

stoops to speak to the unholy, and strives with them to turn them from their sins. Can we imagine that he would approve of us, who, accepting his religion, should cast off humility as unnecessary? Shall the Holy One humble himself, and sinful man be proud? Is it reasonable that our Saviour should condescend to come from the high and holy place to show favor to man, and man lift himself up in self-confidence and self-conceit? Our Saviour's whole life answers, No.

It is the proud Pharisee he sends away, and the humble publican he fills with good things. He "resisteth the proud, and giveth grace to the humble." As the tops of the loftiest mountains are desolate and fruitless, while the valleys are covered with verdure and plenty, so he whose soul is lifted up in vain imaginations of his own goodness, lives in gracelessness before Heaven, while the humble spirit is fruitful in works of righteousness.

We are to follow Christ. "He that saith he abideth in him ought himself also so to walk even as he walked." 1 John 2: 6. If we follow Christ by walking as he walked, we must walk in the path of humility. It may cost us many trials, many sacrifices, and even life; but he trod that way before us. The apostle Peter says, "Yea, all of you be subject one to another, and be clothed with humility." "To be clothed with a thing, or person, is a Greek mode of speech, for being that thing or person with which a man is said to be clothed."—Clarke. Then, the humble follower of Christ has a humility that springs forth from the heart, and his outward garb and conduct are a proof of that which dwells within. As the outward garment covers or guards the other garments, so our garb of humility indicates what is beneath.

"Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." 1 Pet. 5: 6. Those who submit patiently to God's will, he lifts up; those who lift themselves up, God thrusts down. If we humble not ourselves under God's favor, he will humble us under his judgments. How often do we hear people say, "I hope that God will make me humble." If we wait for God to humble us, it will be in a way that we shall not find pleasant. Humility is one of the true signs of excellency in grace. The bird that soars highest in the air, makes its nest in the most lowly places. The bird that sings in sweetest notes, sings in the secluded shade. Those boughs of trees most laden with fruit, bend nearest to the earth. So, that spiritual life which has the holiest aspiration of faith, the highest music of thanks, the richest fruit of the Spirit, and the sweetest savor of grace, is most lowly in its walk before God. Mary was at the Saviour's feet when she received her Master's commendation. Paul felt himself "the least of all saints," and the "chief" of all sinners, when in the judgment of his Lord he was ready to receive the promised crown. Our richest blessings come to us when we are in the lowliest place before God. It is an infallible law of grace, that in proportion as we are exalted by God, we gain less views of ourselves; as he who, beholding his image in a lake, gradually perceives that image deepening and becoming less as he ascends in the air.

God singles out such vessels to pour into them the oil of grace. None does he so readily fill as broken vessels,—contrite hearts. "A broken and a contrite heart, O God, thou wilt not despise." Ps. 51: 17. Let us daily fall on the Rock, that we may be broken and purged. Then the oil of grace will be poured in, and we shall be like Christ. If like him, we shall be humble. If we are humble, we shall be fruitful.

—Holiness and happiness are twin sisters. We may, for the sake of explanation, speak of one as older and as introducing the other; but really they are born at the same time, and grow side by side. "Blessed are the undefiled in the way," or, in other words, "happy are the holy who walk in the law of the Lord."

LOOKING UNTO JESUS.

BY ELD. A. A. JOHN.

Heb. 12:1-3.

To whom are you looking, my brother,  
While running the heavenly race?  
'Tis hard, when we look at each other,  
The footsteps of Jesus to trace.

A brother has wounded your feelings,  
In business has not done just right;  
And, judging from most of his dealings,  
Self holds a large place in his sight.

A sister has failed in her duty,  
Has spoken an unguarded word,  
Or maybe she never sees beauty  
In hearing what others "have heard."

Or some one so burdened with labors,  
In doing what others should do,  
At times cannot do to his neighbors  
As they wish, or he would wish too.

Should many, alas! not gain heaven,  
Through murmuring, doubting, and sin,  
Purge your heart from such wicked leaven;  
Resist, and the victory win.

Be not by the tempter so blinded,  
And thus by discouragements fall;  
Watch and pray, and be sober-minded,  
To Jesus surrender your all.

The truth will survive every blunder  
Which angels or men may have made;  
And that we should fail, is the wonder,  
Since Jesus our ransom has paid.

Look not at the faults of another,  
Who runs in the heavenly race,  
For magnified faults of a brother  
Make faults of your own hard to trace.

