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Law in a Lawless World

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TOPICAL

LAW

In a LAWLESS World

*Do the Ten Commandments
Matter Today?*

by

HERMAN F. DE'ATH

THE lawlessness of our age is proverbial. It enters into every phase of human life and activity—international, industrial, social, and domestic. Agreements and pacts between nations are of no more value than the paper on which they are written. Honor, integrity, truth, and uprightness are ignominiously flouted, and in their place flourishes a callous and brutal humanism.

The sweeping aside of the law of God, with its wholesome restraints, has produced a dangerous go-as-you-please attitude. The marriage tie is no longer held sacred and binding. On the slightest pretext men and women clamor for divorce, and homes and families are thus ruined for want of that soothing, guiding, and disciplining influence the Christian religion alone can supply.

Having no faith in God, no belief in prayer, no regard for the worship of God, young and old alike are drifting dangerously. And this drift lies at the root of all the world's ills. It is no exaggeration to say, with an ancient Biblical writer, "The whole world lieth in wickedness." 1 John 5:19. Hence, the obvious and only remedy for the world's ills must be a return to that basic moral law from which man has so universally departed.

The Purpose of the Law

The law of Ten Commandments, although known from the beginning, was first framed and proclaimed to the Israelites at the outset of their wilderness wanderings, not long after their release from Egyptian bondage.

The first four commandments of that law deal with man's duty to God, the last five with man's duty to his fellows; while the fifth, which is the domestic commandment, is a kind of bridge linking our duty to God with our duty to mankind.

The first commandment bids us worship God only. The second enjoins that

The League of Nations section of a peace parade. That fount of man-made super-laws has failed, to the bitter disappointment of millions.



UNDERWOOD

we worship Him spiritually. The third reminds us that we are to reverence Him in our words. The fourth urges us to remember Him particularly on His day. The fifth tells us that we should reverence Him in every sacred authority that comes from Him. The sixth lays down the law of kindness; the seventh, the law of purity; the eighth, the law of honesty; the ninth, the law of truthfulness; and the tenth, the law of contentment.

The Personal Appeal of the Law

The appeal of God's law is personal. "Thou shalt not." We cannot hide behind the sins of the multitude. If that law has spoken to our hearts and we deliberately turn aside from its precepts, we do so to our own present and eternal peril. To point to others who are doing likewise will not save us in the least from all the baleful consequences of conscious disobedience to that sacred law of love. What others are doing or not doing in this respect does not lessen our personal responsibility one whit. "What is that to thee?" says Jesus, "follow *thou* Me." John 21:22.

The law sums up all godliness and all morality. It comprises ten basic appeals, which lie at the root of all human conduct. And God's entire word is but an expansion of this law,

We must remember, too, that "God spake all these words." They are not the words of man, and what God bids us do He enables us to do, so that we are with-

out excuse. Herein is the difference between paganism and Christianity. Paganism may have some very good maxims, some commendable proverbs, and some sound laws, but it offers the individual man no power to observe them. On the other hand, God works in the man who wills to do His will; so that to such a one God's "Thou shalt" becomes first, "I ought;" then, "I will;" and, finally, "I can." "Ye have seen what I did unto the Egyptians," said the Lord through Moses to Israel of old, "and how I bare you on eagles' wings, and brought you unto Myself. Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine." Exodus 19:4, 5.

It is a sad and grievous mistake to think that the law as given to Israel lays no obligation on mankind in these days. This attitude has worked out disastrously both to the church, and to the world. If the church, which is the custodian of God's law, belittles and repudiates that law, then we can hardly expect the world to take those commandments seriously.

God's law is a moral law, and, as such, its precepts, in the very nature of things, must be of perpetual obligation.

To the apprehensive Pharisees, who thought that His teaching was contrary to the law, Christ said most clearly and emphatically: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven

and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matthew 5:17-19.

That Christ is here referring to the law of Ten Commandments there can be no doubt. The law is still God's great detector of sin, "holy, and just, and good." It is still the perfect standard of all human conduct, "the royal law," which if we fulfill we do well. See Romans 7: 7-13; James 2:8.

The Law and the Gospel

The teaching of the law is identical with the teaching of the gospel. The law teaches self-denial, that is, the denial of the lower self, the flesh, which always tends to obey the ingrained "law of sin" within us. At every turn the law says: "Thou shalt not." So does the gospel: "The grace of God that bringeth salvation hath appeared to all men, teaching us that, *denying* ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Titus 2:11-14.

While the law teaches the denial of the lower fleshly self, it also by implication teaches true self-expression; that is, the expression of the higher self, through obedience to its holy precepts. But the gospel goes further. First of all, it teaches quite positively and directly the crucifixion of the lower self, or the sinful nature of "the old man," as Paul terms it, and the development of the higher nature, or the new man in Christ, through surrender of the will to Him, and consequent obedience to God's perfect law.

But more than this, and best of all, the gospel does what the law cannot do: It supplies, it guarantees, the power to rise above our sinful nature and to walk victoriously in the law of the Lord. It is this assurance of power that gives the true Christian a calm confidence and a holy boldness as he witnesses for his Master. It causes him to exclaim with one who describes himself as "the chief" of sinners: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth." Romans 1:16.

Again, the law, like the gospel, applies to our thoughts as well as to our actions. The first and the last commandments make distinct appeals to our thoughts. Who but God alone can tell whether we

OUR COVER

This happens every evening in many parts of Europe. The crew of a bombing plane studying their map before taking off on a mission of destruction.

are cherishing secret idols in our hearts, which are dethroning Him in our lives? "Thou shalt have no other gods before Me," therefore, strikes directly at the thoughts and intents of the heart. Likewise, the last commandment, "Thou shalt not covet," challenges our secret desires, which none but God and ourselves know.

Herein does the law of God differ from human laws. They necessarily can deal only with outward acts. But God's law covers both our thoughts and our actions. Hence the word of God, contained in both the law and the gospel, "is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Hebrews 4:12. So the appeal of the law is the same as the appeal of the gospel. Through both God says: "Give Me thine heart."

The Lofty Standard of the Law

So we conclude that the law of the Most High, the Ten Commandments of the Decalogue, is the grand and glorious summary of all virtue and holiness and true religion. But that law must never be considered alone. If the law is inexorable, the gospel is even more so; for Christ renders our obligation to the law



IN THESE times of world unrest and distress, when everything earthly seems so uncertain, and when men everywhere are perplexed and know not what to do, we need to know where we can go to find rest for our souls. When the spirit of revolution and war is stirring the nations of earth, we should know a place of refuge from the storm.

And is there such a place? Yes, it may be found in God. In Him there is rest and peace. Beneath His wings there is rest for the weary. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty" (Psalm 91:1)

far more stringent and exacting than is suggested by the law itself. He summed up the whole law in the great principle of love; and love, as everyone knows, makes infinitely greater demands upon us than the letter of the law. Love is a law unto itself, and may leap over every barrier of time, necessity, circumstance, or convention. "Owe no man anything, but to love one another," says the apostle Paul: "for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: therefore love is the fulfilling of the law." Romans 13:8-10. Love fulfills the law, not only in the letter, but also in the spirit, which goes very much further. Hence, we find another apostle telling us that "whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2:10.

At first this may appear unjust; but, on reflection and in the light of the gospel, it becomes clear and just. If the principle of love sums up the whole law, then the smallest deviation from the letter or the spirit of the law is a violation of that principle upon which the whole law rests. Since "all have sinned, and come short of the glory of God," the law, considered apart from the gospel, is but "the ministration of death," "the ministration of condemnation." It presupposes, it necessitates, it leads to, the gospel. It flings us helpless and hopeless at the foot of the

(Continued on page 15)

A PLACE OF REFUGE

by N. P. NEILSEN

is the promise that comes ringing down to us through the centuries of the past. As Jesus saw the suffering and distress, the restlessness and the troubles, of His day, He gave us the comforting invitation, "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Matthew 11: 28, 29.

Surely in times of world stress, like those through which we are now passing, there is need of communion with God. There is need of resting in Him. We need the hope and trust that bring peace to the troubled soul. Let us rest in Him when the waves of trouble roll.

Men Who Spoke for God

by EDWIN R. THIELE

THE prophet is first and foremost a representative of heaven. He speaks not for himself or for anyone in this world, but for God. Through him has God chosen to reveal His will to man. When the prophet speaks to the world, it is the voice of God speaking through him. His message is a divine message, communicated to him for transmission to those in this world to whom Heaven wishes to address itself.

