

A dramatic scene featuring a lighthouse on a rocky island. The lighthouse is illuminated from within, casting a bright glow. The sea is turbulent with large, white-capped waves crashing against the rocks. In the dark, stormy sky, a bright lightning bolt strikes down. The overall mood is one of resilience and guidance amidst adversity.

**“LIFT UP A STANDARD FOR
THE PEOPLE”—ISA. 62: 10**

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FAMILY RESPONSIBILITY

THE highest physical endowment that God has given to the human race is the power to procreate other human beings—the power and privilege of begetting and bringing forth children—a power and privilege that He has not given even to the angels in heaven. God “created man in his own image, in the image of God He created him [not in a monkey’s image, as evolutionists teach] . . . male and female he created them” (Gen. 1: 27). Verse 28 shows the definite purpose for which He made them male and female: “God blessed them and said to them, Be fruitful, and multiply, and fill the earth, and subdue it.”

Therefore, it is evident that God created mankind, male and female, so that eventually enough children would be born from among the race, that He would ultimately have, not only many additional beings on the spiritual, heavenly plane, but also a sufficient number of properly tested and heartily obedient human sons to “fill the earth,” whom He can reward with everlasting human life on earth (Num. 14: 21; Eccles. 1: 4; Isa. 40: 5; 45: 18; Matt. 5: 5; 25: 31-34). And, as shown in *The Divine Plan of the Ages*, pp. 360-362, we have almost come to the time in world history when enough people have been born to accomplish this filling of the earth.

What a power and privilege God has bestowed upon us of the world of mankind, in that we have shared in the great work of creating other human beings! How sad it is to see that many of us, the world of mankind, are so fallen that we do not realize, and properly discharge, our great responsibility toward the little ones we have brought into the world! How pre-

cious and what a joy our little babies should be to us! What should a mother rather hold in her arms, or a father rather provide for, aside from his own wife?

The Bible declares (Prov. 22: 6) a general rule respecting children: “Train up a child in the way he should go: and when he is old, he will not depart from it.” The time for us as parents to begin to train a child is at the moment of its begetting, and this training should be continued during the time of ges-

tation, as well as after birth. Under the Divine arrangement, we influence the character of our child at the moment of its begetting and throughout the period of incubation. During that period, the mind of the mother, her thoughts, her moods, her sentiments, are all being impressed upon the embryo child; and not only so, but at that time, the mother herself, is specially susceptible to the influences surrounding her; many, if not all, of which are properly under the care of the husband.

If the mother’s mind be kept bright and cheerful and her heart happy, these will favorably influence the embryo; but if, on the

contrary, she is harassed, worried, troubled, beset with contentions and perplexities, this distress will tend to be impressed upon the embryo, giving the child a peevish, sad or ill-tempered disposition, which may last for life. If the prenatal surrounding conditions be those of debauchery, selfishness and meanness, is it any wonder that the embryo so impressed and the child born with such impressions should be mean, ignoble, and with tendencies toward debauchery, selfishness, *etc.*?

*“One generation
passes away, and
another generation
comes; But the
earth abides
forever”
Eccles. 1:4*

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There was a girl in her early twenties, who had tried to end her own life but was saved in the nick of time. When asked why she did such a thing, she revealed that, during the period of her gestation, her mother had rebelled against the thought of bearing her and had tried unsuccessfully to do away with her. As a result, the girl always had been of a morose disposition, always had felt that everyone was against her and that she was not wanted, hence finally had decided to end it all!

We do not claim that all evil in the world is directly traceable to a parental legacy of sin and weakness bestowed upon children at begettal and in the period of gestation, nor even that it is all traceable to this and to the subsequent training of children to manhood or womanhood. We admit that some bad men and bad women were comparatively well-born and well-reared, even as Satan was created perfect and sinned willfully under the Creator's tuition; yet we doubt if many of the bad characters ever had these two important assistances toward right living. A child poorly begotten and poorly mothered prior to birth needs to have trained out of it, the weakness, foolishness and sin that were impressed upon it before birth.

Prospective parents, who are Christians, have great advantages over non-Christian prospective parents. With supreme reverence for God and implicit faith in Him and His promises and with the graces of character developed under the influence of His Holy Word and its spirit, we have a greater and higher standard of ideals and attainment than people who know not God. If we, in marriage, purpose the bringing forth of offspring, we should school our minds and desires so that the moment of begettal should be not only one of mutual love and respect, but also one of reverence for the Creator and of appreciation of the Godlike power of procreation bestowed upon us. It should be, additionally, an occasion of prayer for Divine blessing; and every day and hour, thereafter, the interests of the child should be conserved in all of life's arrangements. It should not be considered a mere incident of life, but a most important thing.

While the Christian graces of character should always prevail among us who believe in Jesus and who consecrate to God, the period of gestation is a special time for prayer and close communion with God and the exercise of faith, hope, self-control, patience, piety, brotherly kindness, and love (2 Pet. 1: 5-7; Gal. 5: 22, 23).

The surroundings should be conducive to good thoughts. So far as possible, the home should be bright and cheerful. Not only should the body of the expectant mother be given proper attention and care, with proper foods, clothing, exercise, *etc.*, but also the mind should be directed to such channels as would be advantageous, such as reading, writing, mathematics and the practical duties of life. Heart culture should also be remembered—cultivation along lines in fullest accord with principles of justice, love, wisdom, and power of mind with a continual recognition of the Lord in all of life's affairs, with loving confidences as between husband and wife, and kind and benevolent feelings toward the world in general.

