?

4. (a) Explain the basic idea of evolution. (b) Who do not believe that theory?

⁵ This question was recently asked of both students and teachers in a ninth-grade class in a Catholic high school located in New York state. The entire class responded that they believed that "man came by evolution." When asked if any of them believed that God made man, not one hand was raised. Further questioning revealed that they knew names and details connected with the teaching of evolution, but none of them knew even the name of the God who the Bible says made man. Did they really *believe* in evolution? Or was it simply that they knew something about evolution, whereas they had not been taught what the Bible says about creation?

WHAT DO YOUR CHILDREN BELIEVE?

⁶ It has come as quite a surprise to some parents when they learned the extent to which the teaching of evolution permeates the school courses. They may have taken for granted that, since they believed the Bible, their children would also accept what the Scriptures say about God and his creating of the earth and living things upon it. But when the school puts forth more effort to emphasize evolution than the parents do to give reasons for belief in creation, it is not difficult to see which viewpoint will more deeply influence the child. (Prov. 22:6; Deut. 6:4-9) If you

5. What did students at a Catholic high school say that they believed as to the origin of man, but why did they view matters in that way?

6. (a) Why are some children more deeply influenced by the teaching of evolution than they are by their parents' belief in the Bible? (b) At the beginning of each school term, what might parents do in order to safeguard the faith of their children?

are a parent, do you take time at the beginning of each school term to examine the textbooks that your children will be using so you know what they are going to be taught? Doing so would show your deep concern for their welfare. Then, if you do find that the textbooks advocate evolution, what can you do about it? You can, of course, tell your child what you believe, and you should. But, to be truly persuasive, you may find that you need to read and discuss together certain portions of the school textbook, making sure that your child understands why the various theories in support of evolution are in error and what the facts are that support belief in creation.

⁷ An examination of current school textbooks shows that, in the earlier grades in many localities, any direct mention of the term "evolution" is rare. But the books may comment on early life forms that they say developed in the sea "billions of years ago" and "prehistoric" dinosaurs that lived "millions of years in the past." As the years pass, more details are given. In support of evolution, they point prominently to bones that have been unearthed and to fossils of living things in the rocks. These books also emphasize mutations, or

changes in heredity, coupled with natural selection as the means by which new species came into existence. Your child may be given the impression that this has been well established by scientific research, and that, while he is free

7. (a) What do many school textbooks teach as to evolution? (b) Since Christian children are exposed to this teaching, what do parents need to help their children to do?



to believe in creation if that is what he chooses, all the facts support evolution. In order to reason clearly on the matter, your child needs your assistance. He is in the world, exposed to its viewpoints, so he needs to learn to examine facts, reason sensibly and draw sound conclusions.—Prov. 5:1, 2.

* As an example, you may find it helpful to approach the matter as follows: How many *facts* do the advocates of evolution actually have? What does the fossil record really show? Their own writings admit that in the lowest rocks in which there are fossils, they do not find primitive life forms, but complex organisms representing most of the basic divisions of plant and animal life.* They say much about primitive forms from which these evolved, and such are vital to their theory, but none of them have ever been found. Also, textbook illustrations and museum displays line up skeletons in a way that they say demonstrates the evolution of the horse, man and other creatures. But notice that each skeleton is fully formed. They write at length about transitional forms, upon which their whole argument depends, but none are displayed with primitive forms of arms and legs on otherwise full-grown bodies. As for pictures that they draw, these are largely imagination; they have no photographs from which to work.

* The dates used by evolutionists sound impressive. But seldom do school textbooks include such items as the following from *Science* magazine of December 11, 1959: "Although it was hailed as the answer to the prehistorian's prayer when it was first announced, there has been increasing dis-

illusion with the method because of the chronological uncertainties (in some cases, absurdities) that would follow a strict adherence to published C-14 dates." Nor do they alert students to the fact that potassium-argon dating of rocks starts, not with fact, but with an unprovable assumption concerning the condition of the rocks, and that, if even a tiny bit of argon remained in the rock when it was molten, the date could be millions of years too high. These are points that your child should know.

¹⁰ What, then, of the mutations, actual changes in the heredity, coupled with natural selection of the ones that prove beneficial? The books point to examples of these, do they not? Reports and pictures are presented to show changes that have taken place in moths, fruit flies, grapes, and so forth. On this basis, it is speculated that greater changes could take place, that life forms radically different from their parents might result, and that natural selection would result in preserving those changes that were truly advantageous. But what are the facts? The moths did not develop into eagles; the fruit flies did not produce buzzards, and the grapes did not become watermelons. Variation in color, size and flavor was possible, but there was no change into plants or insects of other kinds. Therefore, absolutely no proof for evolution. Reason with your children on these matters; help them to see the difference between fact and speculation. Show them that there is nothing wrong with true science; it is a study of the handiwork of God. But there is much that is falsely called "science" or "knowledge," and by accepting it some lose what is truly worth while in life.—1 Tim. 6:20, 21; AV.

* *Scientific American*, August 1964, pp. 34-36; New York Times, October 25, 1964, p. 8E.

8. What does the earth's fossil record include, and what does it not contain? So, what viewpoint as to the origin of life does it really support?

9. Do the dates used by evolutionists prove that the Bible is wrong?

10. (a) What do evolutionists theorize as to mutations, but what are the facts? (b) To what balanced view of science can Christian parents help their children to come?

EVIDENCE OF CREATION

¹¹ Even more important than analyzing the weaknesses in the case for evolution, however, is our examining what the Bible itself says and its consistency with observable evidence. With marvelous simplicity the opening verse of Genesis says: "In the beginning God created the heavens and the earth." (Gen. 1:1) Thus it comes to grips with a question that baffles evolutionists. Instead of leaving us in the dark as to that fundamental point concerning the origin of all things, it tells us the answer, simply and understandably. It confirms our own observation of the fact that nothing comes into existence by itself. Grass huts, wooden homes and brick apartment buildings all were designed and built by someone. Even though we personally were not on hand when a particular structure was erected, we know that it had a builder. In harmony with that, the Bible reasons: "Every house is constructed by someone, but he that constructed all things is God."—Heb. 3:4.

¹² Further enlarging on this, Jeremiah 10:10-12 records: "Jehovah is in truth God. He is the living God . . . He is the Maker of the earth by his power, the One firmly establishing the productive land by his wisdom, and the One who by his understanding stretched out the heavens." Does this description coincide with what we can observe? Did the making of the earth require great power? You have no doubt seen pictures showing what happens when man splits the atoms in even a very small portion of the material making up the earth. By this means tremendous power is released for either constructive or destructive use. This has been demonstrated re-

peatedly by the explosion of nuclear devices. If all the atoms in a pound of matter were changed into energy, it is said that they would release power equivalent to that from the explosion of ten million tons of TNT. How great, then, must be the power that was employed in making up this matter—not just a pound of it, but the 6.6 sextillion tons that comprise the earth!

¹³ What of the "productive land"? Was divine wisdom manifest in establishing it? Yes, indeed! Research has shown that the earth is made up of the same chemical elements that are needed to sustain human life. But vegetation must first convert these elements into forms that can be assimilated by the body. Some of these elements may amount to no more than one hundredth of one percent of the human body, but they are necessary for life. Cooperating in making them available are thousands of millions of living organisms in the soil, of countless different designs, each working to convert dead leaves, grass and other waste matter back to usable form or to loosen up the soil so that air and water can get in. Who can honestly deny that great wisdom is evident in this arrangement to sustain life?—Ps. 24:1; 89:11.

¹⁴ And the "heavens"—do they reflect the understanding that indicates intelligent design? It is noteworthy that, while the moon has virtually no atmosphere, the earth, where man lives, has an atmosphere with just the right content of gases for us to breathe. No "space suits" are needed in order to live here. Fittingly, too, the atmosphere has such properties that when meteors are drawn in by the earth's gravity, most of them burn up before ever reaching the ground, thus safeguarding us

11. (a) In building faith, what is even more important than seeing the weaknesses in the case for evolution?

(b) What question that baffles evolutionists is answered by the Bible, and with what observable facts is the answer in agreement?

12. What indicates that the making of the earth did indeed require "power," as the Bible says?

13. In harmony with what the Bible says, how does the "productive land" give evidence of "wisdom"?

14. How is "understanding" reflected in the way the atmospheric heavens are designed?

from bombardment by the 200 million rocks that plunge into the atmosphere daily. And this same atmosphere makes possible the formation of rain to refresh the earth, protects against excessive heat from the sun during the day, and retains a reasonable amount of heat during the night. How evident it is that the atmospheric "heavens" were carefully designed, the work of One with understanding far surpassing ours!

