

# The Bible Standard



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# The Early Impress

Train a child in the way he should go, and when he is old he will not turn from it —

*Proverbs 22: 6*

Comparatively few parents seem to realize the privileges and responsibilities placed within their hands in connection with their own children. The Christian mother who has a growing family has certainly a wide scope for the use of all her talents, if she will but use them, in giving to her little ones instructions in righteousness and in the reverence of the Lord. A mistake frequently made is to suppose that children cannot appreciate religious principles, and that therefore they should not be given even “the milk of the Word,” or primary lessons along the lines of Divine instruction.

We believe, on the contrary, that while children are born with a certain amount of depravity and predilection to sin, nevertheless, their little minds are in large measure blank pages, upon which principles either for good or for evil are sure to be deeply engraved. If their minds are not directed along the lines of justice, mercy, love, and patience, and if they are not taught that such instruction, if adhered to, will bring to them wonderful Divine blessings, we may be sure that they will be taught the reverse of what is good and elevating — as they come in contact with the various depraving influences of life in the world with the flesh and the devil cooperating.

Those parents who consider their children to be each a little garden spot and who faithfully plant in them the seeds of justice, love, patience, meekness, gentleness, and the other fruits of the spirit, will be sure to find a rich reward in the graces of character that will result from the Lord’s blessing, especially if the children have been consecrated to Him from infancy, or better, before birth.

On the contrary, those who do not take the time to implant the seeds which would produce these graces, these mental and moral florets, will find even as with an earthly garden that it will not stay vacant until mature years have come, and a more convenient season; but instead, noxious weeds of evil disposition will grow, flourish, go to seed repeatedly and bring forth bitter fruitage, to bring trouble to not only the individual himself, but also to the parent and society in general. Let each parent, therefore, so far as possible, see to it that any children they bring forth will be “good,”

“proper,” well favored, by helpful prenatal influences; and let them see to it also that having assumed the responsibilities of a parent they do good work in these little minds, which are under their care — that the weeds of error and evil are promptly plucked, and that the seeds of Truth and good are liberally sown and nourished.

\* \* \*

Photograph: Courtesy of Microsoft Word



God numbers the very hairs of our heads and is never indifferent to the needs of his humblest child. Oh, how sweet is the realization of such loving, abiding care!

*I took a piece of plastic clay and idly fashioned it one day,  
And as my fingers pressed it still it bent and yielded to my will.  
I came again when days were past, the bit of clay was hard at last;  
My early impress still it bore and I could change its form no more.*

*I took a piece of living clay and gently formed it day by day,  
Molding with parental art a young boy's soft and yielding heart.  
In time his tender years were gone, it was a man I looked upon;  
My early impress still he bore and I could change him nevermore!*

*Poems of Dawn, page 306*

## A Mother's Abiding Influence

Many of us greatly appreciate our parents and the care they gave us, especially in our early years. It is then, in our formative years, that especially the mother's hand gives special training that does much in molding the character and directing the course of life.

For example, it is reported that Abraham Lincoln's mother in the early years of his life taught him the Scriptures, and often read over to him the Ten Commandments.

The boy soon knew the Commandments by heart, and every night before he went to sleep he said them over to himself and his mother.

One day, when he was nine, his mother said quietly to him "Abe, I'm going away from you soon and I won't be coming back again. But I want you to

remember to live as I have taught you; to keep His Commandments. . . ."

The lad solemnly gave her his promise . . . and not long thereafter his mother passed peacefully into the sleep of death.

Today the name of that simple country woman is known the world over. For in those nine years she molded the character of her son, Abraham Lincoln, who became one of the greatest of men.

It was largely his mother's influence that made Lincoln the man he was — and he never forgot her. Even at the height of his fame he said — "All that I am, my angel mother made me."

Truly no one knows the power of a mother's love.

# God's Secrets

Friendship with God is reserved for those who reverence him.  
With them alone he shares the secrets of his promises  
— Psa. 25: 14



None of the wicked shall understand;  
but the wise shall understand — Dan. 12: 10

**I**N HEATHEN LANDS as well as throughout Christendom secret societies include large proportions of the human family. Outsiders know something of their general motive and object, but their particular methods, hopes, and endeavors are kept secret. To effect this secrecy and protect the interests of their association, obligations to profound secrecy are fastened and clinched with marked oaths, the endeavor being to restrict liberty of expression on such matters, not only by the obligations of honor, but by those of fear. It is not part of our mission to attack any of these orders or to inveigh against their procedures. We call attention to this common experience which is sanctioned by many, because we wish to draw to your attention the fact that the Almighty God Himself is the Founder of a Secret Society. Moreover, while there are certain correspondences between the human secret orders and the one of Divine origin, we find, as we should expect, that the latter is in every way superior to all others. Its aim and object are wider than all, eventually embracing the entire human family, promising good, blessing and assistance to every member of the race “in due time” (1 Tim. 2: 6). Again, although its methods of operation are secret, this is not because they are in any measure or degree sinful, disreputable, injurious, or underhanded, but merely because secrecy is to the advantage, not only of the members of the society, but also especially because present secrecy as respects the work now being accomplished will be beneficial ultimately to the masses of mankind. This is in full harmony with the Divine statement, “As the heavens are higher than the earth, so are My ways higher than your ways and My thoughts than your thoughts” (Isa. 55: 9).