As husbands we have a great responsibility at this time, in exercising careful provision and oversight; for our wives and mothers to be at such a time, are the least able to take the oversight of matters, even those that properly belong to her own domain in the family. We must be the more careful to lead in conversation in the right manner to provide suitable and nourishing mental as well as material food, and above all, to stir up our wife's pure mind as to the Lord and His glorious plan and all the features of the Divine character—its wisdom,

justice, love and power

A BLESSED HERITAGE

A child thus born of faithful Christian parents has, indeed, a blessed heritage. Many children have been begotten and born by honest, God-fearing, Christian parents and have been correspondingly blessed; and this influence, favorable to a high human standard, has gone wherever the Gospel of Christ has gone. However, we as Christian parents cannot expect to bring forth perfect children, for, due to our fallen and imperfect condition, our children are bound to be likewise imperfect and tainted as a result of Adamic sin. Only

THE FRUITS OF THE SPIRIT:

**LOVE, JOY, PEACE,
LONGSUFFERING,
KINDNESS, GOODNESS,
FAITHFULNESS,
GENTLENESS,
SELF-CONTROL**

Gal. 5: 22, 23

our Lord Jesus in His birth as a perfect human baby, Jehovah being His Father, was provided with a body that was “holy, harmless, undefiled, separate from sinners” (Heb. 7: 26). As part of the human race, due to Father Adam’s disobedience, we have lost our life because of him (Rom. 5: 12-21; 1 Cor. 15: 21, 22), hence cannot generate perfect life in our children. Imperfection is transmitted by heredity. “Who can bring a clean thing out of an unclean? not one” (Job 14: 4). Of us all, it must be said, “I was brought forth in iniquity; and in sin did my mother conceive me” (Psa. 51: 5).

We, as Christian parents, then, should realize that while we cannot generate perfect children, we can, nevertheless, do much to alleviate, in some measure, the stains and weaknesses inherent in the fallen race. We at least should see to it that our children are born with as noble characters as we can possibly bestow upon them under the Divine arrangement. Fallen they will still be, and a Savior they will still need, and without Him they could never attain either to perfection or to worthiness of eternal life.

It will not be long after the precious little one is born that evidences of heredity and the fallen condition will be manifest. The training of our children should start at a very early age, tempered, of course, to their needs and their stage of development. Divine wisdom, the spirit of a sound mind (2 Tim. 1: 7), will be of great help to us in discharging our duties and privileges toward our children’s bodies, hearts, minds and wills; for having brought children into existence, we have assumed certain obligations toward them. As to our children’s bodies, we owe them certain things: the father is to provide food, clothes and shelter in the form of a home, and the mother is to assist in and care for what they both have provided in food, clothes and a home. Additionally, we are to care for our children’s health in the way of properly balanced food, needed exercise and protection against exposure and disease. Divine wisdom will influence us to make use of the needed secular knowledge to attain these ends, and the use of the Divine wisdom will increase in us the spirit of a sound mind in dealing

with the problems connected with our children’s bodies, so that increasingly we will be acting properly toward our children’s physical needs.

PROPER SECULAR AND RELIGIOUS TRAINING

Divine wisdom will show us also, that we are to give our children proper mental training. This includes secular education. As the children grow and realize that there is much in the world to learn, they should be encouraged to learn, not only from their school lessons, but also from additional reading and other sources of information. However, they should be taught, from the first, to distinguish wisely between that which would give constructive information, helpful to them throughout life, and that which tends to degradation in mind and body.

The mental training is not to be simply secular. Even more necessary than a secular education is religious training, in which the father is to be the main teacher and the mother the assistant teacher (Eph. 6: 4; 2 Tim. 1: 5; 3: 15). We are by no means to allow the religious instruction and training of our



children to depend on outside sources, such as Sunday Schools, Bible schools, release hours from school to be taught by ministers of mainline denominations, *etc.*, but are to give it ourselves; first in Bible history as provided in the Photodrama of Creation book and accompanying questions on character-building applications,

and then gradually, later with the use of the deeper truths of the Bible, all adapted to the ages and capacities of our children; the thoughts being drawn out by questions adapted to the children's abilities.

But our religious training is not to be one simply directed toward the intellectual; for Divine wisdom shows that our heads are to be used as the means of influencing the heart and the will, religiously, Godward, Christward and manward as the main thought aimed at in religious teaching and training. This wisdom shows that they are to be taught to trust, reverence, love and obey God and Christ, which good parental example and teaching will mightily help them to do. And the parents' ever-growing spirit of a sound mind will advance them in the ability to give the children such a good example as will favorably dispose them to trusting, reverencing, loving and obeying God and Christ, while their tactfully teaching the children the thoughts of trust, reverence, love and obedience will co-operate with their good example in favorably influencing their children in these ways.

Moreover, Divine wisdom instructs that a proper religious training implies, that as parents, we teach our children the law of justice, which is love for our neighbors. It will teach us to train our children first of all, in human relations, to trust, respect, love and obey us as their parents, as God's representatives to them; and as our spirit of a sound mind grows, we will be constantly more efficient in drawing out of our children to ourselves such trust, respect, love and obedience. This spirit of a sound mind will also restrain us from spoiling our young folks by pampering them and yielding in character weakness to their waywardness, and it will make us tactful and usually successful in leading our children into a right attitude toward us as their parents. It will help us also never to treat lightly our children's confidences and confidential questions.

Next to training our children into a right attitude toward their parents will come training them into a right attitude toward grandparents, uncles and aunts; then will follow such a training of our children in the exercise of a right attitude toward one another, for which the spirit of a sound mind will use the requisite



firmness, impartiality, loveliness and tact. Following this, as the children come into contact with children of other families, will come our training of our children toward outsiders, and thus, little by little and more and more, by the spirit of a sound mind, we will train our children to gain and keep a right attitude toward their fellows, which will constantly expand as passing time

enlarges their contacts with increasing numbers of friends and acquaintances. Principles, similar to those that we are to inculcate in our children toward us as their parents, they are to inculcate in them toward their teachers and rulers. In all ways, the spirit of a sound mind will more and more withdraw us as Christian parents from the mistaken ways and lead us into proper ways of training our children.

ADMINISTERING DISCIPLINE IN LOVE

As Christian parents, we of course, know that we should not use angry or harsh words in speaking to our children—language of that kind is improper to anyone under any circumstances. “Let your speech be always with grace” (Col. 4: 6), with love, with kindness, even when reproofing. Nor should the child ever be given a hasty slap or blow, which might do it injury, not only physically (some children have thus had their hearing impaired for life), but also wound its affections, develop in it a fear of us instead of love, which should be considered the only proper groundwork on which the obedience and order of the home is built.

Furthermore, the hasty blow or cutting remark would be wrong; would indicate a wrong condition of mind on our part as the parent—a condition unfavorable to a proper, just decision of the matter along the lines of the Law of Love. We owe it to ourself, as a part of our own discipline as well as to our child, that we shall never inflict a punishment which we have not sufficiently considered, and coolly and dispassionately found to be not *more*, but *less*, than justice might properly demand. We owe it to ourself, also, to see to it that our child shall fully understand not only the necessity for the preservation of order in the home, so that the happiness of the home may continue to the blessing of all the family, but also that we have no anger toward

him, no malice, no hatred—nothing but loving sympathy and the desire to do him good.

