

Original Contributions.

WHAT IS MAN?

BY M. H. LEMERT.

The Psalmist David contemplating the heavens, its vastness, together with its innumerable luminaries exclaimed: "What is man that thou art mindful of him? Thou madest him to have dominion, and set him over the works of thy hand." Dominion was given him over the fishes of the sea, the fowls of the air, the beasts of the field and over all the earth, to replenish and subdue it. In animated nature might seems to give right, but here man is given dominion over things far exceeding himself in size and strength. Then man's excellence—that which constitutes his real worth, in the estimation of his Creator, is not size nor physical strength. Then what is it? The Creator himself must decide this. He says, "Whoso sheds man's blood by man shall his blood be shed; for in the image of God made he man." Gen. 9: 6. Then man's excellence consists in being in the image of God.

The word man means image, likeness, form, shape, similitude. The word Adam means the same. Both these words in the Shemitic languages mean image, etc. So in saying, "Let us make man," he simply said, let us make an image of ourselves—our likeness, "And let them have dominion." The pronoun them has man, for its antecedent; then man has the idea of plurality in it, plurality in unity. "So God created man in his own image, in the image of God created he him, male and female created he them." Genesis 1: 26, 27. "In the day that God created man in the likeness of God made he him, male and female created he them, and he blessed them, and called their name Adam." Gen. 5: 1, 2. Called their name Adam image, the two constituting the man made in his image; so both were called Adam, signifying image which is common to both. So that which renders them superior to all in earth, air and sea; that which gives them the excellency, their preciousness and dignity, is shared in equally by both, and both are thus upon a plain—the two being one man. Further, she was a part of himself, bone of his bone, and flesh of his flesh; which again, and from another consideration, exhibits their perfect equality, in all the essentials of humanity, all that is Godlike. But, as he was first created, and

was the stronger; she afterwards, and was the weaker, was of him and for him, he was constituted head of the woman. This headship, though ordained of God, and of much importance while dwelling in the flesh, is temporary, not in the least affecting the image—the real basis of the excellency and dignity of humanity—neither increasing his nor diminishing hers. It confers upon him an official superiority, which should be conceded, honored, and cheerfully acquiesced in, by all who fear God, and seek to promote the real interests of society.

This male and female, this wonderful pair, in which plurality and unity mysteriously blend, in the man the Creator proposed to make in his own image and to give them dominion of such vast proportions; but still under law to him. Unhappily, both were induced to transgress this law, which so alienated them that they were lost, without redemption. This they could not themselves effect. Intervention on the part of their Creator alone could save them. Would this be done? Were they worth redeeming? Yes, they were made in his image, and so great was his love for his image, that he resolved to redeem them, pay the ransom, make salvation possible, if indeed heaven itself were rich enough to do so. Earth with all its treasures was no equivalent, could not pay for one soul. "What shall it profit a man to gain the whole world and lose his soul?" The whole world in exchange for one soul, leaves a loss incalculable. So precious is this image of God, that once lost, nothing short of the life's blood of God's only Son can redeem. This vast sum was not withheld, but freely given; exhibiting the love of God which passes knowledge. Hence the agonies of the garden, the sweat of blood, the scenes of the cross.

This loving God has ever sought to win the affections of his image, by loving them, and thus to rebind by cords of love. This he effects in his Son. "Ye are all the sons of God, through faith in Christ Jesus. For as many of you as were baptized into Christ did put on Christ. There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female, for ye are all one man in Christ Jesus." This grand declaration of the apostle to the Gentiles, beautifully exhibits the impartiality of the righteous Lord, the loving Father towards his image wherever found. Nationality in Jew and

Greek is disregarded, caste in bond and free is ignored; so is sex in male and female. All these puny distinctions sink into utter insignificance in the grandeur of sonship of his image, in which they are merged into "one man," heir of God, jointly with his Son, who inherits all things. This mysterious man—this new man, composed of a portion of all flesh, all grades and sex, is a worshiping man—priests to God, to offer up spiritual sacrifice, acceptable to God through Christ. Let it be borne in mind that these spiritual sacrifices are to be offered up in the spiritual house, the church, where ever act of worship is acceptable through Jesus Christ, is as acceptable from one formerly a Greek, as from a Jew, from one formerly bond, as the free, from a female as a male, all such distinctions having been annihilated in Christ.

Here the fact that it is his image in his creatures, that gives them their worth in the estimation of God and makes their worship acceptable through Christ, stands out in bold relief. Dear reader in Christ let us appreciate our dignity and our privileges in Christ, and come boldly to the throne of grace—worship God in spirit and truth, which will please him, as a Father, and soon he will reveal our real dignity as sons, by clothing us with one habitation from heaven—the eternal destiny of that mysterious man made in the image of God.

Hebron, O.

"LET THIS MIND BE IN YOU THAT WAS ALSO IN CHRIST."

J. W. C.

Since this language was written the world has gone forward in mighty strides. Intellectually, socially and mechanically we are far beyond the ancients. We speak around the earths, we level down mountains, chain together distant continents with the marine cable, make seas or inland oceans by flooding deserts, sever continents by canals, travel under mountains, through highways across broad rivers, and make communities of distant States. We look into the secrets of Mars and Jupiter, foretell with accuracy the coming eclipses and a myriad other things too numerous to mention.

The sins of all our senators and presidents, since the Revolution, condensed into one man, would not equal those of Caligula or Herod.

The world has not advanced beyond, nor come half way up to the standard of morals of Christ. It is clear then that Christ's life and teachings are divine. No human could have set up such a standard. In trade we have standards. The yard is the standard of measure. In old times standards of measure were variable. Three barley corns made an inch; but all grains of barley were not the same length. The foot was the length of a person's foot; in this there is great difference. The king's arm was the standard yard, but the king died, and the standard was gone.

Galileo saw a chandelier vibrating in a cathedral, and he conceived the idea of establishing a standard yard; by experiment it was found that a pendulum 36 inches long would vibrate once each way in a second, and thus the yard standard was discovered. This standard is unalterable. So it is with the Christ, in morals and religion he is perfection, the only true standard. It is ours to try and attain to his perfection, to fill the measure of the fullness of the stature of Christ. It is glorious for us to attempt these Christ-like heights of moral beauty. We may live in Christ and thus grow up into his excellence.

Live and love and labor,
Along the shining way,
Always with our Savior,
Rejoicing day by day.

THE SABBATH.

BY AMBROSE JOHNSON.

Editor Christian Herald:

In your issue of Feb. 15th I find an article headed "The Gospel in the Synagogue," and as the article is intended for Sabbath keepers I will, in my bungling manner, offer a brief reply. The writer says that our Savior often taught in the Jewish synagogues, and a good portion of the preaching of the apostles, especially that of the Apostle Paul and his companions, was done in the synagogues. This fact, he says, has been held by Seventh Day Adventists and others who believe in keeping the Sabbath, as proof that the seventh day, instead of the first is still binding on the people.

Now I would say in reply that Seventh Day Adventists and others do not take that fact as proof that the Sabbath is still binding. But the fact that all of the religious meetings held by the apostles, whether in the synagogues or other