As in some secret societies there are different steps or grades — for instance, all Masons are familiar with

the secrets pertaining to the first degree, yet not all Masons are familiar with the secrets, *etc.*, pertaining to the thirty-second degree, so it is, in God's Secret Order there are first principles of the doctrines of Christ which must be known to all who belong to the order, and there are also “deep things of God,” which may be known only by those who have made advancement by growth in grace and knowledge and love (Heb. 6: 1; 1 Cor. 2: 10). To some unfamiliar with the facts and having a knowledge of earthly secret societies, it may seem strange to say that the secrets of the Divine Order of the Sons of God are so abstract, so impenetrable, that they may be discussed freely in the presence of others and not be comprehended.

Indeed, so far from laying restrictions upon the members of this Order not to communicate its secrets — on the contrary they are authorized, rather urged to make these known to all who may be able to understand them — but with many Scriptural assurances that only the right class will be able to fully comprehend. Our leading text gives this assurance: “Friendship with God is reserved for those who reverence him. With them alone he shares the secrets of his promises.” And again: “None of the wicked shall understand, but the wise shall understand.” Another assurance is, “The natural [unconsecrated] man receives [understands] not the things of the Spirit of God, neither can he know them, because they are spiritually discerned”; and again, “The secret of the Lord is with them that reverence Him, and He will show them His covenant” (1 Cor. 2: 14; Psa. 25: 14). The only restrictions in respect to the telling of the secrets of this Order are, “Give not that which is holy unto dogs, nor cast your pearls before swine, lest they turn again and rend you” (Matt. 7: 6). These secrets would be injurious to them, and they would misunderstand — the latter

groveling in reprehensible conduct and the other (symbolic dogs) might be incited to violence, recognizing the Truth of the Word to be judgmental of their behavior.

The Scriptures assure us that our Creator purposed the founding of this secret Order before the foundation of the world (Matt. 13: 35). In due time, in the days of Abraham a Junior Order was inaugurated, and the Lord chose Abraham as its Grand Master. To him the whole secret of the Order was communicated in these few words: "In you and in your Seed shall all the families of the earth be blessed." The meaning of this was but partially grasped by Abraham himself and all of his posterity, the Jewish nation, who with him became members of that Junior Order during a period of two thousand years. They understood this to signify that at some time Messiah would come and establish a new order of things with the result that Abraham's posterity in particular and the nations of mankind in general would receive through Him a great blessing. These hopes of the Junior Order proved very encouraging and helpful to such of them as properly entered into the spirit and designs of the Order and sought to appropriate the blessings and privileges of Divine relationship that was accorded them. In proportion as by faith they entered into this Order they took degrees of knowledge and of love and had more and more of the Divine approval. But as for the other nations of the world they were not admitted in any sense of the word to this select group. It was exclusively for Abraham and the Jews; and all others were strangers and aliens from the Commonwealth of Israel.

It was primarily at our Lord's Baptism and secondarily at Pentecost following His redemptive work and ascension to the presence of the Father, there to appear on behalf of the Church, as their Advocate, that the Gospel Age Order of the Church was organized — the "Church of the Firstborn, whose names are written in heaven" (Heb. 12: 23). It was not an earthly organization, but a heavenly one, and so was not composed of those whose names have been written on earth, but those whose names have been written in the Lamb's Book of Life. Earthly organizations, called by various names, present many misunderstandings of the Divine arrangement and unintentionally do violence to principles of the Order; and, whereas these sectarian lines have been associated with some of the true members of the Bride of Christ, they also received as members many whose names are not written in heaven, many who have not the credentials of the true Order, who do not understand its secrets, because they have not been properly

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initiated by the holy spirit. You will understand, therefore, dear friends, that in our view of the matter the division of the Church of Christ into various bands and companies under various banners — Wesley's, Calvin's, Luther's, Augustine's, *etc.*, represents so many mistaken ideas. They present so much of confusion and misunderstanding and bewilderment of contention and error. These organizations were not necessary in that they tended to distract and divide the true members of the Divine Order, who should know each other not by outward badges and names, but by their acquaintance with the Lord and with His secret, which is with all those who reverence Him.

The first principles of the doctrine of Christ should enable any of these who are truly the Lord's to make themselves known and well acquainted with others, without any earthly introduction or distinguishing name. Indeed, all these do know each other when they meet; but the Adversary's effort has been to keep them apart and thus if possible to hinder the progress and growth of the true Church. But he has not really hindered it; instead, his methods assisted in making the Order the more secret and unknown to those who were not real Christians and not spirit-begotten. So great has been the deception that the Lord Jesus, the grand and everlasting Head and Master of the spiritual order, was crucified by some who were in one sense earnestly waiting for the establishment of the new Order and for an opportunity to enter it! They were not permitted to enter because they were unworthy except the few of whom we read (John 1: 11, 12): "He came unto His own and His own received Him not; but to as many as received Him, to them gave He liberty to become the sons of God" — to join the Gospel Age Order of Spiritual Sons. Similarly all down through the Gospel Age there has been a false outward Church of God and a true — inward one. The world has seen the outward one, but not that which was inward and hidden. It has applauded the generally accepted Christians that were

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such in name only, but cast aside the true and branded its members to be merely foolish. Thus the Apostle Paul assures us that he and others, zealous in the service of the Lord, were counted fools all the day long for Christ's sake; and St. John says, "The world does not know us, because it did not know Him" (1 John 3: 1, NKJ). Similarly all who lived godly in Christ Jesus have, as the Apostle stated, suffered more or less of persecution and ignominy because they were not recognized as part of the world — so impenetrable are the secrets of the true Order and its message that others cannot know them. Nevertheless, this society grew and increased, and its fixed and limited membership has at last been completed. Hence no further additions can now be accepted.