As we study the writings of the prophets we are impressed with the unanimity with which these men set themselves forth as representatives of another world. It was God who called them from their original occupations, and sent them forth to bear witness for Him: "The Lord took me as I followed the flock," said Amos, "and the Lord said unto me, Go, prophesy unto My people Israel." Amos 7:15.

Frequently when God called a man to be a prophet, that man would request to be excused, expressing his feeling of inability to perform the task assigned to him. The Lord would reply by telling him that He would be with him, and would provide the message and the strength necessary for the accomplishment of the task assigned. Thus of Jeremiah's experience we read: "The word of the Lord came unto me, saying, . . . I ordained thee a prophet unto the nations. Then said I, Ah, Lord God! behold, I cannot speak: for I am a child. But the Lord said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord. Then the Lord put forth His hand, and touched my mouth. And the Lord said unto me, Behold, I have put My words in thy mouth." "They shall fight against thee; but they shall not prevail against thee; for I am with thee, saith the Lord, to deliver thee." Jeremiah 1:4-9, 19.

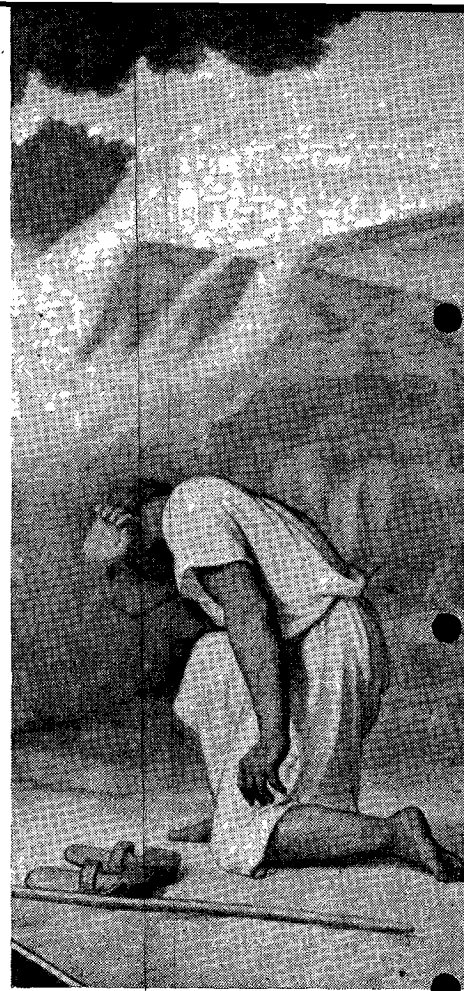
Moses also made excuse when called by the Lord; but he was likewise reassured: "Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth My people the children of Israel out of Egypt. And Moses said unto

God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" "O my Lord, I am not eloquent, neither heretofore, nor since Thou hast spoken unto Thy servant: but I am slow of speech, and of a slow tongue. And the Lord said unto him, Who hath made man's mouth? . . . Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say." Exodus 3:10, 11; 4:10-12.

When these prophets responded to the call given them, it was with the conviction that they were giving to man a communication from another world; that God had spoken to them; and that they were now in turn passing on that message to man. This conviction permeates all the writings of the ancient prophets. "He said unto me, Son of man, I send thee to the children of Israel. . . . And thou shalt say unto them, Thus saith the Lord God." "And thou shalt speak My words unto them, whether they will hear, or whether they will forbear." "Go, get thee unto the house of Israel, and speak with My words unto them." Ezekiel 2:3, 4, 7; 3:4 "The Spirit of the Lord spake by me, and His word was in my tongue. The God of Israel said, the Rock of Israel spake to me." 2 Samuel 23:2, 3.

These men, living as they did at different times and in different places, spoke with the solemn authority of a "Thus saith the Lord." They knew that they had seen and heard God, and they gave their messages to the world with all the authority of heaven: "Then spake Haggai the Lord's messenger in the Lord's message unto the people, saying, I am with you, saith the Lord." "Thus saith the Lord of hosts; Consider your ways." Haggai 1:13, 7. "Hear this word that the Lord hath spoken." "I saw the Lord." "Thus hath the Lord God showed unto me." "Now therefore hear thou the word of the Lord." Amos 3:1; 9:1; 7:1, 16. "The burden of the word of the Lord to Israel by Malachi." Malachi 1:1. "The word of the Lord that came unto Hosea." "Hear the word of the Lord, ye children of Israel." Hosea 1:1; 4:1. "The word of the Lord which came unto Zepha-

niah." "Therefore as I live, saith the Lord of hosts, the God of Israel." Zephaniah 1:1; 2:9. "Thus saith the Lord God concerning Edom; We have heard a rumor from the Lord, and an ambassador is sent among the heathen." Obadiah 1:1. "The angel that talked with me came again, and waked me, as a man that is wakened out of his sleep." "Again the word of the Lord of hosts came to me, saying, Thus saith the Lord of hosts." Zechariah 4:1; 8:1, 2. "The word of the Lord that came to Micah." "Truly I am full of power by the Spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin." "Hear ye now what the Lord saith." Micah 1:1; 3:8; 6:1. "The word that came to Jeremiah from the Lord." "The Lord said unto me." "Hear ye the word which the Lord speaketh unto you, O house of Israel." "Thus saith the Lord; Stand in the court of the Lord's house, and speak unto all the cities of Judah, which come to worship in the Lord's house, all the words that I command thee to speak unto them; diminish not a word." Jeremiah 11:1; 3:11; 10:1; 26:2. "The word of the Lord that came to Joel the son of Pethuel. Hear this, ye old men, and give ear, all ye inhabitants of the land." Joel 1:1, 2.



Moses' acceptance of the Lord's commission, given amidst fire, was to make him the greatest leader of all history.

FROM DEATH UNTO LIFE

THE MIRACLE OF
SPIRITUAL REBIRTH

by MEADE MacGUIRE



Some who beheld the raising of Lazarus believed on Jesus; others hardened their hearts.

At times the prophets were almost overwhelmed with the thought that it was the voice of Heaven that was speaking to them: "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." "Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. And He said, Go, and tell this people, Hear ye indeed." Isaiah 6:5, 8, 9. "The heavens were opened, and I saw visions of God." "The word of the Lord came expressly unto Ezekiel the priest; . . . and the hand of the Lord was there upon him." Ezekiel 1:1, 3. "The Revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John." "I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things." Revelation 1:1; 22:8.

Such a universal conviction on the part of the prophets is surely a matter of vital importance. Here were men who were firmly convinced that they had been permitted to gaze beyond the portals of earth and to hold converse with the great Lord of the universe. To them had been committed messages of the most solemn appeal. Heaven itself had spoken, and to the children of earth was given the call to give ear.

As time went on, these messages of the prophets were gathered together into a sacred volume known as the Bible—the word of God. The first part of that Volume, the Old Testament, constituted the Sacred Scriptures used by Jesus and the disciples when they were on earth. To the fact that heaven had spoken by and through these prophets of old, the men of New Testament times bore a telling witness. Thus Zacharias, the father of John the Baptist, himself "filled with the Holy Ghost," declared: "He spake by the mouth of His holy prophets, which have been since the world began." Luke 1:67, 70.

Jesus Himself gave the most positive testimony to the surety and eternal truth of these Sacred Writings: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." Matthew 5:17. Wishing to convince the world that the experiences of His life were in accordance with God's eternal plan, Jesus referred His followers to the writings of the prophets: "Beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." "He said unto them, These are the words

THE apostle John tells of a day when Jesus stood before the grave of Lazarus, and cried with a loud voice, "Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes. . . . Jesus saith unto them, Loose him, and let him go." John 11:43, 44. From that time forth, every time the friends of Lazarus met him they must have thought of the day when they saw him laid in the tomb in the cold embrace of death, and then four days later walk out of that tomb alive.

That miracle of physical restoration to life represents a corresponding spiritual miracle that must come to every individual who is saved. Jesus said: "Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, . . . is passed from death unto life." John 5:24.

This is not some vague and mystical experience that few may understand; it should be very real to every Christian. The apostle John said: "We know that we have passed from death unto life." 1 John 3:14. And again the apostle Paul writes: "Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." Romans 6:13.