Order is one of heaven's first laws, hence should be maintained in the Christian home. However, order does not require absolute quiet, else the wilderness and silent cities of the dead would be the only places where order would rule. Order may mean joy as well as peace, happiness as well as rest, liberty as well as law. Order means law—with God's children the Golden Rule and the Law of Love should govern the head of the house and his helpmate, as well as the children, making of us the parents an example to our children in all the Christian graces. Law, even the Law of Love, means rewards and punishments, and in the family we parents have the responsibility of dispensing these.

The punishments may be more or less severe according to the willfulness of the child, but never according to the standard of justice, never in the attempt to mete out to the child the full measure of what its conduct might justly demand, because we are not under justice ourselves, but under mercy, under love, and we are to show mercy, not only in our dealings with others, but especially our dealings with our own children, whose imperfections and blemishes are, doubtless, traceable in a greater or less degree to ourselves and our progenitors (Ex. 20: 5, 6; Matt. 5 : 7; 7: 2; James 2: 13).

Love may sometimes punish, *e.g.*, by the refusal of a kiss, as it may sometimes reward by a special expression of affection and appreciation. Love may sometimes, for a season, banish the unruly one from the company of the obedient and from the pleasures provided for them. The Law of Love may sometimes even exercise the rod of discipline to the extent of denying something desired and sought for by the unruly one, such as denying supper or giving merely the necessities and withholding some of the additional comforts and luxuries; it may sometimes wield the literal rod of chastisement to enforce obedience, and thus preserve the order and blessings of the home, not only for the obedient children, but also for the chastised one, whom it hopes thus to bless and bring into full accord.

CORPORAL PUNISHMENT?

Some mistakenly think, and so teach, that corporal (bodily) chastisement by parents, even when necessary, is wrong. But God's Word tells us differently: "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes"; "Chasten thy son while there is hope, and let not thy soul spare for his crying"; "Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him"; "Withhold not correction from the child: for if thou beatest him with

the rod, he shall not die"; "The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame"; "Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul" (Prov. 13: 24; 19: 18; 22: 15; 23: 13, 14; 29: 15, 17; Heb. 12: 7, 9).

However, the Bible does not teach the indiscriminate and frequent use of the rod in the training of children. The home that is ruled with the rod must of necessity be an unhappy home. Love is to be the ruling factor. The rod is to be kept merely as an occasional necessity, as a last resort, for enforcing the rules of love; and when it is administered it is to be wielded by the hand of love, never by the hand of anger. Wherever possible we should reason with the child and use moral suasion. We should read to the child, from God's Word (see, *e.g.*, Eph. 6: 1-3; Col. 3: 20; Ex. 20: 12), the Divine sanction of parental authority—the Divine requirement that a parent shall train up a child in the way he should go (Prov. 22: 6); and additionally, we should explain the necessity for it—because we are all fallen and unable to come up to God's standards of righteousness, *etc.*; that all these means and corrections are necessary as helps to the counteraction of evil tendencies under which we have been born. It is a great mistake to suppose that children's minds do not appreciate these principles, do not appreciate right and wrong and the appropriateness of just penalties for wrongdoing, as well as of rewards for doing that which is right.

PRINCIPLES OF RIGHTEOUSNESS

Many parents fail to remember at how early an age they, themselves, learned to appreciate principles of righteousness and to appreciate the parental care which neglected not to reprove, to correct, and even to chastise as seemed necessary. Let us recall, too, how keen was our sense of justice when we were children; how we mentally approved parental discipline when we understood its motive to be for our good, our development of good character, but how we resented it, if we did not see a principle of justice, if we were reprovved or otherwise punished for things of which we were not guilty, or if we were punished beyond a reasonable chastisement comporting with the offense. Parents are not to provoke their children to wrath, lest they be discouraged, but are to "bring them up in the nurture and admonition of the Lord" (Eph. 6: 4 ; Col. 3: 21).

A child that is old enough to understand should never be punished for an offense without being given to understand the nature of the offense for which he is being punished. It should be *made plain* to the child. The writer well remembers when he was punished by his school teacher for "impudence"; and when

he, wishing to know the nature of his offense, asked, "What is impudence?" he was given a severer punishment for "insolence." He received the punishments at the time—but not the explanation!

EXPLANATIONS AND REASONING

Proper explanations and a proper reasoning with our children constitute one of the best and surest ways of controlling them; to direct their minds along the lines of right and wrong, truth and falsehood, justice and injustice; which constitutes also a training of our child in character, when they are most susceptible to parental influence. It is character building at a time when the conscience and judgment of our children are in their formative condition, and when they properly recognize the parent as their sole law-giver. If this work of character building is ignored in infancy, the work is many times more difficult in future years, to say nothing of the disadvantages that will accrue to us as parents, our child, neighbors and friends in the interim.

The training of our child does not consist solely in teaching it respecting its outward deportment in politeness, cleanliness, obedience, *etc.*, but further (as has already been mentioned), and indeed, chiefly, in the establishment of *right principles in the heart*—proper recognition of the mind of the Lord, as being the only standard of living,

both for old and young. The Golden Rule, the law of duty-love, justice to our fellows, and the exercise of generosity, meekness, humility, patience, gentleness, forbearance, truthfulness, *etc.*, should be inculcated. The child that is taught to be selfish, or one whose natural selfishness is not brought kindly to his attention (though preferably not in the presence of others) and lovingly reprov'd and corrected, is missing a most important lesson of life at the most opportune time.