Let it be understood clearly that membership in this Order does not mean injury to those who are not members of it, but to the contrary, it means ultimately a blessing for them, as it is written — through the spiritual Seed of Abraham, of which Christ Jesus is the Head and the Church the Body, "In your Seed shall all the families of the earth be blessed" (Gen. 22: 18; Gal. 3: 29). The selection of the members of this Order was accomplished under the privileges of the High Calling during the Gospel Age. They were *more* than conquerors, willing and able to count it all joy to be in tribulation and to suffer loss for the sake of the Order, as members of Christ's Bride (Rom. 8: 37-39). They were devoted to its interests, its workings and membership and its future work. Whoever was not willing to suffer for the cause was counted unworthy to be a member — in a word, every member had to sacrifice his life in the interest of the Order, in support of its glorious Lord and Head and His teachings and in serving in general the interests of this Spiritual Order and its members. Their motto was: "We ought also to lay down our lives for the brethren." It will thus be seen that the gateway into this special and primary "little

flock" was a very narrow one and the pathway of membership a very narrow one — "Strait is the gate and narrow [difficult] the way, that leads unto life." The special *immortality* and associated glory God has provided as the eternal portion of this highest elect class (Matt. 7: 14; 1 John 3: 16).

Briefly we might say that in one sense all of this saintly Class were in bondage, and that in another sense they were all free. Let us explain. They were free to leave the Order, to renounce it, and to denounce the blood that initially cleansed them and further to count the blood wherewith they were sanctified a common thing and to discard the spirit of favor which initiated them into this blessed association with their Lord. By doing this they would incur no threat of eternal torture. It would however bring them under the condemnation of a second death sentence, similar to the one under which they were before they were reached with the grace of God through the precious blood — excepting that it meant the Second Death, from which there is no remedy, no ransom, no recovery by resurrection — it is an eternal death. While, therefore, this select group was at liberty to go back to wallowing in the mire, like the sow that was washed, if they chose to remain in the running for the prize, no one could pluck them out of the Father's hand or separate them from this grace (John 10: 29; Rom. 8: 38, 39). Moreover, as already stated, those who abided in Christ, who abided in this new Order of the Royal Priesthood, could have their blessings and privileges fully, only upon the most exacting terms and conditions; namely, their full surrender to the Law of this secret society so far as their intentions are concerned. "Ah!" one might say, "the laws of that Order must be very voluminous. Doubtless many volumes of Divine statutes and regulations would need to be studied by the members of this Royal Priesthood." We answer, No! The entire law of the Order is briefly comprehended in one word, *Love*. It is demanded and required of every member of the Order that love would be the test, not only of their deeds, but also of their words — yea, of their thoughts. Love is the fulfilling of the Law.

True, those who were initiated into this high Order were persons of like passions, as the Apostles (Acts 14: 15). Some of them naturally were more fallen than others, and had less of love and more of selfishness than others; but all who joined the Order were required to make resolution in their hearts as respects this law of Love; and all the internal workings of the

Order were with a view to the perfecting of its members in love. They learned to love the great Founder of the Order supremely, and in turn to trust in His Love as well as His Wisdom and Power, so that in obedience to His will they consecrated to spend time, talent, money, and influence, yes, all that they possessed, in His service. Secondly, He admonishes that to love those who love *them* is not the test which He would apply; but that they would be expected pityingly to love all mankind, to do good to all men as they have opportunity, especially the Household of Faith (Gal. 6: 10). They especially loved the brethren, and were ready and glad to lay down their lives for the brethren. Tests along this line have been continually necessary to weed out of the Church class all who did not fully meet its standard of Love Divine. It will be seen, then, that the statement that love is the bond of perfection with this Royal Order has a deep significance. The members of this Order were not constrained by oaths of allegiance one toward another, as they had a stronger bond by far, the bond of love; if any man have not this spirit of Christ he is none of His (Rom. 8: 9).

#### THE WICKED SHALL NOT UNDERSTAND

It is at times amazing how the unconsecrated mind, attempting to understand the Mystery of God designed during the Gospel Age only for the members of this special class of beings, falls into such egregious blunders and makes such peculiar misstatements respecting what the Scriptures set forth — plainly and consistently concerning the Church. Nor need we think that the fault is ours, since we find that the words of our Lord Himself and of His inspired Apostles were similarly misunderstood, and that they have explained to us that God hides these things from others than His devoted ones. Mark our Lord Jesus' words in His prayer, "I thank You, Father, Lord of heaven and earth, that you have hidden these things from the wise and prudent and have revealed them unto babes. Even so, Father, for so it seemed good in your sight" (Matt. 11: 25, 26). But how absurd it would be to think that our Lord would thank the Father for hiding things from any, if we were to associate with that thought the one which many associate with it; namely, that all from whom God hides these special secrets of the Lord are in consequence appointed to an eternity of torture! What a travesty it would be upon Divine Love and Justice and upon the character of the Father and our Redeemer! But this is not the thought. None of the wicked understand, because for

## Love is the fulfilling of the Law.

them to understand would not only mean a greater measure of condemnation upon them but would also mean an endeavor on their part to oppose and circumvent the Divine arrangement.