But, looking to Jesus, the rather,  
Reflecting his image and grace,  
In faithfulness labor, and gather  
Gems which in your crown should have place.

CHRIST AND HIS WORK.

BY ELD. R. A. UNDERWOOD.

(Mesopotamia, Ohio.)

(Continued.)

Christ spoke the moral law, the ten commandments, from Mt. Sinai. He also gave Moses the judgments and ceremonial law peculiar to the former dispensation. In considering this proposition, some may raise the objection, that there is but one lawgiver, and that Christ is our mediator, and hence not the lawgiver. In answer to this, we must remember that in Christ dwelleth all the fullness of the Godhead.

In answer to Philip's request to see the Father, Jesus said, "He that hath seen me hath seen the Father." "Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works." John 14: 10. Christ represented God the Father and himself, who constituted the Godhead, a co-creative, lawgiving firm. When he spoke, he represented the Godhead, and not simply himself. Bear in mind that he filled the place of lawgiver prior to his humiliation, and the mediatorial position he now occupies as our mediator and high priest. In that wonderful prayer of Christ, he doubtless refers to the time when he thought it not robbery to be equal with God, when he prayed, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." John 17: 5.

The change of Christ's position from lawgiver to mediator will be more clearly seen as we follow him in his work of redeeming a lost world. We now proceed to give the proof of his giving the law: "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him." Ex. 23: 20, 21. God the Father is here represented as speaking. Christ is called an angel who bears the name of God, and is to go before and deliver the children of Israel. The following texts present the same angel, calling him both Lord and God: "And the Angel of God, which went before the camp of Israel, removed

and went behind them: and the pillar of the cloud went from before their face, and stood behind them" (Ex. 14: 19); "And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night" (Ex. 13: 21); "The Lord your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes; and in the wilderness, where thou hast seen how that the Lord thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place. Yet in this thing ye did not believe the Lord your God, who went in the way before you, to search you out a place to pitch your tents in, in fire by night, to show you by what way ye should go, and in a cloud by day." Deut. 1: 30-33.

This being called an "angel," and the "Lord your God," who led this vast army out of Egypt in the cloud by day, and the pillar of fire by night, is declared by the inspired writer to be no other being than Christ: "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; and they drank of that spiritual Rock that went with them: and that Rock was Christ." 1 Cor. 10: 1-4, margin.

Notice how Christ first appears to Moses in the burning bush, and how he makes himself known to Moses as the God of Abraham, Isaac, and Jacob: "And the Angel of the Lord appeared unto him [Moses] in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet; for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God." Ex. 3: 2-6. He then speaks of seeing their afflictions, and states the object of his appearing to Moses; namely, to deliver them out of the land of the Egyptians, and to bring them up out of that land into a good land: "And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their task-masters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land into a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites." Verses 7, 8. Christ declares himself to be the God of Abraham, and that he has come down to deliver the people out of the house of bondage. Now he introduces himself on the burning Mt. Sinai, amid the shaking of the earth and thunders and lightnings, before speaking the law, in these words, "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." Ex. 20: 2. Then he proclaimed the law of ten commandments.

We now turn to the New Testament for further proof that the angel which led the children of Israel in the cloud, and is declared to be Christ by the apostle, spoke the law from Sinai. We quote from Acts 7: 30-38: "When forty years were expired, there appeared to him [Moses] in the wilderness of Mt. Sina an angel of the Lord in a flame of fire in a bush. When Moses saw it, he wondered at the sight; and as he drew near to behold it, the voice of the Lord came unto him, saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. . . . I have seen the affliction of

my people which is in Egypt, and I have heard their groanings, and am come down to deliver them. And now come, I will send thee into Egypt. This Moses whom they refused, . . . the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush. *He brought them out,* [Notice these expressions, and compare them with Ex. 23:20; 20:1, 2, and you will see that it is the same person that spake the law from Sinai.] after that he had showed wonders and signs in the land of Egypt, and in the Red Sea, and in the wilderness forty years. . . . This is he [Moses] that was in the church in the wilderness with the angel [Christ] which spake to him [Moses] in the Mount Sinai, and with our fathers: who [fathers] received the lively oracles [ten commandments] to give unto us,"—all posterity.