There is a saying to the effect that an infant treads upon his mother's lap but when grown, treads upon his mother's heart. This is sometimes partly our fault as the parent. If we neglect to train our children properly, and allow weeds to grow in the heart garden, where only the graces of the Spirit should grow, we are thus laying up more or less of trouble for ourselves in dealing with our child throughout future years. Many of the heartaches and tears of well-intentioned parents over the waywardness, willfulness, selfishness and "wild oats" of their

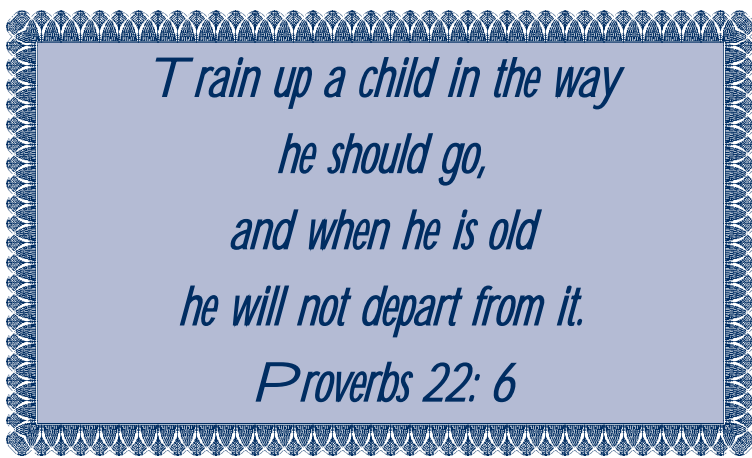
children might have been spared had they done their duty by those children in infancy.

Furthermore, such parents lose a great blessing in their own experiences; for it is undoubtedly true that we who are properly training our child in unselfishness, love, obedience, reverence to God, helpfulness to his fellow-creatures, *etc.*, will be getting valuable experiences for ourself, growing in grace, growing in knowledge and growing in love, while endeavoring to teach these principles to our child. We will learn, too, that the child will expect to find him illustrating in his daily conduct and in his relationship to God and to the members of his family, and to his fellow-men, the principles he seeks to inculcate in others. This will make him the more careful of his own words, his own conduct; and such carefulness, such circumspection of all the little affairs of life, public and private, will assuredly develop in him more and more of the graces of the Lord's Spirit, thus making him more and more acceptable to the Lord, and preparing and perfecting him for the coming Kingdom.

Every Christian home should maintain the standards of Christian living—not that we can do perfectly in our fallen condition, but we should ever strive to live up to these standards. Our children should be given pleasant, peaceful

and loving surroundings, and should be instructed in the Holy Scriptures (2 Tim. 1: 5; 3: 15). As an adult they should be able to look back upon the home, however humble, however scantily furnished, as a clean place, a house of God, a holy place. They should be able to look back and in memory recall the voice of prayer at the family altar, the kind words of father or mother on various occasions, and the general spirit of peace and restfulness through contentment and submission to the Divine providence. They should be able to recall the sweet odor of love that pervaded the home and was associated with every member of it, manifesting itself in meekness, gentleness, kindness, helpfulness. May we all give more attention to our home life and in the exercise of God's holy Spirit maintain the sanctity of the home!

(Additional helpful advice on child training will be found in the study on parental obligations, in Vol. 6, *The New Creation*, pages 519-562.)



The Belief in Many Gods

From the Scriptures we learn that originally the human family was monotheistic, they believed in and worshipped one Supreme Being, Jehovah—the one and only true God. During the antediluvian period of more than sixteen hundred years following man’s first appearance on Earth, there was no trace of polytheism—belief and worship of many gods.

Some have suggested that the apparent recent superiority of the modern western world is a proof that humanity is continuing to improve socially and religiously and showing signs of religious growth from very primitive “cave man” ideas to the modern Christian belief in one supreme deity.

More recent archeological finds indicate in every instance, that monotheism was first practiced, and later perverted to polytheism. On this point we must comment that, even today, the bulk of the human family is still polytheistic. Only one nation—Israel, years after the flood, has remained monotheistic, and from this one nation or race, others received monotheism—not by evolution, but by adoption.

The Apostle explains how the errors of polytheism were substituted for, and contaminated, the worship of the one true God. “For since the creation of the world, God’s invisible qualities—His eternal power and Divine nature—have been clearly seen; being understood from what has been made, so that men are without excuse. For, although they knew God, they neither glorified Him as God nor gave thanks to Him, but their thinking became futile and their foolish hearts were darkened. Although they claimed to be wise they became fools and exchanged the glory of the immortal God for images made to look like mortal man and birds and animals and reptiles. Therefore God gave them over in the sinful desires of their hearts to sexual impurity for the degrading of their bodies with one another” (Rom. 1: 20-24).

ORIGIN OF THE TRINITY IDEA

It was subsequent to the flood, that polytheism had its start and keeping in mind the meaning of “polytheism” that it denotes a plurality of gods, and that this distinguishes it from the Scriptural belief in only one

god. Peter draws our attention to this point saying: “For we have not followed cunningly devised fables, when we made known unto you the powers and coming of our Lord Jesus Christ” (2 Pet. 1: 16).

Some, perhaps, may be of the opinion that the creeds of Christendom are the beginning of the idea of “Trinity,” but in practically all polytheism there are three gods that are set forth as constituting one, their supreme god. The following is a concise list of them:

INDIA	Brahma, Vishna, Shiva – called Trimurti for Trinity
BABYLONIA & ASSYRIA	Anos, Illinos, Aos
PHOENICIA	Ulomus, Ulosuros, Eliun
EGYPT	Kneph, Phthas, Osiris
GREEK	Zeus, Poseidon, Aidoneus
ROME	Jupiter, Neptune, Pluto
CELTIC NATIONS	Kriosan, Biosena, Siva
GERMANIC NATIONS	Thor, Wodan, Fricco
MEXICAN	Worshipped the sun under three images: Father, Sun, and Brother Sun. They called one of their great idols “Tangalanga,” One in three, and three in One.

Heathenism in its three in one godhead was introduced to the Christian community, early in the Gospel Age, by the Papacy and thereby became the Trinity of the Creeds. It makes counterfeit of the one true God and replaced Him with the teachings of heathendom. Thus Satan palmed off Mary as the highest of the goddesses and the canonized saints to correspond to the other gods and goddesses under Christian names. Idolatry is almost always associated with polytheism as a worshipping practice which is manifest among the doctrines and practices of the Roman and Greek Catholic rituals of today.

Paganism is synonymous with the belief in many gods. Paganos is the Latin word for those in out-lying districts, who in the early church rejected Christianity in the interests of their own gods long after the city people of the Roman Empire accepted it. Early in the fifth century, Augustine said “the worshippers of gods false and many we call paganos—pagans.” The connotations of “heathen” and “ethnic” philosophy denote the same meaning.