As for the worldly-wise they may not understand; for not many great, not many wise, not many learned were chosen of the Lord as worthy of membership in this secret Royal Order as His Bride. He explains to us elsewhere the reason for this; namely, that He sought only the meek, the humble-minded, those who were willing to learn of Him, and to have their minds transformed and conformed to the pattern most pleasing to the Lord. Under the evil conditions that were present during the lifetime of this special class, it was impossible for those of the world to have the wisdom from above and receive God's approval. The world's time for God's blessing will be in the next age when the knowledge of the Lord shall cover the earth as the waters cover the sea.

In a word, then, our Lord's testimony is that the wise who came to understand the things of God during the Gospel Age and its Harvest and were initiated into the mysteries of the spiritual phase of the Kingdom were not the *worldly-wise* or great (with few exceptions). They are chiefly the poor of this world, rich in faith that are heirs of the Kingdom which God has promised and for which we still pray, "Thy Kingdom come" (James 2: 5; Luke 11: 2). This is another reason why the world knew them not, even as it knew Him not. Had our Lord been one of the worldly great and bright, haughty and domineering, wealthy and influential, yet possessed of His talents and powers, no doubt the very ones who crucified Him would have hailed Him King. It was His humility, His poverty, *etc.*, that led to His rejection and His crucifixion as a false prophet. Much the same was true of all of His followers who were members of this saintly group. And they were content with such a rejection by the world because of their realization of their acceptance by the Father and His Son; content with the assurances granted in the Scriptures and confirmed by the holy

spirit in their experience. They waited patiently, the better to cultivate under these conditions the fruits of the holy spirit — a ripened character.

We are not hindered from telling the ultimate purposes of this grand Secret Order which our Lord organized, and of which, we trust, that many of our readers of years past are now glorified members which was gained by them through faith in and consecration to the Lord. We may tell of these mysteries, knowing it to be difficult or impossible to thoroughly comprehend them. We remind you of the Master's words when asked by the disciples: "Lord, why speak You to these people in parables?" Jesus answered and said to them, "To you it has been given to know the mysteries of the Kingdom of God, but to the rest it is given in parables, that hearing they might hear and not understand" (Luke 8: 10).

To our understanding the total number of members in the Little Flock including its Head is 144,001, the one being our Grand Master and Lord and Redeemer, the others being those of whom He says, "All you are brethren," and of whom the Apostle declares they are members in particular of the Body of Christ, the Church of the Firstborns, whose names are written in heaven (Heb. 12: 23). Under another figure our Lord is spoken of as a Bridegroom, and these 144,000, who were once espoused to Him, and covenanted to Him as His Bride, are now united to Him in heaven as His Wife, the Lamb's Wife, and associates with Him in His Throne and work of the future (Rev. 21: 9).

Jesus was glorified over nineteen centuries ago and the Church was glorified with Him by a share in His kind of resurrection, at His Second Coming. Soon the Law will go forth and the Word of the Lord; then Satan will be totally bound and every evil thing will be plucked up by the root! What a turmoil this will mean at the beginning can be better imagined than described. But as to the uprooting and overturning, the Lord has a peculiar way of accomplishing this: by simply allowing present secular and religious institutions to "run amuck," to overthrow themselves, to develop the anarchy which will sweep the world as with a besom of terrorism in a Time of Trouble such as never was since there was a nation! What this world is heading toward cannot be held back by human wisdom and prudence because selfishness has blinded the minds of the masses. The Scriptures tell us that when the plowshare of trouble will have passed through the

world and finally the new order of things will have developed, the poor world will begin to have saner ideas in respect to life, justice, and righteousness; and we read that many nations shall then say, "Come let us go up to the Kingdom of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we shall walk in His paths" (Micah 4: 2). And again, "The desire of all nations shall come." All nations will by that time be so thoroughly weary of the awful trouble that they will be glad to welcome the Reign of Righteousness then due to be inaugurated (Hag. 2: 7).

The reforms of that time will be thorough. Justice will be laid to the line and righteousness to the plummet, and the lies will all have been swept away. Satan shall be bound for a thousand years, his deceptions shall cease, and instead the light of the knowledge of the glory of God shall fill the whole earth (Isa. 28: 17; Hab. 2: 14). When thus the judgments of the Lord shall be abroad in the earth — rewards for well doing and stripes or punishment for evil doing — the inhabitants of the world will learn righteousness. Then the willful, persistent evildoer will be cut off in the Second Death. Ultimately the blessing of the Lord through this glorified royal Order shall accomplish all that its Divine Founder outlined in the first statement of the good news to Abraham, namely, "In thy Seed shall all the families of the earth be blessed." As a result we read that every knee will bow and every tongue confess to the glory of God, and that Christ shall reign until He will have put down every opposition and evil, the last enemy that will be destroyed being death (Isa. 45: 23; 1 Cor. 15: 25, 26).

The whole world will thus be uplifted from the power of sin and death, and be brought back to allegiance to the Heavenly Father. After this the Scriptures tell us, the Christ, the Melchizedek Priesthood, shall deliver up the Kingdom to God, even the Father that He may be all in all (1 Cor. 15: 28). However, the Scriptures clearly indicate elsewhere that the great honor of God for Christ, His beloved Son, and upon the Church, the Bride of Christ, will be an everlasting honor; but the details of the Father's purposes for the Church are still held as an unrevealed mystery, even to those who have the secret of the Lord and to whom He has shown the significance of His Covenant made to Abraham on blessing all the families of the earth.