Let us seek to understand what it means to be spiritually dead, and who are in that condition. The scripture tells us that "God created man in His own image." Genesis 1:27. Man was perfect and upright, and all his thoughts and motives and acts were pure and good. Whatever he did was right in the sight of God. Had he never disobeyed God he would have lived forever.

In choosing to disobey God by partaking of the forbidden fruit, man brought upon himself the sentence of death, for God had said: "In the day that thou eatest thereof thou shalt surely die." Genesis 2:17. Far more than physical death was involved.

The pure and upright nature with which God had endowed him was corrupted, and thus he was severed from the life of God, or, as the scripture says, "alienated from the life of God." Ephesians 4:18. This spiritual death entailed eventual physical death. Man's nature was now perverted or poisoned by sin. Before his transgression it was natural and delightful for him to do right in everything; now it was impossible, for the nature which had been alive unto God was now dead in sin. This is the nature that every child of Adam inherits. "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Psalm 51:5.

Not long ago a young man said to me: "If I got what I deserve, I should be in prison the rest of my life." As he recounted his experiences,—his slavery to tobacco, drink, and other degrading vices, and the crimes he had committed while intoxicated,—I wondered what pleasure or happiness one could experience in such a life. But it was not so much a matter of enjoyment; the man was a slave. He had a fallen, degenerate nature, and was spiritually dead. A noble, unselfish Christian life had no attraction for him, and he could not have lived it had he tried. Being dead to spiritual things, he found satisfaction only in pleasing himself, and in gratifying the carnal appetites and passions.

This is what the word of God means when it calls live people dead. They are alive physically, but dead spiritually. So we read in 1 Timothy 5:6: "She that liveth in pleasure is dead while she liveth." This is the condition we are all in by nature; but, through the precious gospel of Christ, it is possible for everyone to "pass from death unto life."

From time to time I have the privilege of visiting a friend who is serving a life sentence in a penitentiary. He was a very wicked man, guilty of many terrible crimes. But now for many years he has been a new man. As I have knelt on the prison floor with him in prayer, my heart has been melted as I have listened to his humble, heartfelt cries to God for pardon and cleansing, and for grace to live a true godly life. I have often been told that all the men who come in contact with him have a profound respect for him, many of them a loving regard; and some have been brought to Christ through his kindly ministry in the prison. I believe that this is an example of a man's passing "from death unto life."

In our next study we shall consider how this experience is to be gained.

(Continued on page 14)

STRANGE *Leadings*

*God's "Mysterious Ways" of
Bringing Men to Him*

The Unseen Watcher

by

MRS. E. E. ANDROSS



Many a man rescued from death has because of that experience thought seriously of his relationship to God.

THE young man was seriously wounded. He had been stabbed in the back by the enemy, the bayonet piercing his right lung. All night long he lay by the roadside, waiting for death. But morning broke, and he was still alive. The weary hours dragged by; the afternoon sun was sinking low. Finally a rumbling sound came up the lonely trail. Help had come at last. Soon the dying youth found himself in the operating room of a hospital. Then came long months of convalescence, followed by two years in a camp with other prisoners of war, and, later, about two years with peasant farmers.

"During the last year among the farmers," he said, when telling us about it, "I had much time to meditate. About that time I found a Bible among my belongings. I don't know how I obtained it; but I began to read. I felt myself a sinner, and I began to pray. I had a good opportunity, for I was out in the country, and out in the field alone much of the time. I began to love everyone. I even wished I could meet the man who had stabbed me, and tell him I had forgiven him. I really got a genuine Christian experience out there alone with God."

Then, speaking of the day he returned to his father's house after the war was over, he said: "I tell you that was a joyful, inexpressibly joyful day. It was a day never to be forgotten after having been a prisoner for fifty-two months. But now, as I look back, I can see that my loving heavenly Father, the great Unseen

Watcher, led me and cared for me through all those hard experiences though I knew Him not."

That discovery filled the boy's heart to overflowing with gratitude to God, and he gave his life to Him for service. He went to school and studied earnestly that he might become a workman that needed not to be ashamed. From college he went forth to serve his fellow men, helping them to make the same discovery he had made, that they, too, might have the peace that passes all understanding in this poor distraught world.

Through Illness and Storm

Through an altogether different experience, Simon C—, down in Mexico, discovered his Saviour. When he caught his first glimpse of Jesus, he was drawn to Him; but he had a terrific struggle before he managed to clear away certain things that obscured his spiritual vision, and kept him from experiencing the true joys of the Christian life.

Mr. C— was foreman in a garage when the gospel came to him. His employer was in the habit of going to the seaside to fish on Saturday afternoon, and requested the presence of his assistant. Mr. C— realized that his heavenly Father had said: "Remember the Sabbath day, to keep it holy;" but he disliked very much to displease his employer, so he yielded to his entreaties several times, "thinking," as he confessed later, "that it would be no great sin to sit in the automobile until sunset." But while at the

beach on the first occasion after he had decided to be a Christian, he was taken seriously ill, and had to be rushed to the hospital.

During his illness he very much regretted having disobeyed God's direct command; but after two weeks of health, he again yielded to the urgent invitation of his employer. As he strolled on the beach, he received a very severe cut on his foot—so severe that he again had to be taken to the hospital. Again he felt that the accident had been permitted to remind him of his disobedience.

"But," he said, in telling about his experience in really getting acquainted with Jesus, "a month after my foot was healed, my employer urged me to go again. He was very anxious that I should go, for there were to be twenty-five families in the beach party. At last I yielded."

The beach where they always went to fish was a long, sandy tongue, on one side of which was the sea, on the other a large lagoon. They parked their cars so as to be able to leave quickly should the waves begin to break over the beach. The afternoon passed rapidly, for all seemed to be having a good time. About nine-thirty in the evening Mr. C— noticed a small black cloud, and he called his employer's attention to it. He told him that it was rising rapidly, and suggested that the cars had better be moved to a safer place. But everyone said there was no danger and the cars were not moved.

"Within two hours, however," said Mr. C—, "the wind began to blow ter-

rifically. It carried the tents away, tipped the tables, and baskets, pails, and dishes went flying over the sand. Trees were uprooted, and men could not stand upright. We finally managed to reach the cars, and, gathering all the people in them, made a desperate effort to leave. I tried to help some of them; but when I started the engine, the wheels would not move, for they were stuck in the sand.

"The night was so black that we could see nothing except with the aid of the automobile lights. The angry waves thrashed thunderously against the beach, and the water rose higher and higher. All hilarity ceased, and there was panic among the people, for they were seized with fear. The water was now two feet over the beach where we were, and the howling wind was ripping loose the tops of the cars.

"The women and some of the men began to weep and to pray, and I prayed louder than they all. I prayed to God to pardon my sins; and I also asked Him to have mercy upon me and upon the people with me. While the boisterous wind whistled around us and the angry waves dashed furiously against the cars, I began to sing:

"Master, the tempest is raging!
The billows are tossing high."

"I thought it was my last opportunity to sing praises to God. I was not afraid of the danger of being killed or of being eaten by sharks; but I was extremely sorry that I had no hope of eternal life. I pleaded with God for another chance to prove myself faithful to Him."

There seemed absolutely no way of escape from the yawning jaws of death. However, God heard their cries, and after about an hour and a half, the wind subsided and the angry waves fell back into the sea. Then the people started back to Tampico, a distance of more than forty miles, leaving Mr. C— alone to watch the stranded cars.

"For three days," he wrote: "I waited, with nothing to eat. But the joy of my heart made up for the loss of food. I dug a small hole in the sand, and found water to drink. The road to the city was completely submerged, and no one could come through by automobile. Finally an airplane came with two mechanics to help get the cars to a safer place until they could be taken back to the city."

It was a different Mr. C— who returned to the city. During those three days alone on the beach he had discovered the Unseen Watcher; he had become acquainted with the Master. That marked the beginning of a new epoch in his life. Nothing now obscured his vision of his Saviour, for he had made the full surrender of his heart to Him. And since those days of surrender and discovery, he has been a constant ex-

ample of the marvelous transformation God can make in a life that is surrendered to Him.

Today Mr. C— is pressing onward through dangers and hardships, through trials and persecution, in an earnest effort to help his fellow men to discover the same Unseen Watcher who gave him the blessed hope of eternal life. No road is too long, no task too difficult, no danger too great for him. His deepest joy is found in doing his Master's will in all things—great and small; and he is first, last, and always a soul winner, saying, "Here am I; send me."