NIMROD

Nimrod, and his wife Semiramis, who was also his mother, were the originator of polytheism. He was the first to rebel against the authority of Jehovah after the flood. He is briefly noted in Gen. 10: 8-12 and is credited with building the Tower of Babel. He was the grandson of Ham, being the son of Cush. Renowned as a great hunter who used a leopard as his hunting assistant in reducing wild animals and reptiles following the flood. The rapid increase of the growth of wild animals and the desire for relief from their menace, gave Nimrod the opportunity of gaining high esteem from the population and he was considered a great hero.

He convinced the people to not give God credit for the great increase in the Earth’s abundance, but to claim it for themselves and to Nimrod’s hunting skill as their protector. Thus he was responsible for turning men from supreme reverence for Jehovah to constant personal dependence on his own human abilities and prowess. Thus the reason for the Tower of Babel was his direct opposition to the authority of Jehovah.

Ancient historical records and archeological remains indicate that Nimrod and Semiramis went to Egypt from Babylon and under the names of Osirus and Isis, became sovereigns there. Egyptian history records that, at the judicial intervention of Melchizedek and the Hyksos then ruling in Egypt, Nimrod (Osirus) was put to death because of much wickedness and evil (E. 1 God pp. 459-464, \$2.00; Faith’s Foundations—Edgar pp. 41-45).

Isis, and her son Horus, circulated the report that her husband had come to life again and ascended to heaven as a god. Attaching itself to Gen. 3: 1 the myth grew that Isis was the mother of the seed and Osirus was that seed. The Satanic influence of this mythology shows how the idea of life after death was transported. It

is significant that the then yearly celebration of Nimrod’s (Osirus’) birth was December 25. Semiramis claiming to be a virgin, had another son named Tammuz (Ezek. 8:14) who, she said, was the incarnation of Osirus.

She became known as the “virgin mother,” the “Holy Mother,” and the “Queen of Heaven” as symbolized by the moon.

Note—Early ancestors of Mohammed were worshippers of the moon. The same mother and child deities appeared in Pagan Rome as Fortuna and Jupiter, in Greece as Ceres, the great Mother, with the babe at her breast, as Irene, goddess of peace with the boy Plutus in her arms.

God’s word says that the gods of polytheism are representations of the Satanic devils and demons. The Apostle explains in this regard: “Rather, that the things which the Gentiles sacrifice, they sacrifice to demons, and not to God, and I do not want you to have fellowship with demons.” Israel’s experience with devil worship is described as “They sacrificed unto devils, not God, to gods whom they know not; to new gods that came newly up, whom your fathers knew not” (1 Cor. 10: 20; Psa. 106: 35-37; Deut. 32: 17).



NIMROD’S EDIFICE

Satan’s rulership over the Earth as “the prince of this world” has other fallen angels as his associates, therefore Paul exhorts: “Put on the full armor of God, so that you can take your stand against the devil’s schemes, for our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms” (Eph. 6: 11, 12; NIV). These fallen angels have been able to get themselves worshipped, ostensibly as deified human beings.

IT ALL COMES BACK TO THE FIRST LIE THAT SATAN UTTERED IN GEN. 3: 3, 4; “YOU SHALL NOT SURELY DIE”

Heathen mythology is full of worship of supposed deified humans. Satan has succeeded in giving different nations—despite local colorings and under different names—the same polytheistic religion. For this reason, heathen nations almost never persecuted one another because they recognized the other’s gods as one and the same with their own.

Polytheism has always stood for Satan's monstrous lie in all of its implied results: The unreality of death; the consciousness of the dead; the change of humans into spirits at death; the bliss or torture of the dead, and the other great Satanic error—Three gods constituting one god—the trinity of polytheism and creedalism.

Historian Will Durant has wisely said: "Christianity did not destroy paganism, it adopted it." Jesus said in John 14: 1 "Let not your hearts be troubled: you believe in God, believe also in me."

**“Hear, O Israel,
Jehovah our God
is one Jehovah”
Deut. 6: 4—ASV**

HUMILITY VERSUS SELF-EXALTATION

*“Do not be wise in your own eyes:
fear the LORD, and depart from evil” (Prov. 3: 7).*

NOTHING is more dangerous to the Christian than self-conceit; it hinders reformation of heart, as well as true usefulness to others, and especially usefulness in God's service; for the Word declares, "God resists the proud, but gives grace to the humble" (Jas. 4: 6). The Scriptures repeatedly emphasize the fact that those who would be in harmony with God must be humble. He bestows blessings upon the humble, the meek, and the teachable. Jesus said, "Blessed are the meek" (Matt. 5: 5). The Apostle exhorts, "Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time" (1 Pet. 5: 6). The Word of God points to the fact that Jesus was meek and lowly (Matt. 11: 29, 30). This humility of mind and heart was, in many respects, the secret of His success. If He had not been humble, He would not have attained to the glorious station to which He was exalted.

There is a marked contrast between Jesus and Satan. The one thought to *exalt* himself, and the other to *humble* Himself (Isa. 14: 13, 14; Phil. 2: 8). Satan said: I will exalt myself above the angels; I will be like the Most High. I could show the angels very great wisdom if I were in control of affairs. Inspired by this wrong spirit, Satan became ambitious to make an exhibition of what he could do. The Scriptures indicate that Satan's inordinate desire to gain distinction was the secret of his fall.

Ambition is good, but only when it is based upon humility. Any spirit that does not respect God's wisdom is indeed foolish. Satan's spirit was one of *ambition* and *pride*. Already highly favored of God as one of the highest rank of angels, he was not content with his great honors and blessings, but was desirous of attaining still greater influence and power than God

had been pleased to grant him. This unlawful aspiration to obtain control led him not only to rebel against the Divine government, but also to become the “murderer” (John 8: 44) of our first parents, that he might gain control over them—the object of his ambition.

How short-sighted was the Adversary, that he should think to out-general Jehovah, and to exalt himself and erect a rival kingdom! Soon Satan’s folly will be manifested. The One who *humbled Himself* in obedience to the Father’s will has been highly exalted to kingly authority, to the position at the Father’s right hand in the Kingdom of the universe; but the one who attempted the usurpation shall eventually be fully bound and utterly destroyed.