¹⁵ The "heavens," of course, extend far beyond earth's atmosphere. This is but a tiny part of them. "Raise your eyes high up and see," Jehovah invites. "Who has created these things? It is the One who is bringing forth the army of them even by number, all of whom he calls even by name. Due to the abundance of dynamic energy, he also being vigorous in power, not one of them is missing." (Isa. 40:26) All together, they operate with a precision so marvelous that man has long looked to them as the basis for timekeeping and a means by which to navigate. Who assigned these heavenly bodies to their places and fixed the laws by which they move? (Job 38:33; Amos 5:8) Evolution provides no answer. But the Bible does: "The heavens are declaring the glory of God; and of the work of his hands the expanse is telling." (Ps. 19:1) This is the work of "Jehovah . . . the living God."—Jer. 10:10.

ORIGIN OF LIFE

¹⁶ As to living things, what has been your observation? Do not plants spring from seeds in which there is life? Do not insects, fish, land animals and humans come from living parents? Nothing living comes from a rock, unless seeds have

lodged in its crevices or eggs have been laid there. So, then, the producing of something that has life requires a source that is alive. Biologists agree, but those who advocate evolution ask you to believe that, although they can point to no example of it today and there is no parallel for it, life sprang repeatedly from non-living matter many millions of years ago. Since they cannot find proof of it here on the earth, they have had manned expeditions look for evidence of it on the moon, and they hope to check out their theory on Mars. The Bible, however, agrees with the observable fact that life derives only from a living source. Psalm 36:9 addresses to Jehovah, the "living God," the words: "With you is the source of life."

¹⁷ The Bible also explains how the various kinds of living things came into existence. In its opening chapter it tells us that God made the vegetation, the sea creatures, the birds and the land animals. (Gen. 1:10, 11, 21, 24) The Bible does not say that single-celled life forms evolved into grass, trees, fish, birds and land animals. Nor does it allow for the idea that God created such primitive life forms and then used evolution as the means for producing the various kinds of plants and animals that exist today. It says that he produced each "according to its kind," not from some other kind. When the time came for man to be produced, he was not developed from some apelike pre-Adamite, but, as the Bible says: "Jehovah God proceeded to form the man out of dust from the ground and to blow into his nostrils the breath of life, and the man came to be a living soul." Then, when that first man, Adam, became father to a son, in harmony with the rule that each pro-

15. What accounts for the precision of movement of the heavenly bodies?

16. As to the origin of life, which is in harmony with observable facts—evolution or the Bible? Explain.

17. Why does the Bible not allow for the idea that God used evolution to produce the various kinds of plants and animals existing today?

duces "according to its kind," his son was "in his likeness, in his image."—Gen. 2:7; 5:3.

¹⁸ Thus, what the Bible says is in full harmony with what you personally have seen. When you plant seeds, they produce "according to their kinds." You plan your garden with confidence in the dependability of that law. When cats give birth, their offspring are cats. When humans become parents, their children are human. There is variation in color, size and shape, but always within the limitations of the family kind. Have you ever personally seen a case that was otherwise? No; and neither has anyone else. There are over three billion persons on earth today, as well as countless billions of plants and animals, all of which are living proof of the truthfulness of what the Bible says.

WHY YOU BELIEVE

¹⁹ It is interesting to note that *Science Education* for October 1967 says: "The basic reason why the theory of evolution is rejected by so many, many who are familiar with modern biology, is because it conflicts with the account of creation in the Bible." If a person honestly believes that the Bible is the inspired Word of God, then, obviously, this should be the first and foremost reason why he believes in creation. He does not choose to believe in creation simply because he has become aware of flaws in the argument for evolution. Rather, he believes in creation be-

cause he believes in God and in His Word. Is that true of you?

²⁰ If so, you will not be unduly concerned when you read news reports about "discoveries" by evolutionists that are heralded as "proof" of evolution. Nor will admissions made by evolutionists concerning the weaknesses of their case come as a surprise to you.

With good reason you are convinced that God knows far more about the origin of the universe and of living things than does any man who

has only recently arrived on the scene.—Rom. 11:33, 34.

²¹ No one who believes in what the Bible says about creation has any need to feel the least bit apologetic about his position. It is true that some may chide him, claiming that they believe only in what they see and that this is why they do not believe in God. However, if they profess to believe in evolution, then, as we have learned, there is actually much that they accept that neither they nor any other man has ever seen. Does it reflect sound thinking when a person believes in unseen events that run counter to all available evidence and that conflict with all human experience, as is the case with evolution? Or is it more reasonable, in view of the fact that all the universe and all living things bespeak intelligent design and a source of dynamic energy infinitely greater than man, to believe that there is an almighty Creator?—Heb. 11:6; Rom. 1:20.

THE NEXT ISSUE

- Proclaiming Good News World Wide.
- When Will God's Will Be Done on Earth?
- Effective Use of Study Time Brings Joy.

18. (a) To what evidence in agreement with the Bible rule that living things reproduce "according to their kinds" can you point? (b) In contrast to evolution, why does the Bible's account of creation appeal to a reasoning mind?

19. What is your reason for believing in creation?

20. Why should news reports favoring evolution not disturb us?

21. Why is belief in creation, which requires faith in an unseen Creator, more reasonable than belief in evolution?

²² The answer is plain: Belief in creation fits the facts. The Bible is in full harmony with those facts. But it does not stop with details about the past. In its pages Jehovah God has provided us the guidance we need

²² In the Bible, what has God provided besides details about the past, and so what is it wise for us to do?

THE teaching of evolution is not designed to build faith in God. It does not encourage one to view the Bible with deep respect. So it comes as a surprise to some persons when they realize that large numbers of the clergy of Christendom freely endorse evolution and that it is advocated in the textbooks used in their church-supported schools.

² As to the development of this trend in the Roman Catholic Church, the *New Catholic Encyclopedia* says: "In 1950 the encyclical *Humani generis* [issued by Pope Pius XII] marked the starting point of a new development . . . evolution was expressly recognized as a valid hypothesis." In line with this, A. Hulsbosch, a seminary teacher in Holland and a member of the Order of St. Augustine, has said: "We can no longer deny that, on the biological side, man originates in the animal kingdom."* And Peter Schoonenberg, S. J., a visiting professor at Duquesne University, a Catholic school, wrote: "When we now consider the genesis of the human species we meet with the lowest grade of parenthood, for the first men had no human but animal 'parents.'"[†] However, this is

* *God in Creation and Evolution*, 1965, p. vii.

[†] *God's World in the Making*, 1964, pp. 55, 56.

1. Why does it surprise some persons to learn that many of the clergy of Christendom endorse evolution?
2. (a) What have Catholic spokesmen said about belief in evolution? (b) How does their view conflict with the Bible?

to cope successfully with the problems of the present. And it shows us what we must do in order to benefit from his loving provisions for the future. It is the course of wisdom, then, to get well acquainted with all that it contains.

EVOLUTION

**UNDERMINES
FAITH**

in direct conflict with the Bible, which plainly states that Adam was the "son of God" and that he was made 'in the image' of God.—Luke 3:38; Gen. 1:26.

³ These Catholic teachers of evolution are not passive about it, but want to make sure that their students have it thoroughly impressed on their minds. This is indicated by the fact that the preface of one edition of the biology textbook used at Iona (Catholic) College says: "The most general principle of all in biology is evolution. Most treatments of the subject make such a statement, but fail in conviction that it is really true. . . . In this book we have tried to make evolution as pervasive as it really is in the world of life. Every topic has its evolutionary background and aspects." Can there be any doubt as to how such instruction affects the students? Not long ago *U.S. News & World Report*, when fea-

3. To what extent do some Catholic schools push the teaching of evolution, and with what effect on their students?

turing "Growing Unrest in the Catholic Church," said: "A St. Louis priest estimated that 25 per cent of his Catholic students definitely doubted the existence of God and another 25 per cent were agnostics. Notre Dame University officials were taken aback recently when a graduate complained that 'as I was exposed to the best that Notre Dame had to offer, I grew farther and farther away from Christianity.'"