Here is a living example of a surrendered life—the only truly happy life, the only truly successful life. How very unsatisfactory is the experience of the half-hearted Christian, who clings to the things of this world! for the pleasures of this world are nought compared with the happy adventure of Christian living.



In the NEWS

by DONALD W. McKAY
Our New York Correspondent

ENDANGERED Never before since Jamestown and Plymouth Rock has our American civilization been in such danger as now.—*President Roosevelt.*

WE USE MORE SNUFF The average person, thinking of snuff taking as a rather ancient habit, will be surprised to learn that from little less than 4,000,000 pounds in 1880, production jumped to 41,000,000 pounds in 1929. Nowadays, however, snuff is used generally like chewing tobacco.—*U. S. Department of Agriculture.*

RECORD GOLD SUPPLY War considerations sped up the flow of gold to the United States to a record pace in 1940, swelling the U. S. gold hoard to nearly \$22,000,000,000, or 77 per cent of the world's known supply of \$28,660,000,000.

"Prior to devaluation of the dollar in 1934, the U. S. gold stock was \$6,829,000,000," reports the United Press.

FAITH "Faith," declared Henry Ford, in the February *American Magazine*, "is one of the most effective tools in the human equipment. A man can prove this negatively by looking at himself or at anyone who has lost faith, and noting how hopeless he is."

"I believe that faith works," he asserted. "If a man starts doing something he believes in, and does it with a motive which the universe can respect,—that is, to make life more livable for others as well as for himself,—his belief in his work will draw to him the means to do that work."

The life of full surrender is a life of sweet companionship with Jesus. The sweetest promises in the Bible are for those who live that life, and on those promises they calmly stand through every trial and test. Jesus abides in their hearts, and each passing day they know Him better. For every duty He is their strength; for every disappointment He is their solace; for every trial He is their sufficiency.

To discover the Unseen Watcher is to have a religion that is really worth while. That is the way to have joy that brings no disappointment; to have strength to resist temptation; to have power for service in every time of need. That is the way to have a religion that grows more interesting, more fascinating, more thrilling, as the years of Christian experience lengthen. That is the way to have a hope that dispels the darkness of the tomb, and leads to the happy home of the saved.

HEADLIGHT GLARE Does the glare of a strong headlight bother you when you are driving or walking along a very dark road? Here is the way to prevent it, discovered in England's blackout. Shut one eye when the bright light approaches, and open it again when the car has passed. The eye you closed will then be as sensitive as before.—*Science News Letter.*

ONE DRINK IS TOO MANY "Drinks are not for drivers," declared New Jersey Motor Vehicle Commissioner Magee. Magee said one drink is too many for drivers. He pointed out that more than 1,200 drivers lose their licenses every year in New Jersey for driving while under the influence of liquor.

PILLS INSTEAD OF INJECTIONS A pill or a tablet that can be swallowed to give protection against scarlet fever was announced by Drs. G. F. and G. H. Dick of Chicago, at the meeting of the American Medical Association in New York City. The tablet contained purified scarlet fever toxin, such as is now used to give immunity by injections under the skin.

The tablet was designed for use in patients who cannot be given the injections. Such patients include those suffering from hemophilia, for which a hypodermic needle injection may mean dangerous bleeding; patients with severe heart injury; and persons in institutions under quarantine for scarlet fever when speed in immunization is a prime consideration.—*Science News Letter.*



WHAT is man? This question was asked by the psalmist ages ago, and by him was partially answered. "When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; what is man, that Thou art mindful of him? and the son of man, that Thou visitest him? For Thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet." Psalm 8:3-6.

From these verses we note that man was "made" by God; that he was but little inferior to the angels; that he was king of creation, and was given a kingdom; and that he was superior to and ruled the lower creation. We learn also from verse 4 that God is "mindful" of him, and visits him.

These statements are important. They put man on a very high plane. He is God-made; he is king; he is ruler of the brute creation; he is but little below the angels. He is worthy of God's notice; he is capable of association with God. Yet they do not fully answer the question, What is man? For that we must go to the original record of creation as found in the book of Genesis.

The first book of the Bible presents a history of the beginning of things: "In the beginning God created." Genesis 1:1. On the sixth day of creation "God said, Let Us make man in Our image, after Our likeness." Verse 26. "So God created man in His own image, in the image of God created He him; male and female created He them." Verse 27.

The second chapter of Genesis adds that "the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Verse 7.

These two accounts comprise all the record we have of the creation of man as recorded in Genesis, and to them we shall now give our attention.

We note that man was "created;" that he was created by "God;" that he was created "in the image of God;" that man was "formed" of "the dust of the ground;" that "God breathed into his nostrils the breath of life;" and that "man became a living soul."

God formed man of the dust of the ground. "Form" is defined to be: To make or construct out of existing material; to shape or fashion with the hand or tools; to give shape; to mold; to put into a particular or specified form. From this definition it would appear that in forming man God took dust of the

ground as His material, and out of it fashioned into the particular or specified form that He had in mind the being He called man. Every organ and part of man was complete and ready to function; but as yet there was no life. God then breathed into man's nostrils "the breath of life; and man became a living soul."

According to this account, two acts of God constituted the creation of man: first, the forming of man from the dust of the ground; and, second, the breathing of life into his nostrils, making him a living soul. Man, therefore, is composed of dust of the ground into which is breathed "the breath of life." This union constituted man a living soul.

Before "the breath of life" was imparted to man by God Himself, the body was unable to function; it was without personality—lifeless. Then came the life-giving "breath" from God, and man became an individual, a personality, a living soul. He was now a responsible personality, capable of understanding and appreciating God, of thinking, of willing, of loving. A new creature had come into existence—a being made in the image of God, capable of reproducing his own kind; one that could not merely see, as do the animals, but perceive; who was not merely conscious, but self-conscious; one who could look at the stars of heaven, and also peer into the inmost recesses of his own soul.

Man is the only creature that walks upright. He was intended not to be confined to this earth, but to have the upward look. God endowed him with powers of observation and reasoning, of reflection and will. Of all earth's creatures, he alone is capable of understanding God; he only can fathom His plans. In this he is not only superior to the animals, but so far removed from them that the gulf is impassable.

A dog may look at a book and see all that a man sees; but the dog is debarred from ever having the least comprehension of the meaning of what he sees. He may watch his master put wood on the fire; but he never would think to make a fire to keep himself from freezing to death.

A monkey may be taught to look at the Pleiades; but their meaning must forever remain a closed book to him. Such ideas as time, space, abstract ideas, self-determination, are beyond the reach of the highest of created beings below man.

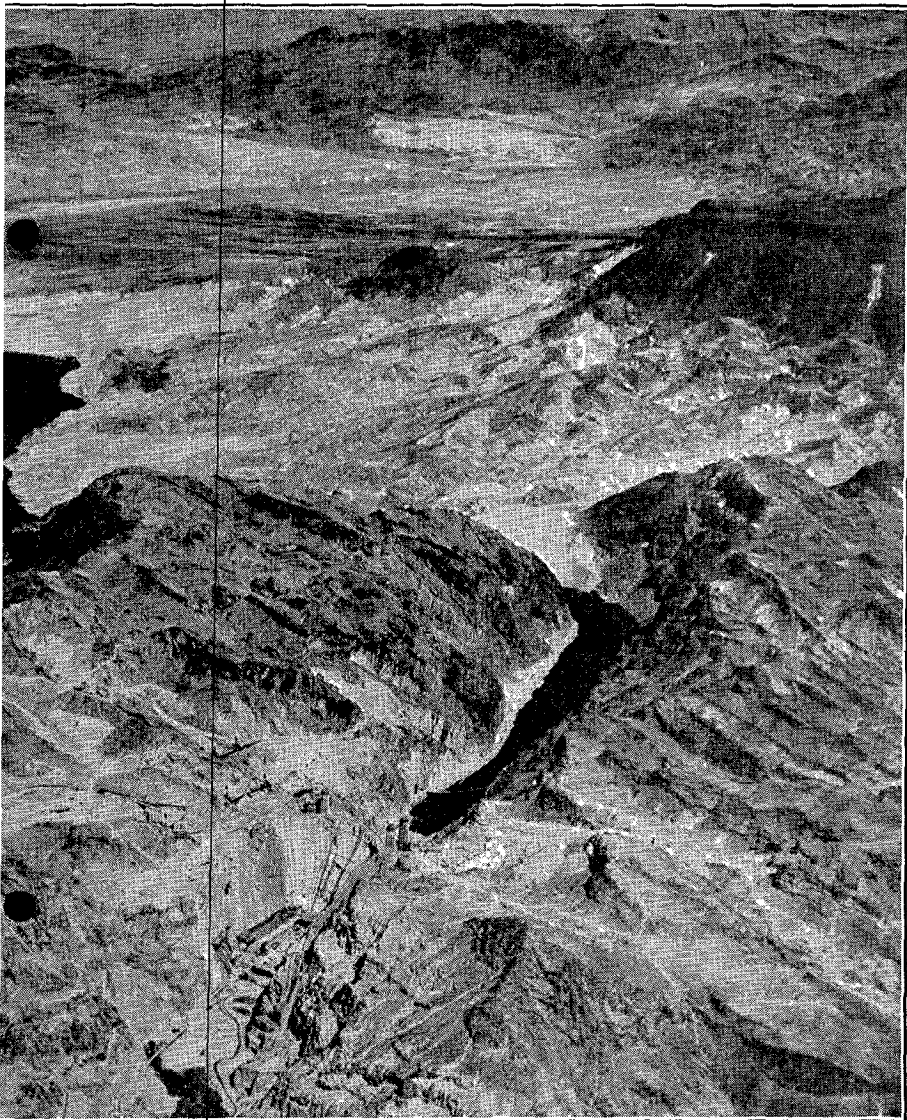
Man is an intellectual being, capable of measuring the depths of the heavens as well as of exploring his own soul. He