In this chapter Luke records one of the most effective and pointed sermons ever preached by man. Stephen, filled with the Holy Ghost, reviewed the experience of Abraham and his descendants, showing the promises of God and their fulfillment in the deliverance of ancient Israel by the hand of the angel which led them in the cloud by day and night. This angel that wrought so mightily in signs and wonders, spoke with Moses in Mt. Sinai (made the old covenant, and gave the ceremonial law), and proclaimed the lively oracles (the ten commandments) to their fathers amid thundering and lightnings in awful grandeur. Verse 38. Stephen showed that it was this being (Christ) whom they claimed to worship as the God of Abraham, that their fathers *disbelieved and rejected in the wilderness*; and now the descendants of Abraham had put from them this Angel, and with wicked hands had put him to death. As Stephen came to the climax of his argument, he showed that the one that said to Moses in Mt. Sinai, "Let them make me a sanctuary; that I may dwell among them. According to all that I show thee," etc. (Exodus 25), was no other than Jesus Christ. Hear his argument: "Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen, which [tabernacle] also our fathers having received [margin] brought in with Jesus into the possession of the Gentiles." Acts 7:44, 45. \* This Jesus who spoke the law from Mt. Sinai, and dwelt among them in the sanctuary, between the cherubim, above the mercy-seat, was rejected by their fathers, and now rejected and slain by them. "When they heard these things, they were cut to the heart, and they gnashed on him with their teeth." Acts 7:54. No argument could they use to meet the forcible truths presented, in the power of the Holy Ghost. So they silenced the man of God by stoning him to death.

Paul speaks of the giving of the law in a manner which shows clearly that it was Christ that spoke the law from Sinai: "For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more." "See that ye refuse not him that speaketh; for if they escaped not who refused him that spake on earth [Moses, see Heb. 10:28, 29], much more shall not we escape, if we turn away from him [Christ] that

speaketh from heaven: whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven." Heb. 12:18, 19, 25, 26. The promise to shake once more not only the earth, but heaven also, is made by the same One that spoke the law from Sinai. This is accomplished by Christ; when the dead hear his voice, the mountains and islands are removed out of their places. The heavens are then rolled together as a scroll. See 1 Thess. 4:16; John 5:28; Matt. 24:30, 31, see margin; Haggai 2:4-7; Rev. 6:14-17. To our mind the proof is positive and clear. We close this with an extract from "Spirit of Prophecy, Vol. II.," p. 217, which will be of interest. Commenting upon Christ's sermon on the mount, the writer says:—

The same voice that declared the moral and ceremonial law, which was the foundation of the whole Jewish system, also uttered the words of instruction on the mount.

We believe the evidence already presented from the Bible fully sustains the above statement. This honor due to Christ does not detract from the glory of God the Father. Christ *does and ever will* recognize that all he is, is of his Father, and to him he will ever be subject. "For he hath put all things under his feet. But when he saith, All things are put under him, *it is manifest that he is excepted, which did put all things under him.* And when all things shall be subdued unto him [Christ], then shall the Son also himself be subject unto him [God the Father] that put all things under him [Christ], that God may be all in all." 1 Cor. 15:27, 28. In honoring Christ, we bring glory to God the Father: "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2:9-11.

(To be continued.)

#### SHALL WE PREACH DOCTRINE?

BY ELD. C. H. BLISS.  
(Austin, Minn.)

It is not uncommon in these days to hear ministers declaim against preaching doctrine, and some will even speak of those who persist in contending "for the faith which was once delivered unto the saints," as narrow-minded bigots. Indeed, many leading men in the Protestant churches have manifested a disposition to surrender nearly everything gained by the Reformation; at least, this is the legitimate result of their teaching. We are told that it does not matter what doctrines we hold if only we believe in Christ. But if it does not matter what doctrines we hold, why all this stir and ado about the false doctrines of the papacy? Why all this strife and division and trouble brought about by Valdo, Huss, Luther, Calvin, Wesley, and scores of others who raised their voices against the corruptions of the papal church. Why did they not leave us in blissful ignorance at peace with the pope and the Mother Church? Certainly, if it does not matter whether our doctrines are true or false, we might as well have remained in the Catholic Church. Let us, then, do away with the Protestant Church, cease our protesting against Romish doctrines, give up the struggle, and all go back and make peace with the pope. We would then have one fold and one shepherd,—one church, all united under one head. That would embrace the majority of the civilized world. What an easy matter, then, to convert all the world. If we could not succeed by persuasive means, then we could resort to more successful measures, such as Rome used during the Middle Ages; and the world would again be forced to acknowledge the authority of the church.