In conclusion, dear friends, we exhort that we who have not become members of this highest elect class and Secret Order of the Lord should not despair,



but become more appreciative of the opportunities available for His consecrated people here and now and in the future. On this point let us consider our Lord's words, "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you" (John 14: 2). So the Bible seems to indicate that there are many different planes of existence for installation of the faithful now and in the Millennial Age. In this verse the Lord makes reference to the place that was in preparation for His Bride; and says that in His great and stupendous universe there are many places of existence (mansions in His great house), planes of being for others of His consecrated people. We know of some of these, none of higher station than that occupied by the Church, yet some of them of great importance and station. Let us list some of these: the Angels, the Ancient Worthies (Heb. 11), the Great Company (Rev. 7: 9-17), the Youthful Worthies (Joel 2: 28), the Quasi-elect (Isa. 60: 3, 4), and the Restitutionists (Acts 3: 19-21).

As we understand the matter, the call that is now open for entrance is that of the Quasi-elect, and if you have accepted Jesus as your Savior you have already enrolled in this class. There are two different degrees of

enrollment in this class — one by Justification and belief in Jesus which gains admittance, but to be considered for its better station one must present himself in full consecration to be included among the Consecrated Epiphany Campers. This class came into existence by the closing of the door to Youthful Worthiness in the Fall of 1954, 40 years from the closing of the door to the High Calling and Little Flockship. We may therefore make our election sure to the glorious fruition of our hopes in the Kingdom of God and its gracious work among the Quasi-elect. We can best do this by studying our Manual, which our Lord has given us, His Word, the Bible, and by developing the various fruits and graces of the spirit, all of which are elements of the one general law necessary to attain our place in the Kingdom that the Lord has arranged for us, namely, love to God and to our fellows. We remind you of St. Peter's words, "If you do these things, you will never fall; and you will receive a rich welcome into the eternal kingdom of our Lord and Savior Jesus Christ" (2 Pet. 1: 10, 11; Psa. 119: 97-105).

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## of interest . . .

**Scientists have identified** an ideal location for a lunar base camp. NASA would take advantage of the moon's low gravity and resources to launch missions to the rest of the solar system in line with President Bush's request that they "prepare for new journeys to the worlds beyond our own."

So far there are many designs, ranging from igloos to inflatable structures. Hotels, laboratories, and observatories, as well as mining and manufacturing plants have been suggested.

The scientists, working at the Johns Hopkins University Applied Physics Laboratory, have found areas on the northern rim of Peary crater that probably receive permanent sunlight. Temperatures are estimated to be a relatively moderate minus 58 degrees Fahrenheit.

In addition to abundant solar energy, the area has shadowed regions where deposits of water ice might be found — they could provide colonists with water, oxygen and rocket fuel.

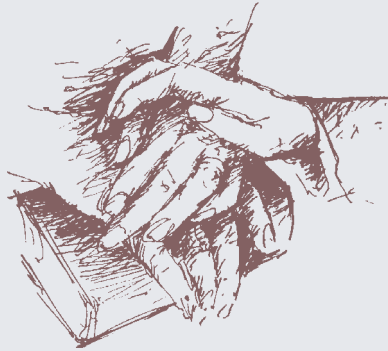
Mr. Bush has proposed sending robotic probes to the lunar surface by 2008, with a human mission as early as 2015, "with the goal of living and working there for increasingly extended periods of time." Lunar exploration could lead to new technologies or the harvesting of raw materials that might be turned into rocket fuel or breathable air.

*washingtontimes.com*

HOW long Cain brooded over the fact that his sacrifice had been rejected by God, while Abel's had been accepted, how long it took for his wrong desire, his envy, to conceive and bring forth the sin of murder, we are not told — merely the fact is that this was the bitter fruit. God did not hinder the murder, and even dealt most generously with the murderer, to whose attention the matter was called by the inquiry, "Where is Abel your brother?" (Gen. 4: 9).

As the question implied ignorance on God's part, Cain may have wondered to what extent the Almighty is omniscient, all-seeing, and his answer was in line with this — "I know not: Am I my brother's keeper?" This question continually recurs, not only among the members of the world, Adam's natural family, but also among the brethren of God's family, those consecrated or dedicated to Him, as disciples of Jesus. To what extent is one his brother's keeper? How far does our responsibility go?

Let us look first at God's family, our Lord Jesus' family. Its members are declared to be bound or held one to another by the cords of love (2 Cor. 5: 14), so that, if one member suffers, all the members suffer with



## “Am I my Brother’s Keeper?”



him, and, if one member be honored, all the members are honored. The Apostle, expatiating on the importance of the various members of the Body of Christ (1 Cor. 12: 12-27), declares that even the humblest ones were necessary, *e.g.*, the eye may not say to the hand, I have no need of you. As for our natural bodies we bestow the greater honor upon some, and seek to hide the appearance of members which are least attractive and pleasing, so in the Lord's family, those who might be considered less desirable and pleasing need more attention, sympathy, and covering with the garment of charity more than do others.

The new commandment which our Lord gave to His disciples was, "That you love one another, as I have loved you" (John 15: 12). We cannot love the world with that same deep, intense love — it is not incumbent upon us to sacrifice our own interests for the world; but the Lord does indicate that we are to have a like obligation toward all of the household of faith, as He did, and to rejoice in the privilege to lay down our lives for the brethren, serving them with our intellect, time, and energy at the cost of our own ease and comfort (1 John 3: 16).