HOW I

by
M. L. ANDREASEN

is not merely conscious, but self-conscious. He can examine himself and sound the purity of his motives. He bridges the chasms and tunnels the mountains. He chains the lightnings and utilizes the mighty forces of nature. As a bird he flies through the air and as a fish he descends into the deep. He parts asunder continents and harnesses the mighty waterfalls. He speaks and his voice is heard around the world; he plans and the earth gives forth its treasure. He weighs the suns in a scale and marshals electrons to do his bidding. He discovers the timetable of the stars and delves into the secrets of nature's laboratory. Truly, he is but little below the angels, yet only a child of the dust—created in the image of God, but formed of clay.



Boulder Dam while in construction. We now take for granted the mighty works of man, and, too, we seldom stop to consider what a marvel man himself is.

MAN WAS MADE

His Relation to Animals. The Impossible Gulf Between Them

We believe that man is created in the image of God intellectually and also with respect to his spiritual nature. "Put on the new man, which after God is created in righteousness and true holiness." Ephesians 4:24. Man is created in righteousness and true holiness "after God;" that is, even as God has these attributes, so man has been created with them.

Man is a moral being, capable of understanding right and wrong. In this capacity he stands definitely differentiated from the lower creation. Beauty, virtue, holiness, are terms foreign to brutes. Man alone has capacity for God. He is a partaker of the divine nature. 2 Peter 1:4.

The divine nature includes all that God is, His character. Man was created,

not with a neutral disposition, but with definite tendencies toward the right. "God hath made man upright." Ecclesiastes 7:29. We believe that his character was perfect, though not necessarily perfected—for character in the true sense is developed, not created. His predisposition was toward right conduct. He was not created undecided, nor was his character fixed. His was rather a state of childlike innocence, his character as yet untried by test.

If we were to answer the question concerning the specific difference between man and beast, we would say that the difference lies not so much in bodily structure as in the intellectual and spiritual realms. In those two spheres the difference is not merely one of degree, but

of kind. They constitute in a special sense "the image of God," in which man was created. They place man immeasurably above the brute creation, and make salvation and eternal life possible for those who seek them.

Man is created in the image of God with reference to the three aspects of the physical, the intellectual, and the spiritual. To a great degree the image has been lost; but, though partially effaced, it has not been entirely obliterated. The restoration of the image of God in the sinner is the aim and object of the plan of salvation. Man, fully restored, shall again reflect the glory of his Maker. Then the Lord "shall see of the travail of His soul, and shall be satisfied." Isaiah 53:11.

It might be well at this juncture to inquire into the meaning of the words "soul" and "spirit."

These two words, which are used about seventeen hundred times in the Bible, are derived from three Hebrew and two Greek words, and are translated in more than sixty different ways. We would draw from this the conclusion that the translators of the Bible believed these words to be comprehensive, not capable of being rendered into one or two English equivalents. And such, indeed, is the case. The context and the sense of the passage must largely guide in the selection of the correct English word.

"Spirit" is the breath of life, which in the beginning was breathed into Adam's nostrils, causing him to become a living soul. It is the principle of life from God imparted to all creatures alike. Genesis 2:7; 7:15, 21, 22. It is a universal principle, imparting life from the Creator. It is to man what steam is to the engine. It is as the current of electricity causing the motor to operate. It is impersonal, powerful, God-given.

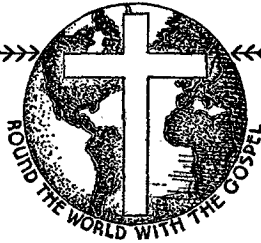
"Soul," on the other hand, is not impersonal, but individual. It might be said to be the principle of life as embodied in an individual. While it is used of all created beings, it denotes *individual* life as differentiated from the mere principle of life.

It is interesting to note that of the 851 times "spirit" is used in the Bible, though translated in more than 40 different ways, 762 times the translation accords with the above definition of impersonal, universal principle of life, while of the 850 times that "soul" is used, 770 are in harmony with the definition of individual personal existence.

We therefore believe "spirit" to be the impersonal principle of life, "the breath of life," given to Adam in the beginning,

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The POWER of GOD to SAVE



*Amazing Transformations in Darkest Africa
Witch Doctor Converted*

by J. F. WRIGHT
*President South African Division
of Seventh-day Adventists*

WHILE itinerating in Angola a few years ago, I had a unique experience which time can never efface from my mind. An annual camp meeting was in session for the African native believers. Frequently it had been stated in my hearing that it was a most unusual thing for a witch doctor ever to accept Christianity. In fact, certain older missionaries said "it just didn't happen that way." However, one morning during camp meeting the unusual happened.

At the close of the service I was walking back toward my grass hut, when the field director said: "There is a man here who wishes to see you." Promptly an old witch doctor stood before me. He proceeded to hand me his bones and smooth stones, saying, "Take these. They have been in my family for several generations. They have been handed down from father to son. We have regarded them highly. With these we have been able to work magic with the people. We have had power over them. We keep them under our spell, deceiving them, making them believe we have connection with the spirits. I have learned from the Bible that the practice of witchcraft is from the devil. It is against the worship of God. He is not pleased with it. I want to get rid of it all. Today, as I give these things to you, I surrender my heart to Jesus. I want to be His child, and to

Not for a long time have we been privileged to publish such illuminating, soul-moving articles on the uplifting effect of Christian missions as this series by J. F. Wright. They ring with a sincerity that is utterly convincing. Should any who read be moved to help in this great missionary enterprise, gifts may be addressed to the *Signs of the Times*, Mountain View, California. They will be acknowledged in the paper, and forwarded to the Mission Treasurer in due course.

be ready to meet Him when He comes again."

I could hardly trust my ears. Could it be that a witch doctor was standing before me, and speaking such words? Yes, he was there, confessing his faith in Christ. Thus again I found that God can and does save to the uttermost even the vilest, most benighted wretch who turns to Him wholeheartedly. Today this man is an earnest baptized member of the church; no longer does he cast upon the people his spells of witchcraft and divination, thus working magic to deceive them. He is living a clean, wholesome life, letting his light shine.

While the change wrought in this man is sufficient to illustrate the marvelous change that takes place in the heart of many a heathen today, the recital of another will help to support this fact. Briefly the story is this:

We were traveling along the new highway from north Ruanda, Central Africa, to Stanleyville in the Belgian Congo. The scenery was wonderful. The government has achieved a creditable work surveying and constructing this new highway. As our car wended its way over the eastern mountain range, speeding on through the great forests and jungles, we frequently saw companies of native people going and coming.

Both the people and the villages presented a gruesome, unsightly spectacle. Filthiness, disease, pollution, and ignorance were rampant. How could human beings live like this? I asked.

There was one thing, however, that especially impressed me. I noticed that each man carried one or more long asagais (native spears), while from their belts, made of bark cloth, hung one or two wicked-looking knives. It was also impressive to note that some of the women carried these knives.