⁴It is not only the Roman Catholic Church that, by its support of evolution, is undermining faith in God and his Word. The Protestant churches are doing the same. In a letter dated "18 October, 1949," the archbishop of Canterbury freely said: "The Christian Church as a whole has accepted the theory of evolution as scientifically established." In the noted Protestant publication *The Christian Century*, Dr. Paul Holmer, professor of theology at Yale University divinity school, writes: "I confess to deep appreciation of the talents and labors that have made evolution a prevailing scientific conclusion in our time." It should be kept in mind that, when these writers refer to evolution, they do not mean simply the fact that there is variety in life forms or that land areas undergo change as a result of the forces that work on them; they are talking about the origin of man and other living things. The Protestant *Interpreter's Bible* bluntly stated their view in this way: "The reptile was content to stay in the swamp; man wanted to climb out of it. He had and still has primitive instincts against which he must struggle, for he began on the plane of the animal; but he has not been content to dwell there."

⁵Despite such statements, some clergymen contend that they are not repudiating

the Bible. But on what basis? A. Hulsbosch, of Holland, claims: "The earthly man taken as a whole is a two-sided being; on the biological side he is related to the animal, and on the personal he is the image of God." In this way the body is viewed as a product of evolution, but there is said to be another part of man that did not evolve. On this point, Rudolph Bandas, a member of the Roman Pontifical Academy of Theology, has written: "The soul is outside the process of evolution. The soul is rational, simple, spiritual and immortal—it cannot evolve out of mere animal life." Similarly, Raymond Nogar, a Catholic priest, in his book *The Wisdom of Evolution*, says: "Biologically, man like the lynx, is a special kind of animal. He belongs in the animal kingdom with all the rest of the animals. . . . The soul of man (and woman) was created immediately by God and is spiritual and immortal." Those who make such statements are either grossly ignorant of the Scriptures or they are deliberately deceptive.

⁶The Bible makes no allowance for biological relation of man to animals. As to fleshly organisms, the apostle Paul was inspired by the Creator to write: "Not all flesh is the same flesh, but there is one of mankind, and there is another flesh of cattle, and another flesh of birds, and another of fish." (1 Cor. 15:39) Nor is it possession of a "soul" that makes man differ from the animals. The Bible shows that animals are souls even as men are souls. (Gen. 1:21, 24; Lev. 24:18; Num. 31:28) Furthermore, the Scriptures do not say that when God formed Adam and gave him life, God gave man a soul, but, rather, that man "came to be a living soul," that "Adam became a living soul." (Gen. 2:7; 1 Cor. 15:45) Thus man him-

4. What do Protestant spokesmen and publications say about this faith-destroying teaching?

5. On what basis do clergymen who endorse evolution contend that they are not repudiating the Bible by doing so?

6. From the Bible, show that these clergymen are completely wrong when they argue (a) that man is biologically related to animals, and (b) that possession of a "soul" makes man differ from the animals.

self is a soul. So, if, as the clergy say, the soul did not evolve, then man did not evolve.

⁷ In their endeavors to fit the Bible in with the theory of evolution, it is common for clergymen to argue that the Bible account about Adam is simply an allegory, a parable, but not historical fact. Says Dutch Jesuit Trooster: "Let us first of all become completely aware that the story of paradise is not history in our modern sense of the word."* He reasons that Adam here was not "the first man" but that he represents every man, and that every man, though he has the opportunity for communion with God, commits his own act that alienates him from God. But the Bible does not allow for this view either. Adam is said to be "the first man," not every man. (1 Cor. 15:45) The Bible writer Luke lists Adam along with seventy-four other men in the genealogy of Jesus Christ. (Luke 3:23-38) If one was simply allegorical, what about the rest? Also, Jude, a half brother of Jesus, wrote that Enoch was "the seventh one in line from Adam," but Enoch certainly was not the seventh in line from every man. (Jude 14) And Genesis 5:3 says that Adam fathered a son by the name Seth at the age of a hundred and thirty years. Is that true of every man? Of course not! By accepting evolution as fact, and seeking to interpret the Bible to fit evolution, they are downgrading God's Word and exalting materialistic "science."

⁸ Whether they are aware of it or not, religious advocates of evolution thus join

* *Evolution and the Doctrine of Original Sin*, p. 43.

7. (a) How do some evolutionist clergymen view the Bible account about Adam? (b) What facts show that the Bible does not allow for that view? (c) By trying to fit the Bible to evolution, what are these clergymen actually doing with the Bible and with "science"? 8. In advocating evolution, with whom do the clergy ally themselves, and what published statements show this?

hands with atheistic communists whose avowed aim is to root out faith in God. Karl Marx was so pleased with Darwin's work on evolution that he wrote him a letter asking permission to dedicate the English edition of *Das Kapital* (called "the bible of the Communist movement") to him. Openly a ninth-year school textbook published in the Soviet Union declares: "The study of the laws of evolution of the organic world assists in the working out of the materialistic conception . . . In addition, this teaching arms us for the anti-religious struggle, by giving us the materialistic interpretation of the appearance of purpose in the organic world, and at the same time proving the origin of man from lower animals." Additionally, an essay by evolutionist Julian S. Huxley on "Darwin and the Idea of Evolution" states: "To begin with, if evolution is accepted as a fact, much of the theological framework of the world's major religions is destroyed, or is conveniently . . . represented as significant myth." Yet, the clergy are out front in proclaiming that evolution is a fact and that the Bible accounts are merely myth. Why do they do it?

⁹ It is not that evolution is solidly founded on fact. At the conclusion of a recent UNESCO conference in Paris, France, a published news report announced: "The only certainty about the origins of modern man (*homo sapiens*) is that they are 'uncertain.'" And the book *Creation and Evolution*, by Ulrich A. Hauber, a Catholic monsignor whose publication bears the imprimatur of the bishop of Davenport, acknowledges the uncertainty of it, saying: "The theory of evolution does not explain all the facts, it seems to run counter to

9, 10. (a) What shows that clergy support of evolution is not motivated by overwhelming proof in support of the theory? (b) Why do they advocate evolution even though this requires downgrading the Bible?

some of them." Despite this, he goes on to say: "But it is an eminently reasonable theory." Plainly these religious spokesmen have fallen into the trap against which the Bible warns: "Look out: perhaps there may be someone who will carry you off as his prey through the philosophy and empty deception according to the tradition of men, according to the elementary things of the world and not according to Christ." (Col. 2:8) Their choosing evolution in preference to the Word of God is because they want to be acceptable to the world, really a part of the world. Even the scientific community realizes this. As reported in *Le Monde et la Vie*, March 1964, a French biologist and professor of zoology at Strasbourg University, said: "I am well aware that the most stubborn supporters of evolution are nowadays recruited among priests, monks and every kind of clerical dignitaries; they thus believe that they put themselves in the know." But in so doing they also make it plain that they are not disciples of Jesus Christ, who said that his followers would be "no part of the world."—John 17:16.

¹⁰ They give their support to evolution, not because it is fact, but because their desire to be acceptable to the world far outweighs their love of the truth. (2 Thess. 2:9-12) This is also true of many scientists. Their education gives them status in the world, and if they want to be well thought of in the world they go along with what is popular. Just as the Bible's moral standards are not popular in worldly circles, so, too, belief that man was created by God and so is obligated to conform to those standards is not popular. Thus personal pride coupled with fear of man becomes a snare to them, and it is the Devil who lays that snare.—Rev. 12:9; 2 Cor. 4:4.

¹¹ In April of 1969 it was reported in the New York *Post* that the governing body of the Presbyterian Church in the United States had also gone on record as endorsing evolution. They took the position that "it is not necessary to understand the Genesis account as a scientific description of creation." Opponents of the report that was presented for adoption strenuously argued for the literal truthfulness of the book of Genesis and denied that it was compatible with the theory of evolution. One of them declared: "We make serious accusations against the integrity of the Apostles and Jesus Christ himself if we accept the theory of evolution." Nevertheless, another speaker rose and declared: "I am a geologist and I would like to bring to the Assembly the established fact that evolution exists and that no action by this General Assembly can rescind this fact." In whom did that religious body express its faith—the Creator, who made all things, or men who have studied some of God's handiwork but who say that they know more about it than God? To their shame they overwhelmingly voted in favor of imperfect men and their theory of evolution.—Ps. 40:4, 5.

¹² About four years earlier, *Le Figaro*, a Paris daily, in its religious news of June 15, 1965, took note of an event of similar significance. It reported that the general of the Jesuit order, Pedro Arrupe, in his talk following his induction and in which he defined the new policy of this religious body, said they would put emphasis on the knowledge of the books of Jesuit evolutionist Teilhard de Chardin. "The importance of this declaration," notes *Le Figaro*, "is stressed by the fact that there

11. On this issue, in whom has the governing body of the Presbyterian Church chosen to put faith? Explain.
12. What position have the Jesuits taken on the teaching of evolution, and are they really following through on this?

is no doubt in the clerical circles of Rome that 'Father' Arrupe's point of view completely harmonizes with the sovereign Pontiff's." That this news report was no misinterpretation of matters is evident from the facts, already examined, showing that Catholic spokesmen definitely are among the foremost advocates of this faith-destroying dogma.