But what do the Scriptures say about true and false doctrines? In Matthew 15 we read about some who taught for doctrines the command-

ments of men. This is called *vain worship*. Then we are warned against the doctrine of the Pharisees. Matt. 16:6, 12. It certainly makes some difference whether we believe it or not. In Acts 2:42, we read of those who continued steadfastly in the "apostles' doctrine." Paul, in Rom. 6:17, speaks of those who had obeyed from the heart that form of doctrine delivered them. A knowledge of Bible doctrine is classed with other gifts of the Spirit. 1 Cor. 14:26. Timothy was exhorted to give attendance to doctrine, and to take heed unto doctrine; and was promised that in doing this he would save himself and those who heard him. 1 Tim. 4:13-16. He also is spoken of as being nourished up in "good doctrine;" and the Scripture is spoken of as being profitable for doctrine. 2 Tim. 3:16. In 2 Tim. 4:3, we are told that the time will come when they will not endure *sound doctrine*, and for this reason more than any other, many of the churches are opposed to hearing doctrines preached. "And they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4:4. May the Lord help us to "preach the word" (2 Tim. 4:2); and to "speak the things which become sound doctrine" (Titus 2:1); "in doctrine showing uncorruptness" (Titus 2:7); that we may be able by "*sound doctrine* both to exhort and to convince the gainsayers." Titus 1:9.

#### RECOLLECTIONS.

[SISTER M. A. WHEELER, now of Brookfield, N. Y., calling up recollections of her childhood's New England home, thus speaks of her early acquaintance with the REVIEW AND HERALD:—]

Among the inmates of our home I remember two old friends, the REVIEW and the *Youth's Instructor*. Dear REVIEW! although many years have passed since I left my childhood's home, I have your visits yet. Every week we welcome you afresh to our home. But you, like the rest of us, have greatly changed since you were young. I hold in my hand a copy issued in your infancy (Vol. 1, No. 2). How small you then were! How you have since grown! Many would never recognize you. But you and I are of the same age, and have grown up together. I should grieve as for a dear friend if by any chance I should be deprived of your visits.

As I look over the papers of bygone years, many names appear which bring the faces of their owners to my recollection as I used to see them in my father's house. Among them are the names of Eld. J. and Mrs. E. G. White, Eld. A. S. Hutchins, H. Edson, S. W. Rhodes, and the mother of our present editor. Some of these we shall never see again on earth; but we feel sure that if we are permitted to dwell on the earth made new, we shall there find and know them once more.

We were taught in the old home that the REVIEW *must not be destroyed*; so you were carefully laid away, after having been read, although if we had been asked *why* we did so, I do not think we could have given any reason. But *now*, as we bring you out volume after volume, to send away to our dear missionaries, we can tell *why* we laid you so safely away. God knew that you had a *double* mission to perform. So now we send you forth again. Go on your way, dear papers; bear the seeds of present truth to many honest, waiting hearts. Tell them the loving Saviour who has been absent so long is soon to come again to take his people home. Comfort the mourning hearts, telling them of that beautiful land where there will be no more sorrow; for God will soon wipe away the tears from every eye, and the glorious morning of the resurrection will soon be here.

Go, dear papers, over land and sea,  
Tell of the time when, from sin and sorrow free,  
Earth once more shall blossom as the rose,  
Christ shall take the kingdom, and Satan's reign shall close.

—The vial of God's wrath drops, but the fountain of his mercy runs,

\* We are aware that many suppose that the word "Jesus" in verse 45, refers to Joshua. Luke uses the same Greek word in verse 45 that he does in verse 55, when he describes Stephen as "looking up steadfastly into heaven, and seeing the glory of God and Jesus standing on the right hand of God." It is also the same word that is translated Jesus in Matt. 1:16, 21, etc. The argument from the beginning to the end, presented by Stephen in Acts 7, is to prove that the same Jesus Christ whom the Jews had crucified, was the one that delivered ancient Israel, that spoke the law from Sinai, that dwelt among them in the tabernacle in the wilderness, and entered with the tabernacle into the promised land of the Gentiles, in fulfillment of the promise in Ex. 3:8. Though put to death by them, he had risen, and Stephen beheld him (Jesus) standing at the right hand of God in heaven. Doubtless no expositors or translators ever would have translated the word "Jesus" in verse 45 "Joshua," had they had correct views of the relation Jesus Christ sustained to the deliverance of ancient Israel. 1 Cor. 10:1-4. Should we accept the common view that Joshua is referred to in Acts 7:45, it would not change the fact that the Angel (Christ) spoke the law from Sinai, as shown by verse 38. While the Greek and Stephen's *whole* argument fully sustain our view, we do not regard it of vital importance to our argument.