I remarked: "This must be an exceedingly wild and dangerous country. Are there not many lions and elephants in these parts? These folks must carry such weapons for protection."

"Not so," replied one of the party. "They use them to settle their tribal difficulties in deadly combat."

As we drove along, I thought to myself: These poor wretches of humanity!

CHRISTIANITY



HEATHENISM



(Above) Non-Christians in the Belgian Congo. (Right) Converts in the Congo who suffered much for accepting Christianity. Most of the men are now teachers.

What a woeful, despicable aspect they present! Poor, naked people, bound in the clutches of fear and superstition! How terrible! They are about the lowest type of human life I have ever seen.

Finally I could remain silent no longer. "What do missions achieve for folks like these?" I inquired. "Does the gospel have any effect upon them? Can their poor darkened minds be reached? Can they be lifted from their pitiful condition of unspeakable degradation and woe? Really, what does the gospel of the Lord accomplish for them, anyway?" I was anxiously concerned; I wanted to know. The only answer I received was: "Wait and see! Just wait and see."

We were en route to the Kurundi Mission, south of Stanleyville on the Congo River. This station had been opened some fifteen years before among people similar to those I had been observing along the motor highway. Again and again I questioned: "Can any good come from working to save such a low type of people as these who are so deep in the pit of sin, heathenism, and debauchery?" Well, all I could do was to follow the counsel offered, "Wait and see."

At last we arrived. Approaching the mission, we crossed a little bridge. I remembered hearing the missionaries relate that many times they had stood between warring tribes at this point, pleading with the mad, bloodthirsty creatures to settle their troubles without the shedding of blood. Sometimes these men



A unique native grave of Angola, West Africa.

were successful; more often they were not.

After greeting the mission family, the director informed me that I was to take the next service at eleven o'clock. I must confess that a cold chill ran up and down my spine. Why, I had never talked to folks so ignorant as these. How could I ever make things simple enough for them to grasp or understand? I offered excuses, but in vain. It was the time of the annual camp meeting, and they expected the one who stood at the head of their church for South and Central Africa to speak to them. Like a good soldier I obeyed, trusting the Lord to help.

Upon entering the little chapel, what a pleasant surprise greeted my sight! Several hundred bright-faced, clean, simply clothed native men and women arose to welcome me. One could see at once that they were different. Something had happened. Then it was I

made the contrast anew between the heathen and the Christian. Yes, it was a picture long to be cherished, one never to be forgotten. Certainly Christianity had worked miracles for these who were willing to give up the old life and walk in the new.

The next few days were refreshing and delightful. The singing, the praying, and the attention given afforded evidence that they had been thoroughly converted. At the close of each service, the two deacons would come forward and lead the first row to the church door, where the people marched out quietly. Then they would return to lead the second row, and the third row; thus continuing until the church building had been emptied. What a wonderful example of orderly conduct!

At the close of this camp meeting, hundreds gathered around the motorcar to bid us farewell. Many pressed near to touch my hand or my clothes as an expression of their deep gratitude for our visit. Then, stepping back, they sang very softly in their own native tongue the old familiar hymn: "God be with you till we meet again." Suddenly the car moved away. As I brushed away a tear, I said: "Brethren, once more I can exclaim from the depths of my soul: I am not ashamed of the gospel of Jesus Christ, for it is the power of God to save men and women."

For fifteen years now it has been my privilege to travel up and down the

(Continued on page 13)

HOME EDUCATION ♦ Voices of Authority

by HILDA RICHMOND

FOUR voices at once cried, "Don't do that!" Little Frederick had taken hold of a new small clock carelessly left within easy reach of his small hands. Frederick's father, his two grandmothers, and his cousin uttered the command. Miss Elsie, his elder brother's kindergarten teacher, who happened to be present, handed Frederick a large bunch of keys; so the clock was quickly forgotten. Nobody said anything about putting an expensive gift at the edge of the table where a curious little boy could easily get possession of it and so get into trouble, and nobody thought to praise the good sense of the teacher for saving Frederick's feelings in a tactful way.

In the lives of little children there are often too many voices that attempt to speak with authority. Obedience to principle must be taught, and the young child must do as he is told; but in the confusion of tongues there is danger for children, and much disappointment. Mother says Frederick may play on the lawn; forthwith grandmother thinks it is too cold, and either bribes Frederick to stay indoors or else says how sorry she would be if her little grandson should get sick and miss his playtime because he did not heed her warning.

"I found that my children were getting saucy and disobedient because too many persons in our home were trying to direct their behavior," said a young mother. "My mother and John's father live with us for financial reasons, and they know they are very welcome to a share of all we have; but, I decided, our children must not be confused and upset by having conflicting directions with regard to their behavior. So one evening, after the children were safe in bed, I called a conclave of father, mother, grandmother, grandfather, and we talked the problem over amicably. It was all settled in a happy, friendly way, the older folks seeing at once that, in the home, children should be governed by their parents alone, who should agree on all basic principles and as far as possible on details. After this there were no conflicting directions. If, as sometimes happened, the youngsters were left in charge of either grandparent, he or she had authority over them until their father or I returned."

Robert Reid was a much oversupervised little boy. One summer he was sent to a

children's camp for a vacation. He came home radiantly happy, telling of the good times at the camp.

"I've had the best time!" he told his mother. "Mr. Powell was the only one whose rules we had to follow. Here at home I have to mind my mother and my father and the maid and Cousin Hettie, and it keeps me busy trying to remember what they want and don't want me to do. Mother, may I go to camp every year and have a good time?"

"I hope so, dear," said the somewhat chagrined mother, as the child's words convicted her of poor home government. Then she added: "That certainly was a wonderful experience for you. And did Mr. Powell have good rules?"

"The best in the world, mother. He only gave us a few. They were about wandering out of bounds, going into the water when he was not there, and things like that. He said he trusted each one of us to learn and to keep them. It was perfectly grand, and no one had to be punished or sent home. You see there were so few rules it was easy to remember them all and keep them."—*National Kindergarten Association.*

HOW OLD IS THE SABBATH?

THE first verse of the first chapter of the Old Testament reads: "In the beginning God created the heaven and the earth." Genesis 1:1.

This sentence is indeed a revelation. No person is alive today who is able to explain creation; nor were there any alive at the time when the earth was created. Adam was not the beginning of God's created works.

The record of the first chapter of the Sacred Scriptures, which in detail tells how this planet came into being, declares that light was the first act of creation. After God spoke light into existence, the inspired historian describes the first day: "The evening and the morning were the first day." Genesis 1:5.

On each day following the first, the Creator brought into existence another part of creation. After He made light He created the firmament, and then He divided the waters above from those beneath the firmament. The firmament He called Heaven. These acts took place on the second day. On the third day dry land was made to appear, and vegetation was created. The sun, moon, and stars were made on the fourth day. On the fifth day were created all animal life in the waters, and the fowls of the air. All animal life on land was made on the sixth day. Before creation was completed on the sixth day, after every provision was made for the needs of His creatures on earth, and as the final act, God said: "Let Us make man." Verse 26. When Adam and Eve were created, and the crowning act of God's work was completed, the sixth day was defined. Verse 31. When the first man was given life, he had no pre-existent knowledge of how the earth was formed. The only way he learned of creation was from hearing the story from the lips of the Creator.

In order that the generations of men who should inhabit this earth should ever remember that the Creator made this world in six literal days,—the same kind of days this earth has known since the beginning of its history and shall enjoy throughout its eternal continuance,—another day was added to the six already introduced by the Creator. While this seventh day was made known immediately following the last day of creation, the inspired writer clearly states that this day was different from those which had preceded it. The six days which already existed were working days; that is, on each of these the Lord had accomplished a definite part of His creative work; but He declared the seventh day

What Is Known of Its Origin?

by
F. C. GILBERT

Man cannot explain creation, no matter how deeply he delves into the secrets of nature.



His day of rest. While this seventh day was not necessary, according to the divine plan, in which to further creation, the Creator immediately announced the seventh day as His day of rest from all His labors, and set it apart as His holy and blessed day.