¹³ To those who professed to worship the true God but whose devotion was merely a matter of tradition, Jehovah issued a strong rebuke through his prophet Isaiah: "Woe to those who are going very deep in concealing counsel from Jehovah . . . The perversity of you men! Should the potter himself be accounted just like the clay? For should the thing made say respecting its maker: 'He did not make me'? And does the very thing formed actually say respecting its former: 'He showed no understanding'?" That rebuke applies with equal force today to the clergy of Christendom for their "perversity" in concealing the truth of God's Word and denying the works of God.—Isa. 29:15, 16.

RESULTS OF BELIEF IN EVOLUTION

¹⁴ The whole process that undermines one's faith starts with what seems to many people to be such a small thing: simply taking the position that a portion of the first book of the Bible is not strictly historical. But if the account of creation, and consequently what is said there about Adam and Eve, is not historical, what is it? "Myth," replies the United Church of

Canada. As the Jesuit writer S. Trooster put it: "We must even bear in mind that Adam as ancestor has been as artificially invented as other legendary tribal ancestors." Now, if a person is willing to accept that viewpoint, is that all there is to it? Can one go right on believing the rest of the Bible?

¹⁵ By his accepting the philosophies of men in preference to the Word of God on even this one point he will find that the stage has been set for the complete ruin of his faith. Why so? Because Jesus Christ quoted the Genesis account concerning Adam and Eve as historical fact, referring to it at the same time that he talked about Moses, who was also a genuine historical person. (Matt. 19:3-9) Jesus' apostle Paul, who wrote fourteen books of the Christian Greek Scriptures, likewise showed in his writings that he believed in the literal truthfulness of those early chapters of Genesis. (1 Tim. 2:13, 14) The same

is true of the Christian Bible writers Luke and Jude. (Luke 3:38; Jude 14) A willingness to go along with the idea that part of Genesis is "myth" or "artificially invented" legend thus leads one to the conclusion that Jesus Christ was deluded and that his apostles too were in error. It thus becomes obvious that one who is willing to accept the currently popular viewpoint of many of the clergy concerning Genesis is having his faith seriously undermined.

¹⁶ Of course, if a person allows evolution to guide his thinking and classifies the



Can one who rejects belief in Adam and Eve still be Christian?

13. What rebuke from God's Word well applies to the clergy of Christendom, and why?

14. If a person accepts evolution, what position is he taking toward the first portion of Genesis?

15. When anyone accepts that viewpoint of the clergy as to Genesis, to what conclusion does it lead as to Jesus Christ and his apostles and the things that they wrote? Why?

16. Those who go along with evolution must take what view of the sin of Adam and its effect on mankind?

Scripture record of creation as "unhistorical," it means that he does not believe that Adam broke God's law, as reported in Genesis chapter 3. Nor does he believe that mankind is born in sin because of the transgression of Adam. It is not only outright atheists who say they do not believe in these Bible teachings. Says *Newsweek* of August 22, 1966: "Canadian Jesuit Biblicist Father David Stanley points out, . . . 'If you accept evolution, Adam . . . was only a primate. The myth of a fall doesn't fit at all.'" Also, the book *Evolution and the Doctrine of Original Sin*, published in 1968 with the imprimatur of the archbishop of Newark, takes the same view. It first states the fundamental Bible belief that "every human being begins his life in a sinful state because of the sin of Adam," but then adds: "Those who take the scientific doctrine of evolution seriously can no longer accept this traditional presentation." And the book shows that its author definitely does take that "doctrine of evolution" seriously. So seriously does he take it that he is willing to mold his viewpoint of the entire Bible to conform to it.

¹⁷ Now, how does this affect one's attitude toward the ransom sacrifice of Jesus Christ? Belief in the sin of the first man Adam is directly related to belief in the ransom, as the apostle Paul explains at considerable length in his inspired letter to the Roman Christians. (Rom. 5:12-19) And to the Corinthian congregation he wrote: "Since death is through a man, resurrection of the dead is also through a man. For just as in Adam all are dying, so also in the Christ all will be made alive." (1 Cor. 15:21, 22) Obviously, when clergymen classify as "myth" what the Bible says about the reason for the ran-

som, they sow seeds of doubt about validity of the ransom itself. The 1970 edition of *World Book Encyclopedia*, in its article on evolution, realistically observes: "The reality of sin, and of redemption from sin, is held to be essential to the Christian faith. But if man is in the process of evolving from a lower state, sin tends to become mere imperfection, and the Gospel of redemption from the guilt of sin tends to lose all meaning." When that has happened, where is one's faith? It is gone.

¹⁸ If you are a member of one of the churches of Christendom, some of the things that you have read here may have come as a shock to you. You may feel that your minister is different, that he does not believe and teach such things. But would it not be wise to find out? Ask him whether he believes that the Bible account of Adam and Eve is historical fact. If he says that he does not, then you know that he disagrees with Jesus Christ and the inspired writers of the Christian Greek Scriptures. Ask whether he accepts the teaching of evolution. If he does, it makes little difference whether he professes to believe in Jesus Christ as mankind's ransom, because such belief has no meaning if man is evolving, moving upward; it only has meaning to one who recognizes that the first man, by disobedience, fell into sin. What will you do if you find that the minister of your church endorses evolution? Will you stay with him, as a follower of man? He cannot give you eternal life. But God can, and he will if you exercise faith in his provision for eternal life through his Son Jesus Christ and if you carry on worship now in association with those who worship him "with spirit and truth."—John 4:24.

17. (a) How does this influence one's attitude toward the ransom? (b) So, how does the teaching of evolution affect one's faith?

18. (a) What are church members encouraged to do in order to find out what their minister believes? (b) What action must such persons take if they are to gain Jehovah's approval?

BENEFITS

THAT ACCOMPANY

FAITH IN THE CREATOR

THOSE who profess to believe in evolution have a very bleak future. They speak of man's evolving, developing over the ages into a finer specimen of life than he was in the past. But, as far as the evolutionist personally is concerned, what does his belief offer him? He well knows that as he grows older his health and strength fail, and, in time, death will claim him. The belief to which he holds offers no alternative.

² Any who claim to believe in both God and evolution are likewise without a solidly based hope. They say that God used evolution as a means to produce all the living things on this globe. But, in so doing, they reject the Bible. Without it as a guide, they have no revelation of the divine will. They do not know why they are here, what moral standard should guide them, or what the future holds. Asked to give reasons for what they champion as moral, they have only their own opinion to which to turn, and that is molded by the society in which they live.—Jer. 8:9.

³ On the other hand, the person who has faith in the Creator and the Bible as His inspired revelation to mankind has a very different view of life. He does not spurn the counsel from God's Word, but enjoys the rich blessings that come with living in accord with what is written at Proverbs 3:5, 6: "Trust in Jehovah with all your

heart and do not lean upon your own understanding. In all your ways take notice of him, and he himself will make your paths straight."

ANSWERS THAT MAKE SENSE

⁴ If you are a person who believes in the Creator, you are not left in the dark as to the origin of the universe. That is not an issue that has to be dodged. You can with conviction quote the explanation in the first words of the Bible. (Gen. 1:1) And you can confidently point to both heavens and earth as overwhelming evidence that they are, indeed, the work of One who is almighty, One whose knowledge and wisdom far exceed that of any man. You will not find yourself in the awkward position of evolutionists such as Charles Darwin, whose *Autobiography* states: "Another source of conviction in the existence of God, connected with the reason and not with the feelings, impresses me . . . This follows from the extreme difficulty or rather impossibility of conceiving this immense and wonderful universe, including man with his capacity of looking far backwards and far into futurity, as the result of blind chance or necessity. When thus reflecting, I feel compelled to look to a First Cause."

⁵ Yet, with all the facts and rules of reason pointing to a Creator, he rejects such a conclusion and accepts a viewpoint that

1. What kind of future does the teaching of evolution offer to the individual?

2. In what situation do those who claim to believe in both God and evolution find themselves?

3. How is the person who believes in the Creator and his Word the Bible in a far better position?

4, 5. (a) Why is the answer that the Bible gives concerning the origin of the universe one that makes sense? (b) But how did evolutionist Charles Darwin find that he had to handle this subject?

he himself has acknowledged as an "impossibility," saying: "But then arises the doubt—can the mind of man, which has, as I fully believe, been developed from a mind as low as that possessed by the lowest animals, be trusted when it draws such grand conclusions?" When anyone reasons in such a way, he demonstrates in his own case the truthfulness of the scripture that says: "The senseless one has said in his heart: 'There is no Jehovah.'" —Ps. 14:1.