## TERMS OF MEMBERSHIP IN GOD'S FAMILY

According to the principle set forth above, a very important requirement for membership in God's family of loyal consecrated ones is that each is to be his brother's keeper. Each one has a responsibility for his fellow — not to be meddlesome and intrude upon him as a busybody (1 Pet. 4: 15), but to look out for his interests, his welfare (1 Cor. 10: 24), and to do all for that brother and to the same degree that we would desire if we were in his shoes and he in ours. Yes, more than this — to be willing to lay down life for him, as Christ loved the Church and gave Himself for it (Ephesians 5: 25).

If all our Lord's consecrated brethren could realize the importance of this Divine rule governing them, and that those who do not live up to it cannot make their calling and election sure, what an awakening of zeal among the brethren for the service one of another would result, and what a blessing would come to all of the Lord's dear flock! Let us take heed that we be found to be possessors of the Master's spirit toward the fellow members, and thus be accounted worthy of a share in the Kingdom.

As for the world: We are to remember that while there is a wide gulf between mankind in general, who are at enmity with God (Col. 1: 21; 1 John 5: 19), and the Lord's people, Christ's brethren; nevertheless, according to the flesh there is a brotherhood of mankind in general which we are not to disdain or overlook. The entire groaning creation are our brethren according to generation, and have claims upon us that the Lord would have us recognize.

### LOVING YOUR NEIGHBOR AS YOURSELF

Mankind in general are our "neighbors," and according to even the letter of the Jewish law the neighbor must be loved as one's self (Matt. 22: 36, 39) — his interests are to be watched over as we would guard our own interests. Hence, in the whole world of mankind, this question, "Am I my brother's keeper?" would properly be answered, Yes, each one should be on the lookout for the interests and welfare of others, as well as his own, and so doing he would be disposed not to override or misuse his neighbor, but according to the Golden Rule, to do unto others as he would have them do to him.

We cannot hope that the world, blinded by selfishness and devoting the energies of life along selfish lines and ambitious channels, will appreciate this high

standard of the Divine Law. But surely all who are followers of Christ should appreciate it, and in their dealings with the world, therefore, should not only be just (1 Pet. 2: 12), but more — they should be loving, generous, and kind, unwilling to injure, and willing and ready to bless, even in the case of those who are their enemies (Matt. 5: 44; Rom. 12: 14, 19-21).

*I want to feel humble, more simple, more mild,  
More like my blest Master, and more like a child;  
More trustful, more thankful, more lovely in mind,  
More watchful, more prayerful, more loving and kind.*

Thus the Lord's people are to be "peculiar people," in that they unselfishly will seek to be their brothers' keepers, looking out for the interests of others as well as for their own interests; not necessarily laying down their lives for worldly neighbors, but, nevertheless, ready to do good to all men as they have opportunity (Gal. 6: 10).

### THE VOICE OF ABEL'S BLOOD

Putting the matter into figurative language, God declared to Cain that Abel's blood cried unto Him from the ground. It was another way of telling Cain that God is omniscient, knows everything that has transpired, and hence that He knew that Cain's brother had died at his hand. In this figurative sense all sin cries for the corrective punishment of the wrongdoer — it is the voice of Divine justice.

The Apostle Paul, referring to the death of our Lord, who similarly was murdered by His brethren, and whose blood might therefore be expected to cry out against them, and whose blood cries out against the whole world of mankind — tells us that instead of crying for vengeance, our Lord's blood — shed as a sacrifice on our behalf, as an atonement for our sins — cries out, not for vengeance, but for mercy and peace! O, how gracious, that our dear Redeemer asked that the sin of crucifying Him be laid not to the charge of those who crucified Him and despitely used and persecuted Him, but that in His generosity He is willing to make an application of the merit of His precious blood on behalf of all sinners, to effect their reconciliation to God by the blood of His cross (Col. 1: 20) — by His death on the cross!

The Apostle's words are that the blood of Jesus speaks better things than the blood of Abel (Heb. 12: 24). Let us not forget that blood stands for or represents something higher than itself — that when we

*. . . we are redeemed with the incorruptible life of Christ — a life which was not under penalty, not forfeited, not condemned . . .*

speak of the blood of Christ we are referring, not merely to that which coursed through His veins and arteries and which flowed from His wounded side, but also to that which the blood represents, *viz.*, the life: as God said, “The blood is the life” (Deut. 12: 23; Gen. 9: 4; Lev. 17: 11, 14).

#### **REDEMPTION BY THE PRECIOUS BLOOD**

Hence, whenever the shedding of blood is Scripturally referred to, the giving up of life, *i.e.*, death, is the main thought. The passage, “You were not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ” (1 Pet. 1: 18, 19), signifies that we are redeemed with the incorruptible life of Christ — a life which was not under penalty, not forfeited, not condemned, but approved by God — and which was yielded up as a sacrifice, a corresponding price, a ransom, for the forfeited life of Adam and the race which was in his loins when he sinned (1 Tim. 2: 6).

The curse of God was upon Cain, the murderer — Divine condemnation rested upon him. He was cut off from the communion with God which he had previously enjoyed, and according to his own language he felt his condemnation and outcast condition was too severe. The Lord declares through the Apostle that “no murderer has eternal life abiding in him” (1 John 3: 15). This signifies that anyone having the spirit of murder in his heart is unfit for eternal life, and could not, according to the Divine arrangement, be granted that great blessing — he himself must die, because unfit for life.