The seventh-day Sabbath was therefore given to perpetuate in the minds of His intelligent creatures the fact that this world was made in six days. The divine Designer associated the memorial of His works with the works themselves. It is impossible to disconnect the seventh-day Sabbath from creation. There would never have been a creation if there were no Creator. Had there not been a creation, there would not have existed the Sabbath. The seventh-day Sabbath, therefore, originated at creation. No man can make a sabbath, for man is not a creator. It would be necessary for man to create a world before he could institute a sabbath. There exists no reason for a sabbath save the creation. It was at the completion of creation week that the seventh-day Sabbath originated. It must be plain that as long as the Creator lives and this world remains, no other day but the seventh day can be the Sabbath.

This idea is clearly expressed in what we know as the fourth commandment. The testimony of this command is as follows: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor,

and do all thy work: but the seventh day is the Sabbath of the *Lord thy God.*" Exodus 20:8-10.

While we have not yet considered the importance of mankind's sacredly observing the seventh-day Sabbath, the foregoing statement implies unmistakably that to observe any other day than the seventh day as the Sabbath is a denial of the Lord God as the One who made heaven and earth. If He is "the Lord thy God," then He made the seventh day as the one in which He rested from all His works which He created and made. This fact is worthy of most thoughtful and serious consideration; for, to the person who loves God—the true Creator of the heavens and the earth—as his Lord and heavenly Father, there can be no other day but the seventh recognized as the Lord's holy rest day. This is the only day Jehovah points out as His blessed day. It is the seventh day of the week; it originated at creation; and it was intended to be a perpetual reminder of God's created works.

The Creator and Creation.

It is well to reflect further in regard to this most wonderful testimony: "In the beginning God created the heaven and the earth." Here, for the first time in sacred history, we meet with the word "God." This word is *E-lo-him* in the

Hebrew. This same term, *E-lo-him*, is found thirty-one times in the first chapter of the book of Genesis. Without an exception, wherever the word "God" is found in this chapter, it is this same word, *E-lo-him*. But this Hebrew word is a plural word. This is evident by reading verse 26, where it says: "God [*E-lo-him*] said, Let *Us* make man in *Our* image, after *Our* likeness."

This entire clause in the Hebrew is in the plural form, and not in the singular. We have the testimony of a number of other inspired writers, including that of our Lord Himself, that the word *E-lo-him* is a plural term. In John 10:34 we read the words of the Saviour: "Is it not written in your law, I said, Ye are gods?"

The statement to which our Lord refers is found in Psalm 82:6, which in the Hebrew is "*Aa-ne Au-mar-te E-lo-him Aa-tem*;" "I have said, Ye are gods [*E-lo-him*]."

The inspired historian, when moved upon by the Holy Spirit to record the origin of the earth and of man, does not fail to make known that in the beginning there was more than one being existent at and associated in the creation.

There are a large number of scriptures in the Old Testament which give assurance that at creation there was an associate with the Father; and beginning with the book of Matthew there abound many passages throughout the entire New Testament which positively state there was a co-creator prior to and at creation. This co-creator is the Lord Jesus, Son of the living God. John 1:1-3, 10; Hebrews 1:1, 2.

The apostle Paul assures us that Christ is the wisdom of God. See 1 Corinthians 1:30; Colossians 2:3.

The wise man, referring to the Personification of wisdom, writes: "The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting, from the beginning, or ever the earth was." Proverbs 8:22, 23.

The prophet Micah thus portrays in prophecy the pre-existence of an associate in the Deity: "Thou, Bethlehem Ephratal, . . . out of thee shall He come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting [margin, "the days of eternity"]." Micah 5:2.

From the most ancient times the sages of Israel have commented on this text, and agree that this Person is the Messiah whose fame and name were existent before the creation of the world.

At the outset of sacred history, the historian records the plurality in Deity. While there is only *one* God, there is more than *one* Person in the Godhead. The Son of God, Messiah, when on earth, declared He was with the Father before

creation existed. Before the world was, He was with Jehovah. John 17:5.

The Saviour repeatedly stated that He was Lord of the Sabbath day. Matthew 12:8; Mark 2:28. With His Father, He created all things; He was associated with Him in the creation. Since He originated the seventh-day Sabbath at creation, He has the right to declare Himself Lord of the Sabbath. Under no conditions did He vary from Sabbath sacredness when He was on earth. The Sabbath was the same at His first advent as it was when He originated it at creation. He confirmed the original Sabbath while on earth, but in no wise did He minimize, neutralize, or change this holy institution. He came to fulfill God's law, and not to abolish it.

The Power of God

(Continued from page 11)

mighty stretches of South and Central Africa. These journeyings have taken me into the worst fever sections, through swamps and deserts, through jungles and across the plains. I have gone into the hills, the valleys, and the mountains; and everywhere I have found trophies of the cross—men and women who have been saved by the preaching of the gospel.

Not long ago I heard an old native chief declare: "You have saved my people who were sick and dying. My people were lost before the missionary came." He said it, too, with sincere feeling and with deep gratitude. Scores of others have borne a similar testimony through the years.

Over in Urundi, just north of Lake Tanganyika, we wanted to open a mission where missionaries had never gone before. The administrator said: "I cannot give you permission. Those people are dangerous. They have had several uprisings recently. We cannot assure you any protection in there." His word was law. We could not enter. We then appealed our case to the governor. After

some consideration, and upon learning what our other missions were accomplishing, he sent for our men, saying, "I think you are the people to go in there and tame those folks." How happy we were to receive the desired permission! Now what a transformation the last four years have wrought.

Only a few months ago (July, 1940) I attended the third camp meeting held at the N'dora Mission, the first station opened among these people. There were 1,544 present, according to the Sabbath school count. It was only another testimony as to what the gospel can do and is doing in Central Africa. Both men and women already gave evidence of a change. Their bodies were clean. They were simply clothed. Hundreds of them were in the Bible class, preparing for baptism. And they were a happy people. They, too, were letting their light shine, winning others to Christ.

Not long ago, our missionary over in Portuguese East Africa wrote reciting a number of experiences among the heathen. One is worthy of special mention. It is the statement of an old woman at the time of her conversion. She said: "I have been an adulteress all my life; but from this day I am through with all these wicked ways. I want you to come to my hut and pray with me and my husband, that we might get the victory over the evil spirits and bad habits." Do you think the Man of Calvary turned a deaf ear to this earnest cry? Today this poor soul is rejoicing in Christ. Then as a closing word, the missionary adds: "In this place we have 120 persons who have come directly from the lowest depths of the rankest heathenism I have ever seen in Africa. They have given up smoking, beer drinking, spirit dances, witchcraft, and all other evil practices. They are a new creation. It is wonderful what God has done for them. Now they are preparing for baptism."

Never do I hear of such transformations as these but there comes to my mind



COMING NEXT WEEK

IN ADDITION TO THE REGULAR FEATURES:

MEN WHO KNEW GOD	Edwin R. Thiele
HOW TO BE SAVED	Meade MacGuire
ANGELS STILL ON DUTY	Mrs. E. E. Andross
HAS MAN AN IMMORTAL SOUL?	M. L. Andreasen
SUFFERING FOR CHRIST'S SAKE	J. F. Wright
GOD'S GARDEN	N. P. Neilsen
WHY GOD MADE THE SABBATH	F. C. Gilbert
SINCERITY NOT ENOUGH	C. L. Paddock

what the psalmist David penned under inspiration many centuries ago: "Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold." Psalm 68:13.

"Among the pots"! What a figure of speech! and yet how graphically it portrays what we see in every heathen village in Central Africa! Truly, from "among the pots," the beer pots, the drunken orgies, the all-night revelings, the most obscene debaucheries, and debasing practices such as no voice or pen can describe, they come. The picture is not overdrawn. It but vaguely describes the condition. It is the more impressive, though, when we realize that it is from among these pots filled with shame, disgrace, misery, and woe they are rescued, through the blood and saving power of Christ, being lifted to a better life, a better environment.

This accomplished, they stand forth transformed in the sight of heaven. They are made clean in mind, in body, and in soul. They are covered with the stainless, spotless robe of the Lord's own righteousness. With such a glorious change as this has wrought, the psalmist declares them to be as "a dove covered with silver, and her feathers with yellow gold."

Oh, what a change! What a marvelous, miraculous transformation! Think of it! From "among the pots" they have been rescued. From a living hell to a realm of peace they have been brought. Now new hopes have been formed; new desires have been created; new ambitions have been planted; and new ideals have been chosen. There is now a relish for things divine. Old things have passed away, behold, all things have become new! With this new birth they become better neighbors, better countrymen, better law-abiding citizens. And with determined effort they let their light shine as they press on in their new-found hope to the better land.