* But one who believes in the Creator is in position to use his mind with satisfying results that otherwise are totally impossible. Why? Well, if the universe were the product of mere mindless evolution, then it did not result from intelligent design; and nothing that would appeal to a rational mind could be learned from a study of that which is itself completely irrational, could it? And, even though the universe truly is the product of an intelligent Creator, as the facts show, those who attempt to understand it while endeavoring to leave Him and his purpose out of account meet with constant frustration, because they start with a wrong premise and endeavor to relate all that they learn to a theory that is totally unsound. The result is constant misinterpretation of what they observe and misuse of the information that they glean. Is that not evident in the way man's environment is being ruined? It is true as the Bible proverbs state: "The fear of Jehovah is the beginning of knowledge," and, "The fear of Jehovah is the start of wisdom." (Prov. 1:7; 9:10) Coming to know Jehovah, and having a reverent fear of Him, must be the starting point if one is to understand and wisely act in harmony with His works.

⁷ A person with such godly fear does not suffer from the frustration so common among the youth of our day because they feel that 'life has no meaning.' One who has come to know the Creator agrees fully with the declaration recorded in the Bible: "You are worthy, Jehovah, even our God, to receive the glory and the honor and the power, because you created all things, and because of your will they existed and were created." (Rev. 4:11) When a person with that outlook is deeply moved by a beautiful landscape or the gorgeous colors of a sunset, when his spirits are lifted by the song of a bird, he does not view it all as meaningless. He gives thanks to Jehovah for the works of His hands. The evidences of the Creator's love that he experiences every day of his life move him to help others to know and love the One who has so generously provided for all his creatures. (Matt. 5:45; Acts 17:26-28) It is in knowing and doing God's will that he finds genuine fulfillment in life. He does not selfishly build his life around only his own needs and desires, as if he were personally responsible for everything that he is and has. Rather, his thoughts are directed toward God. Wrote the Bible psalmist: "Serve Jehovah with rejoicing. Come in before him with a joyful cry. Know that Jehovah is God. It is he that has made us, and not we ourselves. We are his people and the sheep of his pasturage. . . . Give thanks to him, bless his name. For Jehovah is good; his loving-kindness is to time indefinite, and his faithfulness to generation after generation."—Ps. 100:2-5.

⁸ Those who believe in God and his Word are not oblivious to the troubles that surround them in the world. They have their

6. (a) Why does one who believes in creation have a definite advantage over the evolutionist in understanding the universe in which he lives? (b) So, how does it prove true that the acquiring of both true knowledge and wisdom start with "the fear of Jehovah"?

7. (a) To what frustration among youth has the teaching of evolution contributed? (b) Why do we exist, and how can we find genuine fulfillment in life? 8. How does the Bible, rather than evolution, show itself to be in harmony with what is actually happening to man biologically and morally?

share of sickness, and, with others, they feel the effects of the soaring rate of crime. But this does not embitter them toward God. They do not profess to believe that man is evolving, moving upward biologically and morally, while all the evidence is to the contrary. Rather, they know from the Bible—and the events of our day agree—that mankind is going downward.

*The same portion of the Bible that tells about creation also explains the reason for this condition among men. First, a spirit son of God corrupted himself by allowing his mind to dwell on wrong desires, craving the glory that belongs only to God. To satisfy his desire, he induced the first woman, Eve, and, through her, Adam, to violate God's plainly stated law. Though God had made man upright, he did not make him a robot. Not due to any physical flaw or mental inability to grasp the seriousness of the situation, but because of his own lack of appreciation for all that God had given him, Adam disobeyed God. (Genesis chaps. 2, 3; Deut. 32:4, 5) Thus, through the forefather of us all, sin entered the world and, as a result of it, the sickness and deterioration that lead to death. Alienated from God, upon whom all life depends, man could go only downward. Also, the continued influence of the one who had made himself Satan the Devil when he urged the first human to sin would only worsen the situation. (Rom. 5:12; Rev. 12:9) This Scriptural explanation of matters makes sense; it fits the facts that are evident everywhere in our day. Furthermore, the Bible tells in detail about the means by which God will bring wickedness to an end and open up the opportunity for eternal life under righteous conditions for those who find pleasure in doing his will.

9. (a) What explanation does the Bible give for the constant downward trend of man? (b) Does it point to any hope for the future?

THE BIBLE OR EVOLUTION AS A GUIDE IN HUMAN RELATIONS?

¹⁰ At present, however, unrighteousness is found on every hand. Where can sound guidance be found to protect one from the pitfalls that so easily lead to ruin? The Bible provides help from mankind's Creator himself. "How will a young man cleanse his path?" asks the psalmist. Then, addressing himself to God, he replies under inspiration: "By keeping on guard according to your word. In my heart I have treasured up your saying, in order that I may not sin against you. Your word is a lamp to my foot, and a light to my roadway." (Ps. 119:9, 11, 105) The benefits of following that Word closely are emphasized by a comparison of what it says with the fruitage of philosophies that are oriented around evolution.

¹¹ This generation has seen two world wars, and belief in evolution was a factor that led to both of them. Does that sound strange? In discussing the effect of Darwin's thesis in support of evolution, H. G. Wells in *The Outline of History* says: "The Darwinian movement took formal Christianity unawares, suddenly. . . . The new biological science was bringing nothing constructive as yet to replace the old moral stand-bys. A real de-moralization ensued." Then, showing the connection of this with the attitude toward war, he continues: "Prevalent peoples at the close of the nineteenth century believed that they prevailed by virtue of the Struggle for Existence, in which the strong and cunning get the better of the weak and confiding. . . . Man, they decided, is a social animal like the Indian hunting dog . . . so it seemed right to them that the big dogs of the human pack should bully and sub-

10. Where can sound guidance be found to protect one against the pitfalls of life?

11, 12. How did belief in evolution prove to be a factor contributing to both world wars?

due." In full accord with evolution's concept of survival of the fittest in the struggle for existence, they plunged into a war unequaled in history till that time.

¹² Not only atheistic evolutionists, but also those who try to cling to some semblance of piety by saying that they are Christian evolutionists, are thus influenced. Philip G. Fothergill in his book *Evolution and Christians* notes: "From scientific evolution there can arise an evolutionary philosophy, and by false extension, an evolutionary ethic, which may determine a non-Christian's outlook on morality, and if allowed to permeate Christian thought may subtly undermine Christian belief. . . . Wood Jones maintained that the rise of the mentality which induced the tragedy of 1914, and later Nazism and its evil excesses, could be traced in great part to the effect of a certain type of Darwinian teaching."

¹³ Such violent fruitage of evolution stands in sharp contrast to the upbuilding guidance of the Word of mankind's Creator. Drawing on that same Bible book that tells about creation, the apostle John writes: "This is the message which you have heard from the beginning, that we should have love for one another; not like Cain [a son of Adam], who originated with the wicked one and slaughtered his brother." (1 John 3:11, 12) And to his disciples, Jesus Christ said: "By this all will know that you are my disciples, if you have love among yourselves." (John 13:34, 35) The benefit of enjoying life with such associates is something that accompanies faith in the Creator.

¹⁴ Not all the violence demonstrated in

this century was in the two world wars, nor even in smaller wars. The same "survival of the fittest" philosophy is reflected in the animalistic assaults that characterize street crime. This thinking reaches right into the home and disrupts family ties. When parents go along with the teaching of evolution, and thus infer that life has no meaning, on what basis can they tell their children that they should not ruin their lives with narcotics and loose living? How can they convince them that they should not end it all, if they choose, by suicide? Even parents who may say that they believe in God face this problem if they accept evolution. Why? Because it is the Bible that contains the principles for right living, and by endorsing evolution they reject the Bible.

¹⁵ Those who believe in the Creator are protected from such a situation. They know that God made our first parents, that He is the One who sets the rules for proper conduct in the family, and that all are accountable to Him. (Prov. 15:3; Jer. 16:17) To parents God has given the responsibility to instruct their children in His way and to build up in them appreciation for the "wonderful things that he has done." (Ps. 78:4) Children are required by God to be obedient to their parents, not merely because their parents are bigger or stronger, but because "this is righteous" in the eyes of God. (Eph. 6:1; Prov. 23:22) The result is a home where love and respect draw family members together and where problems that may arise can be dealt with on the basis of authoritative counsel that is respected by all.