SUPREME REVERENCE FOR JEHOVAH

Jesus took a different course than that of Satan. Instead of grasping for power, He had supreme reverence for Jehovah. He said, “I delight to do Your will, O my God” (Psa. 40: 8). Following this course of humility, Jesus was led of the Father as He would not have been if He possessed a self-sufficient spirit. Under the Father’s guidance He humbled Himself. He “learned obedience by the things which he suffered” (Heb. 5: 8); and after His death and resurrection, He received the reward of the Divine nature and became heir of all God’s gracious promises, “heir of all things” (Heb. 1: 2).

These two great examples afford us an impressive lesson. They show us that, if we copy the ambitious and self-wise attitude of Satan, it will estrange us from God. We should realize the wisdom of God and submit ourselves fully to His will. If we walk obediently in the right paths laid down by the Master, we shall attain to our assigned portion of the Kingdom. The wisdom of God is foolishness with the world. The people of this world are leaning to their own understanding. People sometimes boast along this very line, saying, “I have some ideas of my own.” We all find that what we know is but very little and usually incorrect. Experience is an excellent teacher. The lessons that we have learned in the School of Christ are to a great extent those of humility, a great deal of which is required of pupils in that School. The path of life is so narrow that those, who love the broad, unrestricted way, would not think of walking in the narrow one. The Lord is allowing those who are self-conceited to turn aside. Even though they started out to walk in *His way*, they are permitted to go after *their own* foolish *misunderstandings*. If they continue in this course, they will lose their place among the elect. During the Millennium, those of the non-elect who choose not to be obedient to the arrangements then in force, will lose life altogether.

KNOWLEDGE OF THE TRUTH

As for the world, whether they live in Christian or in heathen lands, all will come to the knowledge of the Truth (1 Tim. 2: 3, 4). This knowledge will be not only theoretical, but they will also learn it through practical experience; the greatest of teachers. In fact, the whole world is getting a great lesson, now, in the exceeding sinfulness of sin, which will benefit them when they are put on trial for life. When the New Age is fully ushered in and the Truth is made plain, many of mankind will perceive how very foolish they have been. They will see the lack of wisdom in the greater part of their course. “The wisdom of their wise men shall perish” (Isa. 29: 14).

It will be a hard experience for mankind to realize what clumsy efforts they have made along different lines. If scientists and philosophers, when asked concerning God, if they had said, “We do not know,” they could have been respected for their honesty. But instead, they have boasted about geology, evolution, higher criticism, and have pretended to know all the secrets of the Universe. What shame will be theirs when confronted with the facts! It will be a severe chastisement for them to perceive how foolish they have been and to know that others are aware of their folly. The truly noble soul feels humbled upon the borders of the vast unknown, and thankfully accepts the Divine revelation as to his nature, origin, and destiny, then patiently waits God’s good time for a fuller understanding of all the mysteries of His wondrous grace. Doubtless some of the great theologians, who have taught with such positiveness what they do not know and what is contrary to the Bible, will feel very strange when they learn the Truth. Already this is true to some extent. Many are ashamed of the credal teachings of eternal torment, consciousness of the dead, and immortality of the human soul and of various other erroneous theories of the past. Yet they still hold on to the errors of their creeds, but seek to hide these in expressions from the pulpit; accordingly, with such an attitude of heart, they make very little progress in the understanding of God’s purposes.

*There are great truths that pitch their
shining tents
Outside our walls, and though but dimly
seen
In the gray dawn, they will be manifest
When the light widens into perfect day.*

Bible Questions and Answers

JUSTICE IN THE FALL

Q

There is one thing that has never been made clear to me. It is, what is sin? What was the original sin of Adam and Eve that has condemned us all to the first death? A God of love and real justice would not have condemned the entire world because one man and woman picked fruit from the forbidden tree (whatever that might have been), and did eat as we might eat an apple. And then because of this condemning the entire world to death because of “the original sin,” then find it necessary to have His only begotten Son suffer the greatest of all torture, and at last to be shamefully crucified. I cannot understand that there was any wisdom, love, mercy or justice in either of these sentences. If you can explain these two things it will be a great help.

A

“Sin is the transgression of the law” 1 John 3: 4). The original sin of Adam and Eve was the violation of the Divine Law as it existed in the Garden—which is to obey the command of God out of supreme devotion for Him. To explain: When God created the race, He could have proceeded along several lines, but He chose the one what would make the least suffering and produce the greatest blessing to all concerned. His purpose was to create a race of free moral agents, who, intelligently appreciating sin would hate and avoid it, because of its terrible nature and effects; and who, intelligently appreciating righteousness, would cleave to and practice it from an appreciation of its blessed nature and effects. The question before the Divine Mind, therefore, was this: How could He bring such a race of beings into existence? Of course He could not make them so that they could not sin; for that would not give Him what He wanted—a race endowed with free will. Therefore He made them so that they could sin, if they wanted to, but made them so they were inclined to righteousness and against sin. This was one matter before His mind. Another consideration was this: How could He best obtain the desired result? The two options were: By creating the whole race at one time and trying them individually or by creating it by procreation through this one man, Adam, and letting him be tested

for all. The race would be present representatively in the trial in his procreative powers to eventually bring them to life. God decided to take this last proposal, because He saw it would greatly diminish sin and suffering; for if Adam is an illustration of what a perfect man would do, lacking experience with sin and its consequences, when put into a very hard test as to sin and righteousness, we would have to conclude that if God had created the race all at once and put them on hard trial, everyone of them would have done what Adam did and disobey; This would have resulted in everyone having sinned and then suffering the death penalty.

Considering this supposition further and how Divine justice calls for an “eye for eye” and a perfect life for a perfect life, there would have had to be as many saviors to lay down their lives unto death, as there were original sinners, which would mean if, thirty billion had sinned, it would have required thirty billion saviors (Ex. 21: 24). So God’s way of doing is a reduction of saviors and their sufferings; for Adam being the original sinner and we dying by heredity, one savior was sufficient to die for Adam and those who die because of him. How much more practical and economical for one, Adam, to sin and have everybody condemned to death in him, because if we had been individually tried we would have sinned just as he did; and on the other hand, to be redeemed by one, Jesus Christ who died for Adam and the race that was condemned in him; for when Adam comes forth from the tomb the whole human race, then free from condemnation, comes back also. The Millennial Kingdom will be in full operation. Mankind will then be in position to make progress up the “highway of holiness” with the goal of everlasting life at the close of the 1,000 years (Rev. 20: 4). God therefore, saw in His wisdom and foreknowledge, the necessity for Adam and the human race to have an experience with sin, preparatory to their being put on trial for life, that thereby they would learn, first hand, the exceeding sinfulness of sin (Rom. 7: 13). They thereby will be strengthened not to sin when put on trial during the Millennial Age and, if faithful, will gain everlasting life.