"It is not unworthiness, but unwillingness that keeps us from God."

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Men Who Spoke for God

(Continued from page 5)

which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me." Luke 24:27, 44.

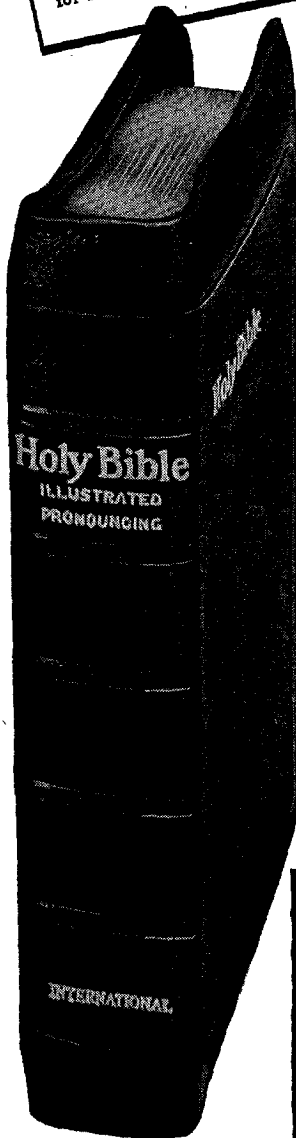
Peter, admonishing the Christian believers to give diligence to make their "calling and election sure," urged the necessity of a study of the prophetic word: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and

the Daystar arise in your hearts: knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:19-21.

These messages of the prophets are still available to the world today. If they constituted "a light that shineth in a dark place" to men of an earlier age, that is all the more true now. It is indeed true that "they are written for our admonition, upon whom the ends of the world are come." 1 Corinthians 10:11.

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How Man Was Made

(Continued from page 9)

and which at death returns "unto God who gave it." Ecclesiastes 12:7. As this is "the principle of life," "universal life," "impersonal," and as this same life was given to all created beings, man and beast alike (Genesis 7:21, 22), we are not here concerned with the question of whether it is immortal or not, as immortality cannot be conceived of as apart from personality; and any successful attempt to prove the spirit immortal would thereby prove beasts also to be immortal. The breath of life came from God. It goes back to God. It is the impersonal, universal principle of life, the breath of life. In the same sense that it came from God it goes back to Him. It need only be said in passing that of the more than eight hundred times "spirit" is mentioned in the Bible as applied to man or beast, not once is it spoken of as immortal, or deathless, or never-dying. We would now inquire about the soul. What does the Bible say about it? This we shall study next week.

Law in a Lawless World

(Continued from page 8)

cross, where Christ, the Sinless One, takes us up and speaks to us of deliverance from the penalty of the law by the merits of His own perfect sacrifice for our sins. There alone we find freedom from the just condemnation of the law, but never from the obligation to honor and obey its precepts.

If Christ Himself acknowledged the just claims of that law by paying its extreme penalty for us, how much more should we regard it as the holy and unalterable standard of righteousness. "The law was given by Moses, but grace and truth came by Jesus Christ." John 1:17. Yet the one is not canceled by the other. Indeed, grace is the complement of law. "Do we then make void the law through faith? God forbid: yea, we establish the law." Romans 3:31. Hence we can only be free from the law as grace enables us to keep it. Here alone lies our way of escape from "this present evil world."

for MARCH 18, 1941



GALLOWAY



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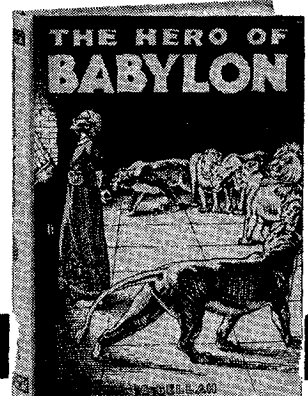
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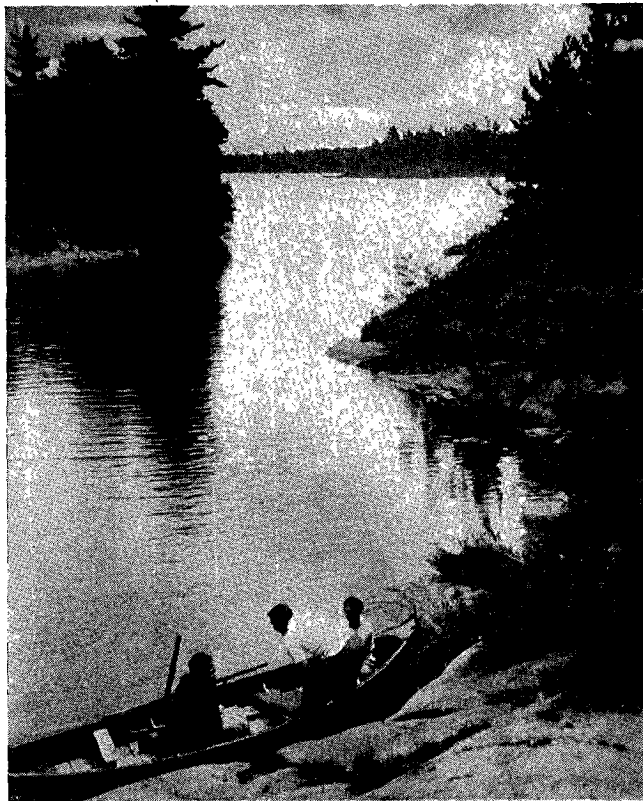
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Those FRAZZLED Nerves

by GRENVILLE KLEISER

IT IS nonsense to say, "Snap out of it!" to a person who is suffering from nervous exhaustion. While there is no specific cure for neurasthenia, there are definite steps that lead to recovery.

The vital factors in curing "nerves" are time and rest. There is little else of value that a physician can prescribe.

The right treatment for nervous disorders will, of course, include correct diet, out-of-door graduated exercise, plenty of water drinking, quietness, relaxation, and ample sleep. Time then becomes the great healer of tired, worn-out nerves.

A businessman who suffered a nervous breakdown tried various medicines, massage, and other means to restore his health, but without satisfactory results. Through months of personal experiment, he finally regained his health, and as a result offers to fellow sufferers these suggestions:

1. Rest, rest, rest.
2. Reduce effort and exercise to a minimum.
3. Omit all avocations, entertainments, and sustained talking.
4. Banish worry, fear, anger, resentment, and other distressing thoughts.
5. Keep the body clean, within and without.
6. Eat plain food.

7. In earnest daily prayer ask the Great Physician to help you.

An eminent French authority on nervousness recommends the patient to do everything very slowly, thoroughly, and consciously; to substitute the habit of moving slowly for those hurried, flurried movements that waste valuable nerve force and seriously delay a patient's recovery.

This slowing-up process should be applied also to the mind, since to think deliberately will lead to talking and acting deliberately.

It will be beneficial for anyone of nervous type to think often of the meaning of such words as calm, peace, poise, self-control, and to endeavor to maintain these conditions at all times.

Stop incessant hurry. Learn to relax, to be quiet, to conserve vital force, to let go of all strain, to take it easy.

Physical exercises, intended to build vitality and endurance, should be slow, smooth, regular, and rhythmical. The best exercises are done with the arms and legs, combining stretching, relaxing, and tensing movements.

The tired professional or businessman sometimes needs change and relaxation rather than strenuous physical exercise.

Extreme fatigue is detrimental to good health.

The man of fifty may need a gentler form of exercise than a man of thirty. Moderation should be the rule. Fresh air is an indispensable ally of good health.

Selective eating is essential to long life. And today the best health authorities recommend that you get your daily share of mineral salts and vitamins, as contained in milk, eggs, green vegetables, and fruits.

Practice deep breathing daily until it becomes an unconscious habit. Many persons use only the upper part of the lungs in breathing. The whole breathing apparatus, including lungs and abdomen, should be brought into play.

Learn to relax. Avoid all muscle strain. Surrender yourself completely to gravitation. When you sit, let the chair hold you. When you travel, let the vehicle carry you. When you retire, let the bed bear your entire weight. To maintain health, happiness, and peace, you must learn to let go.

Rest and recuperation may come through work done in repose. Check all misdirected energy and wasted mental force. Right work energizes; strain incapacitates. Cultivate the important habit of doing one thing at a time with quiet deliberateness.