¹⁶ One's viewpoint toward sexual morality is also influenced by his belief as to the origin of man. The believer in the Bible

13. Explain how that fruitage of evolution contrasts with what results from belief in the Word of mankind's Creator.

14. (a) In what ways does evolutionary thinking influence conduct on city streets? (b) When parents accept evolution, with what serious problems may they find that they are confronted?

15. How does belief in the Creator safeguard the family? 16. Against what situation as to sexual morality are evolutionists left without safeguards, but what wholesome guidance does the Bible provide?

knows that God's law forbids adultery, fornication and abortion, and respect for that law is a genuine protection for him in many ways. (Heb. 13:4; Rom. 13:9, 10; compare Exodus 21:22, 23.) Catholic priest Raymond Nogar, though himself going along with the worldly philosophy of evolution, acknowledges that the trend of thinking among revolutionists "touches immediately upon man's philosophy of life, his morals, his religion," and that as a result changes are taking place.* Why so? Because even churchmen who accept evolution do so by classifying the Bible as "unscientific." When people come to believe that the first book of the Bible is not to be taken seriously, then they do not take the rest seriously either. Even the governments of men are removing legal restrictions on adultery, abortion and homosexuality. And since men who reject belief in creation acknowledge no authority higher than themselves and their government, they are thus left open to the disease, frustration and insecurity in which such conduct results. Taught from youth that he is simply a descendant from a beast, man often acts that way.—Rom. 1:22-27.

¹⁷ Since evolution results in rejection of God and the righteous standards of his Word, it comes as no great surprise that it also lays its adherents open to yet another trap, against which Bible believers are safeguarded. What is that? Alfred R. Wallace, who was a disciple of Darwin, was a spiritist, according to evolutionist Ernst Benz. And he says: "It is significant that the founder of parapsychology . . . writes: 'It is Darwinism which leads us to mysticism.'" Also: "Julian Huxley . . . deliberately turns to Buddhist ideas and

forms of meditation and expects an increase of parapsychic capacities of man."† In their desire to become something more than man now is they thus make themselves vulnerable to the control of superhuman spirits. The Bible does not leave one in the dark as to the source of such powers. It firmly warns against involvement in mysticism, identifying the Devil and the demons as its source. (Acts 16:16-18; Eph. 6:10-13) Thus, God's inspired Word provides the guidance that all men need as protection against the degrading practices that surround them, and to enable them to use their lives in full harmony with the will of their Creator.

WHAT THE FUTURE HOLDS

¹⁸ Though the theory of evolution holds out no hope that any individual now living will benefit from the changes that future generations may see, some of its advocates see a glowing future for the human race. Alfred Wallace is quoted as saying of the man that he envisioned that evolution would develop: "While his external form will probably ever remain unchanged, except in the development of that perfect beauty which results from a healthy and well-organized body, refined, and ennobled by the highest intellectual faculties and sympathetic emotions, his mental constitution may continue to advance and improve till the world is again inhabited by a single homogeneous race, no individual of which will be inferior to the noblest specimen of existing humanity. Each one will then work out his happiness in relation to that of his fellows; perfect freedom of action will be maintained, since the well-balanced moral faculties will never permit any one to transgress on the equal

* *The Wisdom of Evolution*, p. 13.

17. To what other degrading trap does evolution lead, but how does the Bible make available the needed protection?

† *Evolution and Christian Hope*, pp. 78, 80.

18. What future did an evolutionist of the past century envision for the human race, but how have his expectations proved wrong?

freedom of others." All this, keep in mind, is seen as a result of evolution, not because of divine intervention in human affairs. But do the developments of the past fifty years give sound reason for believing that this is the direction that man, by himself, is heading? The writer just quoted died in the year 1913, so he did not see the events that burst upon the world in the following year. The facts of our day refute his claims.

¹⁹ In contrast with the above view, the American Museum of Natural History in New York, during 1969 and 1970, featured the theme "Can Man Survive?" This museum, which gives prominence to displays advocating evolution, acknowledges in its Calendar of Events sheet for March 1970: "A rapidly increasing human population coupled with the impact of an undisciplined technology has brought man—and his environment—to the edge of disaster and has placed the survival of the species in doubt." What they now see for the future looks dim, and, of course, when there is no solidly based hope for the future men readily become mentally unbalanced. This is a fruitage of belief in evolution.

²⁰ Of course, all this leaves God out of account, and without him there can be no true knowledge. We can be grateful that the future does not depend on mindless evolution or on the type of person of whom Psalm 10:3, 4 says: "He has disrespected Jehovah. The wicked one according to his superciliousness makes no search; all his ideas are: 'There is no God.'"

²¹ The future of the human race rests,

19. What kind of future do advocates of evolution in our own time see, and how does such an outlook affect men?

20. Why are their predictions for the future wrong?
21, 22. (a) What has mankind's Creator declared to be the future of the human race? (b) How will he bring about these conditions, and who may expect to share in them?

not in the hands of wicked men, but with Jehovah, who is a lover of righteousness. As "the Former of the earth and the Maker of it, . . . the One who firmly established it," he did not make it to be a desolate waste but to be inhabited. (Isa. 45: 18) With confidence appropriate to the One upon whom all life depends, he declares: "Just a little while longer, and the wicked one will be no more; and you will certainly give attention to his place, and he will not be. But the meek ones themselves will possess the earth, and they will indeed find their exquisite delight in the abundance of peace."—Ps. 37:10, 11.

²² He has provided a completely new administration to oversee the affairs of humankind. (Eph. 1:8-10) Earth's new ruler will be the Lord Jesus Christ, the One who shared with his Father in making the earth itself and the first humans, Adam and Eve. Jesus is one who himself came to earth and lived as a man, and so understands the problems of mankind. With loving concern his administration will provide benefits, not only for those who happen to be alive at the time his millennial reign begins, but also for those who have been claimed by death. Under his rule mankind will advance mentally and morally, but this will not be as a result of man's own great achievements nor as the result of mindless evolution. It will result from application of the benefits of Christ's ransom and from education in the will of God. "The earth will certainly be filled with the knowledge of Jehovah as the waters are covering the very sea." (Isa. 11:9) Confident expectation of such a marvelous future is the portion of those who have faith in the Creator and who live in harmony with his inspired Word the Bible.



The Meaning Behind

BIBLE NAMES

IN MOST countries today few names have special meaning in themselves. When a baby is born it may be named after a friend or relative, but the actual meaning of that name is rarely considered.

This was not the case in ancient times. In the original Bible languages (Hebrew, Aramaic and Greek) names of persons, places and things had meaning.

NAMES OF PERSONS

The name given to a child often reflected the circumstances associated with its birth or the feelings of the father or mother. For example, Eve named her firstborn son Cain (which in Hebrew means "something produced"), for, as she said: "I have produced a man with the aid of Jehovah." (Gen. 4:1) The son born to her after Abel's murder she named Seth ("appointed, substituted"), regarding him as a replacement for Abel. (Gen. 4:25) Isaac named his younger twin son Jacob ("supplanter; taking hold of the heel") because at birth this boy was holding onto the heel of Esau his brother.—Gen. 25:26.

Sometimes what an infant looked like at birth provided the basis for its name. Thus, the firstborn son of Isaac was called Esau ("hairy") on account of his unusual hairy appearance at birth.—Gen. 25:25.

Especially did names given at divine direction have prophetic meaning. For example, in the case of the Son of God, the name "Jesus" means "Jehovah is salvation" and was prophetic of his role as Savior or Jehovah's means of salvation.—Matt. 1:21; Luke 2:30.

Names given to children were often

combined with the word for God (El) or an abbreviation of the divine name Jehovah. Such names could express the hope of parents or reflect their appreciation for having been blessed with offspring. Some examples are Jehdeiah ("may Jah give joy"), Jeberechiah ("Jah blesses"), Jonathan ("Jehovah has given") and Daniel ("God is [my] judge").

Sometimes children were named after animals and plants. Some of these names are Deborah ("bee"), Jonah ("dove") and Susanna ("lily").

NAMES OF ANIMALS, PLANTS AND PLACES

Jehovah God granted to the first man Adam the privilege of naming the lower creatures. (Gen. 2:19) The names given doubtless were descriptive. This is suggested by some of the Hebrew names for animals and even plants. "Burrower" seems to be the name for the fox. "Springer" or "leaper" is seemingly applied to the antelope. "Waker" designates the almond tree, apparently because of its being one of the earliest trees to bloom.