EVE'S TEMPTATION

Q

What tempted Eve to Sin?

A

God forbade Adam and Eve to eat the fruit of a specific tree in the garden. He did so, not because the fruit of the tree would be injurious if they ate of it, but merely to test their obedience to Him. For God will not give everlasting life to anyone, unless under trial and test he proves, beyond question, that he will be eternally, obedient and faithful to Him. So God used the matter of the tree and the forbidden fruit, which was a real tree with literal fruit, to test their obedience. Satan then appeared on the scene, and by his falsehoods, deceived Eve to believe that if she ate of that forbidden tree, she would not really die, but would only seem to die; that the dead are not dead but alive (falsehood #1). He further deceived her into believing that she would live right along, but in a changed mode of existence; that she would become a spirit being, with the gods, i.e. the angels are spirits (falsehood #2). Then he told her another lie (falsehood #3), that as a spirit, she would experience bliss or torture. Satan by his third deception, hoped to make her believe she and Adam would have bliss, if they would do what he wanted them to do, and torment if they would not so do. It will be noted that these three errors are the basis of all heathen religions and that during the Dark Ages they were introduced into and accepted by all Christendom. So it is that Satan's original three lies have since been used by him to deceive and to enslave to him almost the whole race.

SUICIDE—MORAL RESPONSIBILITY

Q

Please give the correct idea as to the end of one who commits suicide. Will he be punished for it? Or is death his punishment?

A

The theory that people who commit suicide are hopelessly lost was formulated during the Dark Ages. The thought was that self-murder, being a sin committed as a last act, indicated a mind and heart out of accord with God's arrangement to the last moment of life. The thought that death ends all hope clinched the theory that eternal torment is the wages of suicide. This, we believe, is thoroughly wrong in every way. The proper view according to the Bible is this:

Adam disobeyed God and was sentenced to death. Therefore, his race was born under unfavorable conditions, mental, moral and physical; in degeneracy some more, some less; some in very poor physical health, some of very low moral status, some with very weak mental powers. A suicide often has all three of these inducing causes as provocations to such an act.

Any person in such a despondent condition is mentally weak and uninformed, ignorant; else he would not take his own life. His trouble, then, was weakness of mind and judgment caused by Adam's transgression. He was a sharer of Adam's penalty—the death penalty; and when he died—no matter how—he came fully under the effect of that penalty—nothing more. Eternal torment is not in any way intimated in the death penalty. "The wages of sin is death" (Rom. 6: 23).

God had mercy upon Adam, not in the way of abrogating the decision of the Divine Court and clearing the guilty one, but in another way—by providing redemption through the death of Christ. Jesus' death, by Divine appointment, is to cover the sin of Adam—not only his original transgression and its penalty, but all the transgressions of his descendents since then.

The redemption of the world implies its eventual release from the condemnation of death. The time Divinely appointed for the release of all is the thousand years of Christ's Reign—the Millennium. At its close, all mankind will then be liberated from the original condemnation, and will be granted a full opportunity for the recovery of all that was lost. The mentally sick, the morally sick, religiously sick and the physically sick—all will have opportunity for a full return to human perfection.

With the people of the world, their case is different from God's people who are living the consecrated life now; but the world's judgment day is still in the future (Acts 17: 31; 2 Pet. 3: 7,8). They will be given their first full and complete opportunity and trial for life after the earthly phase of the Kingdom is established. Meanwhile "darkness covers the earth, and gross darkness the people" (Isa. 60: 2), for Satan, "The god of this world, has blinded the minds of them which believe not" (2 Cor. 4: 4).

There has been a great increase in the number of suicides. We wonder that more of mankind, without God, without hope, without intelligent knowledge of the Divine Plan of the Ages working out a blessing for the groaning creation, are not tempted to do away with their present life—seeing in it much distress, sickness, pain, sorrow, disappointment, etc., and of no special value, no special blessing, no special opportunities and prospects, such as we see and enjoy and hope to realize. "Where there is no vision, the people perish: but he that keeps the law, happy is he" (Prov. 29: 18).

* * *



The Mail Box

Dear Bible Standard,

Tucked away in an old box labeled “Bible papers,” I found the Bible Standard, entitled “House of Israel To Be Blessed.” It is dated September 1995. I was thrilled to feel that God’s Word is still as fresh as it was over 10 years ago. Is this article still available? I would like to pass it along to my friends?

Could you also send me a current list of the studies you have in the Scriptures?

God bless you.
C. B., Illinois

Dear Bro. Ralph Herzig,

Yes, the Lord reigns and thereby we can know Peace and be still, for He is the Prince of our Peace. Greetings, dear Brother, your letters are truly an encouragement and read many times—what a wonderful year it has been—our Lord opened the eyes and gave a hearing ear—and His message of Truth was presented—a tract about the state of the dead and it was known that these people have the truth.

For years writing to many groups, organizations, and denomination there were responses, but all had some form of saying, “dead is not dead” etc. Many years ago folks introduced the Bible and for five years they were used to share some important points; yet some things were not in harmony. Many years waiting, many different voices, yet the Truth was known and Praise God, received as soon as it was heard, it has that certain sound, that unique ring to it. Another joyful and insightful trip through, “The Studies in the Scriptures,” better the second time and likewise “The Epiphany Studies in the Scriptures” along with all the other material, rich feast of the Goodness of God, whose love and mercy endure forever. Thank you so much for writing and loving and caring, it means a great deal.

Much love to you and all there because Jesus loves us.