#### **HOPE FOR CAIN**

This does not mean that there will be no hope for Cain in the future; we know not to what extent he may have repented of his crime before he died. But we are sure that he, as well as all mankind, will receive not only a just recompense or punishment for sins, but also the blessings of being saved from the Adamic condemnation and of being brought to an exact knowledge of the

Truth (1 Tim. 2: 4; 4: 10) — and then having an opportunity of proving worthy of everlasting life — which blessings God has provided for every member of Adam’s race through the dear Redeemer, who bought us with His precious blood, who tasted death “for every man” (Heb. 2: 9).

On the other hand, for one of the Lord’s consecrated ones, not now, but in the Age past, when spirit-begettal was in operation, to have committed murder intentionally, willfully, in the first degree, would have meant the Second Death for him (Jude 12; Rev. 21: 8), because it would have signified that the spirit of love, the spirit of God, must have entirely perished in his heart. We would have no hope for such an one (1 John 5: 16). More than this, for willful and deliberate hatred toward a brother to be engendered in the heart, as the Apostle expresses it: “Whosoever hates his brother is a murderer, and you know that no murderer has eternal life abiding in him” (1 John 3: 15). This would seem to mean the perishing of the spirit of love there, and if so would mean that the holy spirit had been fully quenched (1 Thes. 5: 19; Matt. 12: 31, 32), that the New Creature no longer existed — it would mean the Second Death for that person (Heb. 6: 4-6; 10: 26-31).

Looking at those of God’s people of the present, including ourselves, who do not have a part in the resurrection of the Church that is past, the chief class in salvation — but will be included in the salvation of everlasting life right here on the earth for those who gain Restitution during the Millennial reign of Christ and His Bride (Acts 3: 19-21) — the same requirements of justice relative to murder, *etc.*, apply now and will be in use also in the next age.

However, because of the weakness of the fallen flesh, it would be very unsafe for any of us to attempt to judge others on this point. But it would be well indeed that we should be careful along these lines, as the Apostle suggests, “Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it” (Heb. 4: 1). Let us be diligent therefore, to put out of our minds and hearts, as soon as we recognize it, any approximation of a feeling of hatred or malice against a brother in the Lord or against anyone else (1 Cor. 5: 8; Eph. 4: 31; Col. 3: 8; 1 Pet. 2: 1). Let us strive more and more that the new heart, mind, and shall control positively in our thoughts and intentions, and so far as possible in our outward deportment.

\* \* \*

# TRUST IN THE LORD

*O trust thyself to Jesus,  
When conscious of thy sin -  
Of its heavy weight upon thee,  
Of its mighty power within.  
Then is the hour of pleading  
His finished work for thee;  
Then is the time for singing,  
His blood was shed for me.*

*O trust thyself to Jesus,  
When faith is dim and weak,  
And the very One thou needest  
Thou canst not rise to seek  
Then is the hour for seeing  
That He hath come to thee;  
Then is the time for singing,  
His touch hath healed me.*



*O trust thyself to Jesus,  
When daily cares perplex,  
And trifles seem to gain a power  
Thy inner soul to vex.  
Then is the hour for grasping  
His hand who walked the sea;  
Then is the time for singing,  
He makes it calm for me.*

*O trust thyself to Jesus,  
When tempted to transgress  
By hasty word, or angry look,  
Or thought of bitterness.  
Then is the hour for claiming  
Thy Lord to fight for thee;  
Then is the time for singing,  
He doth deliver me.*

# BIBLE QUESTION BOX



## CAIN'S WIFE

**Q** Where did Cain's wife come from? Was she of some pre-Adamic race? We read in Gen. 4: 16, 17, of Cain after the murder of his brother Abel: "And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the East of Eden. And Cain knew his wife; and she conceived."

**A** As stated in Gen. 5: 4, Adam had both "sons and daughters." We should not conclude that when he went to the land of Nod he found a wife there, but rather that he took his wife with him. Therefore, his wife was one of his sisters. The human race was still nearly perfect, so a brother-sister marriage would not then bring the undesirable effects in children of such a marriage as it would in our day. There is no record of any pre-Adamic race. The Bible plainly states that Adam was the first man: "The first man Adam was made a living soul" (1 Cor. 15: 45).

## MAKING TIME FOR BIBLE STUDY

**Q** I am troubled because I do not seem to find time for daily Bible study. Do not my family and household duties come first?

**A** Yes, your family does come first, but with some limitations. The Lord expects us to use sanctified common sense in the regulation of our lives — as to family planning not only in the size of our families but also in their education along secular and religious lines. If we are too busy to regularly read and study God's Word, we are just plain too busy. We need to make time for our fellowship and prayer with God. We probably need to slice off time now used for other things. People usually find time to do what they want to do.

Let us fairly and squarely face the facts: Just how desirous are you to read and study God's Word and to know Him and His Plan? Will you arise a half-hour earlier than usual each morning to spend a few minutes alone with the Lord, or to set aside regularly some

other time, such as at the close of the day? Are you willing to lay aside some of the unnecessary cares and activities each day? Of course the needs and rights of the family should not be neglected (1 Tim. 5: 8), but perhaps they can be reduced without really harming anyone. Perhaps a joint, family Bible study will help solve the problem. We are counseled to "redeem the time" (Eph. 5: 16) from worldly cares, pleasures, *etc.*, for the better — the higher spiritual interests (Luke 10: 40-42). We are to "seek first [chiefly] the kingdom of God, and his righteousness; and all these things [needed earthly things] shall be added unto you" (Matt. 6: 25-34).