There were times when physical features provided the basis for the names of places, mountains and rivers. The cities of Geba and Gibeah (both meaning "hill") doubtless got their names because of being situated on hills. The river Jordan (meaning "descender") drops rapidly in elevation, and this is probably the basis for its name. In view of their situation near wells, springs and meadows, towns and cities were often given names prefixed by "beer" (meaning "well"), "en" ("spring") and "abel" ("meadow").

Other places are named on the basis of the events that occurred there. An example is Babel ("confusion"), the place where the confusing of man's language took place.

(Gen. 11:9) Other names were derived from such characteristics as size, occupation and produce. This is reflected in the names Zoar ("littleness"), Bethsaida ("house or place of fishing") and Bethlehem ("house of bread").

READING PROPER NAMES

Proper names in the Bible often cause difficulty in reading, especially when one is doing public reading. This is understandable, as these proper names come from a language that is different from the one most persons speak today. To help solve the problem of pronunciation some Bible translations divide proper names into syllables and provide an accent mark (').

The accent mark is not to be ignored; it indicates which syllable is to get primary stress in pronunciation. Thus at Job 2:11 in the *New World Translation of the Holy Scriptures* appears the name "El'i-phaz the Te'man-ite." By placing the stress on the correct, accented syllable, this would be pronounced: EL'i-phaz the TE'man-ite. Five of the names at Acts 6:5 are correctly pronounced: PROCH'o-rus, Ni-CA'nor, TI'mon, PAR'me-nas and Ni-co-LA'us.

So if you are going to do public reading and there are a number of Bible names, prepare well by actually saying these names out loud to yourself. Be certain you have the correct pronunciation by checking an appropriate Bible translation or Bible dictionary. A fine help for pronunciation of Bible names in the English language is the book *Aid to Bible Understanding*. It also helps to pay attention to how experienced persons pronounce Bible names; if you have been pronouncing them in a different way, investigate. If you do public reading, you want to do it well, applying yourself also to the matter of

pronunciation of Bible names.—1 Tim. 4:13.

TRANSLATING HEBREW NOUNS

Nouns (names of persons, places and things) are sometimes difficult to translate from Bible languages into modern tongues. There is no ancient dictionary into which the translator can look to get the exact definition of a common noun that may have been written three thousand years ago.

Scholars have labored to determine the exact meaning of Hebrew words by comparing them with those of related languages, such as Arabic. Thus the Hebrew word *sis* is thought to identify the swift, since that bird is still called *sis* in Arabic. (Jer. 8:7) Additionally, names of birds and beasts in the Bible may be onomatopoeic (imitating the sound the creature makes, just as "cluck," "hoot," and "quack" help to identify chickens, owls and ducks in English). The Hebrew name *sis*, for example, appears to fit the shrill *si-si-si* cry of the swift.

Nevertheless, because of insufficient information, translators are not sure of the exact meaning of all Bible nouns. The Hebrew word *tin-she'meth* (as at Leviticus 11:18) has been identified with the water hen, eagle owl, ibis and swan by various modern translators.

Future developments will undoubtedly reveal the exact meaning of such questionable (and, it might be added, relatively minor) terms. In fact, some points will no doubt be clarified only by the firsthand testimony of those who were alive when the Bible was written. The evidence will be forthcoming in God's new order, when ancient Hebrews and other peoples come back from the dead in the promised resurrection of the "righteous and the unrighteous."—Acts 24:15; John 5:28, 29.

HOW CAN YOU FIND JOY



IN PERSONAL STUDY?

DO YOU find personal study enjoyable? Or do you consider it unpleasant work that you try to avoid?

Many persons who now enjoy personal study did not at one time. But they cultivated the ability to enjoy it. Most persons can do the same if they want to.

How? If you are a person who does not find joy in personal study now, what steps can you take to work toward that end? And by personal study, we mean that which you would do by yourself, apart from group or family studies.

PROPER MOTIVATION

The first step in cultivating joy in personal study is perhaps the most important. It is having the proper motivation, having strong reasons why you should study. This will build up in you a desire to study. In this regard the book *Effective Study* notes of its study suggestions: "It has been found that the student must sincerely desire to improve his study skills before these projects can be of much assistance. Mere exposure to such a program will not help him."

If someone told you to dig a deep hole in the ground, but that you definitely

would not find anything of value, would you enjoy the digging? But what if you were guaranteed to find all the gold and silver needed to assure you financial security? Your digging would be much more enjoyable because you would know it would be rewarding. You would have real motivation for digging.

Then what about the riches that Jehovah God has promised? He has promised: "The righteous themselves will possess the earth, and they will reside forever upon it." "They will indeed find their exquisite delight in the abundance of peace." "And he will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more."—Ps. 37:11, 29; Rev. 21:4.

Such riches are far greater than anything that gold or silver can buy. No effort you could exert would bring such great rewards as does a study of the Creator in his own Word, the Holy Bible. As Jesus said: "This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ."—John 17:3.

How diligent should you be in this search, since the rewards are so great? God's Word answers: "If, moreover, you call out for understanding itself and you

give forth your voice for discernment itself, if you keep seeking for it as for silver, and as for hid treasures you keep searching for it, in that case you will understand the fear of Jehovah, and you will find the very knowledge of God." —Prov. 2:3-5.

Appreciate, too, that God's new order is *already in the making*. The government of God for controlling all the earth is *now in operation*. The future inhabitants of that paradise are *now being gathered*. Instructions for the changeover to the new order's way of life are *now being studied and applied*. Thus, what a person now studies of God's will is of permanent value to him.

You need to appreciate, too, that if you are making progress in true Christianity great changes for the good have likely taken place in your life already. How have these come about? By your study of God's Word. But there is much more that can be done. You can draw ever closer to Jehovah so you can better understand and appreciate his loving arrangements for obedient mankind.

"FINDING" TIME TO STUDY

Instead of picking up Bible publications at random, have in mind what it is you need to study. Plan definite times for the kind of study to be done. Then the time spent will be more productive. Without such a plan, it would be like a carpenter hammering nails at random with no objective in mind.

But when study is mentioned, many persons say: "Oh, if only I had more time to study. I just can't seem to find the time!" In today's busy world, you will not likely find time that is not already being used. You need to determine that your personal study related to God's Word is so vital that you will take time from other activities.

First, analyze the time you devote to nonessential things. For example, if you have a television set, how much time do you spend watching it? How much time do you spend going to movies, making "small talk" over the phone, reading worldly magazines and books, or in other nonessential activities? If you actually wrote down the number of hours involved, you might be shocked to see how much time you really have.

This is not to say that proper recreation is wrong. Recreation adds to the enjoyment of life. But is such enjoyment so important that some of that time, if necessary, cannot be devoted to learning about Jehovah? Consider: How much closer to Jehovah will all that nonessential activity bring you?

Working for a living, keeping house, and such activities are considered among the "essential" things of life. Yet, not even these things, of themselves, will bring you closer to eternal life! Jesus said: "Man must live, not on bread alone, but on every utterance coming forth through Jehovah's mouth." (Matt. 4:4) Better to let the house stay undusted for one more hour or day—better to have less than the best food, clothing, and housing—than to give up our personal study of God's Word.

What is needed is balance. "For everything there is an appointed time, even a time for every affair under the heavens." (Eccl. 3:1) This certainly includes taking care of our families, our daily needs, and can include recreation as well. But it simply does not make sense to occupy all of one's waking hours with other things and neglect something upon which eternal life in God's new order depends. So take time for personal study. Be as determined in this as you would if your life depended upon it—because it does!

At the headquarters of the Watch Tower Bible and Tract Society in Brooklyn, New

York, as well as its other branches throughout the world, Monday evening is set aside as a study period. While it is group study, you can still imitate the pattern by setting aside similar time for yourself.

True, if you are not used to a good study schedule, you may find an evening, or even two hours beyond your capacity. Then, why not start with a lesser period, say a half hour? As you adjust to it you can lengthen the time so more is accomplished.

The key is not just setting the time aside, but *sticking to it regularly*. Let nothing but an emergency take you away from that period. If people call on the phone, you can say you are busy, and then call back later. If they want to visit, you can suggest another time. As others become aware that this is your time for personal study, they will respect it. So should members of your immediate family.

Then there are other periods that can be redeemed, such as when we ride a bus, subway or train, or are waiting for an appointment. Many use this time profitably to read articles in the *Watchtower* and *Awake!* magazines.

BIBLE READING

The most important reading, or study, that you can do is directly from God's Word itself. "The word of God is alive and exerts power and is sharper than any two-edged sword." (Heb. 4:12) By regularly taking in the powerful thoughts of God, you will be further motivated toward use of other Bible-study helps.