Your brother,
K.P., New York

Dear Friends,

Thank you for your letter. In my previous letters I wrote from the standpoint of the Devil’s Advocate. In the Catholic Church whenever a Saint’s life is being investigated there is always a Devil’s Advocate to try and find flaws. Now I know you would ask why do I do that? First I want to see what your response would be and second, all the questions I ask have been thrown at me. I have had people say the Bible Students are so small you could not have the Truth. Look at the Jehovah’s Witnesses they gain over 300,000 converts a year, or take the Southern Baptists they made a half a million converts last year. I will quote to them Zech. 4:10, “despise not the day of small things.”

I have been a Bible Student for almost 65 years. I began to study just before Pearl Harbor was attacked. I have read every doctrine you could think of, but none satisfied but the Studies in the Scriptures. Where I live is a fundamentalist stronghold. So, I don’t expect to make much headway. But, I have won over a few. Some will say I agree with you on Hell, but I can’t believe the wicked will get another chance.

In you last Present Truth magazine you mention Ingersoll and Beecher. One reason they became good friends was because neither believed in eternal torment. Ingersoll said he would never have become an unbeliever if it had not been for this doctrine. How many other people have been led astray by false doctrines. Many people will accept whatever the clergy teach. They lord it over the people, this is Nicolatism. It is known as the Divine Right of the Clergy, a doctrine that Satan fostered.

With Christian love,
L. B., Virginia

ANNOUNCEMENTS

SERVICES BY VISITING MINISTERS

Ralph Herzig

Michigan Convention, May 19-21
 Pennsylvania Convention, July 21-23;

Richard Blaine

Cleveland, GA, May 6; Marietta, GA, May 7; Chicago, IL, May 14;
 Michigan Convention, May 19-21; Fort Lauderdale, FL, June 11;
 Pennsylvania Convention, July 21-23

Robert Herzig

Pennsylvania Convention, July 21-23

John Wojnar

West Haven, CT, May 14; Pittsfield, MA, June 11;
 Pennsylvania Convention, July 21-23

Leon Snyder

Michigan Convention, May 19-21; Chicago, IL, June 10, 11;
 Pennsylvania Convention, July 21-23

Baron Duncan

New Haven, CT, June 18; Pennsylvania Convention, July 21-23

Thomas Cimbura

Michigan Convention, May 19-21;
 Pennsylvania Convention, July 21-23

Donald Lewis

Michigan Convention, May 19-21; Muskegon, MI, June 24; Grand
 Rapids, MI, June 25; Pennsylvania Convention, July 21-23;
 Chester Springs, PA, July 29, 30

James Shaw

Michigan Convention, May 19-21; Independence, KS, May 28;
 Pennsylvania Convention, July 21-23

Jack Zilch

Michigan Convention, May 19-21;
 Pennsylvania Convention, July 21-23

Robert Steenrod

Michigan Convention, May 19-21;
 Pennsylvania Convention, July 21-23

EVANGELISTS' SERVICE

Robert Branconnier

Boston, MA, May 28

Jon Hanning

Cincinnati, OH, June 3, 4

Walter Markiewicz

Osoyoos, Canada, May 20,21; Moscow, ID, June 11; Spokane,
 WA, June 17, 18

Roger Mullen

Springfield, MA, June 4; Chester Springs, PA, June 24, 25

Richard Pigue

Dallas, TX, June 24; Jacksboro, TX, June 25

Harold Solomon

Reidsville, NC, June 4

William Sturges

Cambridge Springs, PA, June 11

Lawrence Williams

Athens/Nelsonville, OH, May 7; Derry, PA, June 25

2006 LHMM CONVENTIONS

France: July, 28-30; November 4-5

Germany: *Velbert*, June 3-5; *Altleiningen*, October 20-22

Nigeria: *Umunkiri*, June 23-25; *Aba, Abia State*, October 1

Makurdi, Benue State: November 24-26

United Kingdom: *Hyde*: August 4-6

United States: *Michigan*, May 19-21; *Pennsylvania*, July 21-23;
Oklahoma, September 22-24

MICHIGAN, MAY 19-21 (FRIDAY-SUNDAY)

Site: Comfort Inn Muskegon, U.S. Route 31 at Sherman
 Boulevard, Muskegon, MI 49444. Telephone: (231) 739-9092.

Rates: \$54.00 + 11% room tax; children 18 and under stay free
 with parents; Continental breakfast included (served in motel
 lobby). Reservations must be made directly to the hotel by
 April 26, 2006. **Request the discount rate for the LHMM, and
 for a confirmation number.** Each room must be guaranteed as
 early as possible by credit card or check: you may cancel with
 48 hours notice. For further information contact C. Olson,
 (Class Secretary), 1503 Carleton Street, Whitehall, MI 49461-
 1903. Telephone: (231) 894-4131

PENNSYLVANIA, JULY 21-23 (FRIDAY-SUNDAY)

Chester Springs, Pennsylvania, July 21-23 (Friday-Sunday)

Site: The Inn at Chester Springs, Route 100 & Gordon Drive,
 Exton Pennsylvania, 19341. Telephone: (610) 363-1100 or (888)
 253-6119. *Rates:* \$72.00 + 8% tax; children 18 and under stay
 free with parents; Reservations must be made directly to the Inn
 by June 6, 2006 to obtain the discounted rate. **Please make your
 reservations early as another large group is having a conference
 the same weekend;** also be sure to reference the LHMM and
 request a confirmation number. Each room must be guaranteed
 by credit card or check. A Bible talk will be given on Thursday
 at 7:00 p.m. in the chapel at 1156 St. Matthews Road, Chester
 Springs, PA, 19425. For further information contact L.
 Lounsbury, (Class Secretary), 1156 St. Matthews Road, Chester
 Springs, PA 19425-2700. Telephone: (610) 827-7665.

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SCATTER SEEDS OF KINDNESS

Loving words will cost but little,
Journeying up the hill of life;
But they make the weak and weary
Stronger, braver for the strife.
Do you count them only trifles?
What to earth are sun and rain?
Never was a kind word wasted,
Never was one said in vain.

When the cares of life are many,
And its burdens heavy grow
For the ones who walk beside you,
If you love them, tell them so.
What you count of little value
Hath an almost magic power,
And beneath that cheering sunshine
Hearts will blossom like a flower.

So, as up life's hill we journey,
Let us scatter all the way
Kindly words, to be as sunshine
In the dark and cloudy day.
Grudge no loving word, my brother,
As along through life you go,
To the ones who journey with you:
If you love them, tell them so

POEMS OF DAWN

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