Is your lack of study of God's Word due to its being difficult to understand? If so, why not study it with the aid of *The Divine Plan of the Ages* [see insert below], which treats of the Bible's content topically and thereby simplifies the study process. As we read these pages we will experience the truth in the prophet's declaration that God's Word shines more brightly as we near the Kingdom (Prov. 4: 18). "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matt. 5: 6).

\* \* \*

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## announcements

### BIBLE STANDARD CHANGE IN 2005

*The Bible Standard* will be published every other month in 2005, with the hope to resume it as a monthly in 2006. The subscription price will remain at \$12.00 for 12 issues — six issues in 2005 continuing into 2006 to complete 12 issues.

### GENERAL CONVENTIONS FOR 2005

#### *At-a-glance*

**France:** *All at Barlin*, March 27-28, July 29-31, November 5-6

**Germany:** *Velbert*, May 14-16; *Altleiningen*, October 14-16

**Nigeria:** *Osusu Amukiri*, June 24-26; *Umunkiri*, September 25;

*Aba, Abia State*, November 25-27

**Poland:** *Poznan*, April 30-May 2; *Bydgoszcz*, July 8-10; *Lodz*, July 11-13; *Krakow*, July 14-16; *Susiec*, July 14-16; *Wroclaw*, August 26-28

**Ukraine:** *Orlowka*, June 26-28; *Lvov*, August 19-21

**United Kingdom:** *Hyde*, August 5-7; *Sheffield*, October 29, 30

**United States:** *California*, March 11-13; *Connecticut - revised dates* - May 28-30; *Ohio*, July 22-24; *Illinois*, September 23-25

**Please note:** All United States conventions will conclude after the first (morning) session on the final day.

#### *Details*

#### United States

*Connecticut, revised dates May 28-30* (previous hotel cancelled; now Saturday-Monday)

*Site:* Double Tree Hotel, 16 Ella Grasso Turnpike, Windsor Locks CT 06096-0020; telephone, (800) 222-8733, (860) 627-5171 direct. *Rooms:* \$79.00+ tax for double occupancy and \$15.00 for each additional person. Reservations must be made by May 1 for special rate (higher rate after May 1). Contact the hotel to make reservations - mention the LHMM. 24-hour shuttle service provided to and from Bradley International Airport. Lunch provided each day. Hotel restaurant breakfasts and dinners are discounted by 15%.

*Ohio, July 22-24*

*Site:* The Ohio University Inn, 331 Richland Avenue, Athens OH 45701; telephone, (740) 589-3705. *Room rate:* \$77.00+tax. Make reservations through the hotel - mention the LHMM. If you need transportation contact the Athens/Nelsonville Class secretary, Karen Brown - phone: (740) 969-3717.

### SERVICES BY VISITING MINISTERS

#### Ralph Herzig

Connecticut Convention, May 28-30; Ohio Convention, July 22-24

#### Richard Blaine

Fort Lauderdale, Florida, June 26; Ohio Convention, July 22-24

#### Robert Herzig

Connecticut Convention, May 28-30; New Haven, Connecticut, August 21

#### John Wojnar

New Haven, Connecticut, May 15; Connecticut Convention, May 28-30; Pittsfield, Massachusetts, June 12; Ohio Convention, July 22-24

#### Leon Snyder

Marietta, Georgia, May 14, 15; *North Carolina:* Wilmington, May 17; Raleigh, May 18; Reidsville, May 19, Roanoke Rapids, May 20; Manteo, May 21; Norfolk, Virginia, May 22; Chicago, Illinois, June 4, 5; Ohio Convention, July 22-24

#### Baron Duncan

Connecticut Convention, May 28-30; Springfield, Massachusetts, August 7

#### Thomas Cimbura

Connecticut Convention, May 28-30; Muskegon, Michigan, June 11; Grand Rapids, Michigan, June 12; Ohio Convention, July 22-24; Chicago, Illinois, August 20, 21

#### Donald Lewis

Chester Springs, Pennsylvania, May 15, 18, 22, 25; Connecticut Convention, May 28-30; Ohio Convention, July 22-24; Grand Rapids, Michigan, August 13; Muskegon, Michigan, August 14

#### James Shaw

Independence, Kansas, May 22

#### Jack Zilch

Ohio Convention, July 22-24

#### Robert Steenrod

Cambridge Springs, Pennsylvania, June 11, 12; Ohio Convention, July 22-24; Derry, Pennsylvania, August 28

### Evangelists' Services

**Robert Branconnier**, Boston, Massachusetts, June 26; Pittsfield, Massachusetts, August 14

**Harry Hammer**, Minneapolis, Minnesota, June 25, 26

**Jon Hanning**, Iuka, Mississippi, May 21, 22; Marietta, Georgia, May 25; Cincinnati, Ohio, June 4, 5

**Walter Markiewicz**, Osoyoos, BC, Canada, May 28, 29; Moscow, Idaho, July 3, 9; Spokane, Washington, August 6, 7

**Roger Mullen**, Springfield, Massachusetts, June 5

**Richard Piquene**, Dallas, Texas, June 11; Jacksboro, Texas, June 12; Mustang, Oklahoma, August 14

**William Sturges**, Sand Ridge, West Virginia, May 1

**Edward Tomkiewicz**, Minneapolis, Minnesota, April 30, May 1; Calgary, Canada, June 11, 12

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