When can you arrange to use time for

this Bible reading? You may feel: "Well, I'll plan on an extra evening for that." But such extra evenings for study have a way of not coming around. Why not set aside time for Bible reading *every day*, a few minutes each day?

Who recommends daily Bible reading? Jehovah does. He commanded Joshua: "This book of the law should not depart from your mouth, and you must in an undertone read in it *day and night*, in order that you may take care to do according to all that is written in it; for then you will make your way successful and then you will act wisely."—Josh. 1:8.

The Bible commends the ancient Bereans because "they received the word with the greatest eagerness of mind, carefully examining the Scriptures *daily* as to whether these things were so." (Acts 17:11) Those people had a living to make, families to care for. But they set aside time daily to study God's Word.

It is far better to have regular daily periods, even if short, to read the Bible than to wait for an entire evening that may never come. Even ten to fifteen minutes each day can be richly rewarding. Some make this Bible reading the first thing they do on arising in the morning. Others do this reading every night just before going to bed.

An average reader can cover at least two pages of the Bible in just five to ten minutes. If that is all the daily reading you were able to do, in less than five months you would cover the entire Christian Greek Scriptures! How richly rewarding that would be!

"In the way of your reminders I have exulted, just as over all other valuable things. With your orders I will concern myself, and I will look to your paths. For your statutes I shall show a fondness. I shall not forget your word. Uncover my eyes, that I may look at the wonderful things out of your law. . . . your reminders are what I am fond of, as men of my counsel."—Ps. 119:14-16, 18, 24.

"DIVINE NAME" DISTRICT ASSEMBLIES

READERS of *The Watchtower* will be pleased to know that arrangements are now well under way for a series of district assemblies to be held under the direction of the Watch Tower Society from late June through August in the northern hemisphere. Some who may be newly associated with Jehovah's witnesses or who are just beginning to study the Bible with them have never attended any of the large assemblies held annually by Jehovah's witnesses, but we urge you all to be on hand for one of these assemblies this summer.

Each of these "Divine Name" District Assemblies will feature a five-day program, from Wednesday through Sunday, inclusive. There will be a delightful program built around the counsel of God's Word. You will find the dis-

courses, demonstrations, dramas and experiences to be practical and upbuilding for every member of the family. Plan to be on hand when the program opens early Wednesday afternoon, and enjoy every session right through until the conclusion Sunday afternoon.

Unless otherwise indicated, the programs for the assemblies listed here will be in English, but, as shown, some of the assemblies will include other languages or, in certain cases, will be exclusively in another tongue.

To assist you in making arrangements to be present, the dates and cities of the assemblies are listed here. Decide now where you will attend, make definite plans to be there, and earnestly seek Jehovah's blessing on your efforts to do so.

UNITED STATES

June 30-July 4: Cincinnati, Ohio; Jersey City, N.J. (tentative); New York, N.Y.

July 7-11: Flint, Mich.; Greensboro, N.C.; Jackson, Mich.; Jersey City, N.J. (Spanish only) (tentative); Lansing, Mich.; Lincoln, Neb.; Mangilao, Guam; Port Huron, Mich.; Sioux Falls, S. Dak.

July 14-18: Albuquerque, N. Mex.; Anchorage, Alaska; Fort Worth, Tex. (Spanish also); Los Angeles, Calif.; Milwaukee, Wis.; Memphis, Tenn.; Philadelphia, Pa. (tentative); Portland, Oreg. (tentative); Pueblo, Colo.; San Antonio, Tex.; San Francisco, Calif. (tentative).

July 21-25: Chicago, Ill. (Spanish only); Corpus Christi, Tex. (Spanish only); Pomona, Calif. (Spanish only); Shreveport, La.; Walluku, Maui, Hawaii.

July 28-August 1: Atlanta, Ga. (Spanish also); Buffalo, N.Y. (tentative); Greenville, S.C.; Spokane, Wash.; Tulsa, Okla.

August 4-8: Lihue, Kauai, Hawaii.

August 18-22: Honolulu, Oahu, Hawaii.

BRITISH ISLES

July 7-11: Sunderland.

July 21-25: Manchester (tentative).

August 4-8: London.

CANADA

July 7-11: Vancouver, B.C.

July 14-18: Halifax, N.S.; Montreal, Que. (English, French); Winnipeg, Man.

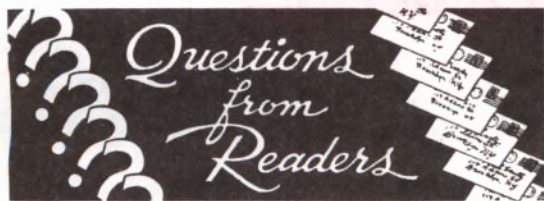
July 21-25: Port Alberni, B.C. (tentative).

July 28-August 1: London, Ont. (tentative); Saskatoon, Sask.; Toronto, Ont. (Italian only) (tentative).

August 4-8: Sudbury, Ont.

August 11-15: Calgary, Alta.

August 18-22: St. John's, Newfoundland.



● Can it be stated flatly that only baptized witnesses of Jehovah will survive Armageddon? —A. S., U.S.A.

It would be misleading to answer this question with either a simple "Yes" or a "No." The Scriptural answer of necessity must be a "qualified" one, and it is easy to see why.

At 1 Corinthians 7:14 the Bible shows that God can consider as "holy" the minor children of a Christian parent. Though they are young and not yet to the point of being personally responsible to Jehovah, their parent is trying to develop in them a love of God and of the way of righteousness. It seems clear that at the time of the destructive war of Armageddon God will preserve them on the basis of the family merit of the Christian parent, even though the children are not yet dedicated and baptized.

The reply must also be "qualified" because the Bible does not pointedly say how God is going to handle certain unusual cases, such as those involving mentally retarded persons who

never had the capacity to learn about Jehovah and his purposes. Regarding these unbaptized persons, it is possible that family merit may apply as in the case of minor, irresponsible children who have a faithful believing parent or guardian.

Nonetheless, these special instances do not diminish in any way the importance of dedication and baptism for those desiring God's favor and protection through the destructive climax of this wicked system of things. God urges those truly interested in survival to seek righteousness and to call on him in faith. (Zeph. 2:2, 3; Joel 2:32) That obviously means that a person must do all in his power to do God's will. And what is that will as regards baptism?

Jesus was baptized in water, setting an example for Christians. (Matt. 3:13-17; 1 Pet. 2:21) Among his final instructions to his disciples is the command to "make disciples of people of all the nations, baptizing them." (Matt. 28:19, 20) And one has but to read the book of Acts to see that early Christians recognized that baptism was a necessary step of obedience for all desiring God's favor.—Acts 2:37-41; 16:30-33.

Neither the Watch Tower Society nor any human today can lessen the force of that indication of God's will. There appears to be no Biblical reason for thinking that a person who had a reasonable knowledge of Bible truth and knew the importance of dedicating his life to God and being baptized, but who held back

from doing so, would be preserved by God through the coming destruction.

We are aware that many hypothetical or "What if . . ." cases can be raised, cases that seem to involve extenuating circumstances. What point, though, is there in speculating on these? Jesus' illustration of the "sheep" and "goats" makes it plain that a time will come when the division between the "sheep" and the "goats" will be clear and final. (Matt. 25:31-46) Instead of looking for "loopholes" in God's arrangement for salvation, what all humans who desire preservation need to do is take full advantage of God's merciful opportunity to serve him. And they need to do so now, before it becomes too late to begin thinking about becoming a servant of Jehovah. The "sheep" who are preserved into "everlasting life" will be responsible persons who do God's will as completely as possible. (1 John 2:17) The Bible shows without doubt that Jehovah's will for humans today includes being baptized and being public witnesses of him.—Rom. 10:10.

Jesus compared our time, faced as it is with the end of this wicked system of things, to the days of Noah. (Matt. 24:36-39) And drawing on Noah's experience, the apostle Peter added: "That which corresponds to this is also now saving you, namely, baptism, (not the putting away of the filth of the flesh, but the request made to God for a good conscience)." (1 Pet. 3:20, 21) So all who desire salvation ought to recognize how vital the step of baptism is.

ANNOUNCEMENTS

"WATCHTOWER" STUDIES FOR THE WEEKS

February 14: Do You Believe in Evolution or in Creation? Page 40. Songs to Be Used: 91, 100.

February 21: Evolution Undermines Faith. Page 46. Songs to Be Used: 70, 71.

February 28: Benefits That Accompany Faith in the Creator. Page 52. Songs to Be Used: 104, 110.