

"The Lord is King."
Psalm 10:16.

"Bind up the testimony, seal
the law among My disciples."
Isaiah 8:16.



"To the law —

REVELATION 18:1-4.

— and to the testimony."

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No. 4

"Quit You Like Men, Be Strong!"

By James L. Gordon

COURAGE is the finest test of character. If you think you are right, have your say. Be downright, upright, and outright. Stand fast, stand firm, stand erect, stand alone. Stand with your back toward the past and with your face toward the unfolding of God's plan and purpose. Stand, and having done all, stand.

Dare to differ. Dare to discuss. Dare to dispute. Dare to deny. Dare to defy. Be indifferent to the indifference of indifferent men. Do not retreat an inch.

Be heard. To be first in advocating a noble cause is to be lonely; but to be thus lonely is to be lofty. Prefer rather to stand alone than to creep and crawl with the crowd. Prefer rather to stand alone for God than moping, to move with the multitude.

* * *

"They are slaves who dare not be
In the right with two or three."

“Only A Remnant”

“Though the number of the sons of Israel be like the sands of the sea, only a remnant shall be saved.” Rom. 9:27. (Weymouth.)

“ONLY A REMNANT!” How much meaning—deep meaning, too—is expressed in these few words, especially when one realizes that we are now living in the days when that very people, so often mentioned both in the Scriptures and in the writings of the spirit of prophecy,—“a remnant weak and small,”—is being gathered out.

Never, in all of earth’s history have the majority chosen to take their stand for the right; hence it is not strange that in our day “only a remnant”—only a “little company” of “sighing and crying” ones, “sought out” from among the hosts of modern Israel—should be willing to receive and defend the full light of the glorious third angel’s message, and thus distinguish themselves, in God’s sight, as His true remnant people.

“Upon us is shining the accumulated light of past ages.” (“Testimonies,” Vol. 8, page 115.) Never was there more light than is today blazing forth for the guidance of the people of God. On the other hand, never before has there been so much darkness. The prophet Daniel predicted for this “time of the end,” that knowledge should “increase” (Dan. 12:4), while Isaiah, also under inspiration, declared that during the same period of time darkness should “cover the earth.” (Isa. 60:2.)

Light “Revealed Unto Babes”

These prophetic statements, so apparently contradictory, yet in perfect agreement as pertaining to facts, do not alone refer to the condition which all recognize exists in the world today, but to a very similar condition which prevails, as well, among the professed Israel of God—that people whom the Lord desired should be “a kingdom of priests, a holy nation.” In the days of the Saviour’s earthly ministry, as in our time, there were, we know, those in Israel who were in darkness,—the majority; also those who were walking in the light,—the few. Of this very situation, existing among His then chosen people, we hear our Lord conversing with His heavenly Parent in these words of beautiful filial confidence and love,—

“I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and

prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in Thy sight.” Matt. 11:25, 26.

Of Laodicea, the True Witness spoke, “Thou art wretched, and miserable, and poor, and blind, and naked.” (Rev. 3:17.) And the spirit of prophecy has made known the exact identity of that fallen church. (See “Testimonies,” Vol. 1, page 186; Vol. 3, page 252.) While Laodicea, sin-defiled and rejected, still professes to proclaim the truth, she lives contrary to it; she is “luke-warm,” she is “blind,” she is destitute of spiritual “raiment,” she is desolate, and knows it not! But as it was in each of the symbolic churches which have preceded Laodicea, there have ever been in her midst those who were “in the light, as He (Christ, the light of men) is in the light.” They were not in darkness, for they followed the light, stood in the light, and lived in the light, as Heaven permitted it to shine upon them. (See “Testimonies,” Vol. 5, page 209, 210.) And this “little company,” the true remnant, will, in God’s appointed time, proclaim the truth in the mighty power of the Spirit; but, first of all, they will come up to “every point” of God’s holy standard, even as His Spirit has spoken concerning them. (See “Early Writings,” pages 269-271.)

True Message Brings Division

It was in the year 1844, in accordance with the divine plan, that the third angel’s message began to be heralded. This wonderful message is not only an important warning, constituting Heaven’s final appeal to all mankind to prepare to meet God; it is more than that. As our Saviour, its Creator, came not to “give peace on earth . . . but rather division,” so it is with this peculiar, last-day message. This was proved in a special sense by the pioneers of the Advent movement, who, in their Spirit-directed, self-sacrificing labors, earnestly besought, and induced, the honest in heart to come out from the fallen churches of their day, and unite with the saints who were keeping “the commandments of God, and the faith of Jesus.” And thus it is in our day. This same message, given in its fullness, brings division, not alone when presented to Babylon, but also when proclaimed to, and lived before, Laodicea.

The professed church of God is not composed entirely of saints. Indeed, it is only too true that by far the larger number in her midst are unworthy to take the name of Christ upon them. The witness of the Spirit is most solemn, but faithful,—

"The present state of the church leads to the inquiry, Is this a correct representation of Him who gave His life for us? Are these the followers of Christ, and the brethren of those who counted not their lives dear unto themselves? Those who come up to the Bible standard, the Bible description of Christ's followers, will be found rare indeed." . . . "Not one in twenty whose names are registered upon the church books are prepared to close their earthly history, and would be as verily without God and without hope in the world as the common sinner."—"Testimonies," Vol. 3, page 474; "General Conference Bulletin," 1893, pp. 132, 133.

While this is the condition of Laodicea, or was, when these messages were divinely indited, years ago,—and who knows how much more vile it may now be, as God views it?—a similar grievous condition has at times existed in former periods of the church's age-long history. Apostasy and spiritual barrenness often became so universal, so rife, as to demand an immediate change, that is, a decided reformation. At such times multitudes, superficial and insincere, changed their deportment, and professed, also, to have corrected their decadent spirituality; and, although unchanged in heart,—in their obvious hypocrisy,—still claimed to be God's true people. Then it was that the presence and glory of the Father departed from them, and the Lord, through His Spirit, called out from their midst His faithful few.

"No Union With Transgression"

And how it is in Laodicea today? The scene is being reenacted. Two distinct classes can be readily distinguished. One class—much the larger—feel satisfied concerning their lukewarm spiritual state, while the other class—the smaller—are longing for more of God, for more of His divine light and truth, for greater overcoming power for perfect victory. Recognizing the indisputable reality of this situation, the significant question propounded by the ancient prophet may very properly be asked, "Can two walk together, except they be agreed?" And to which the inspired servant of God gives the lucid answer,—

"Our holy faith cries out, separation. We should not be conformed to the world or to dead, heartless professors." . . . "To divide our interests with the leaders of error is aiding the wrong side and giving advantage to our foes. The truth of God knows no compromise with sin, no connection with artifice, no union with trans-

gression."—"Testimonies," Vol. 1, pages 240; Vol. 4, page 81.

The spirit of prophecy further instructs us, in full harmony with the foregoing, that we are "no longer to be a mixed multitude;" that God's people must be a separate, peculiar people—"pure and true." And we are now witnessing that very work of purification and separation in process, as divinely recorded concerning the experiences of the Advent movement in its early days, and as it is likewise, in the same language, predicted for the church of today,—

"The Lord showed me that a great work must be done for His people before they could stand in the battle in the day of the Lord. I was pointed to those who claim to be Adventists, but who reject the present truth, and saw that they were crumbling, and that the hand of the Lord was in their midst to divide and scatter them now in the gathering time, so that the precious jewels among them, who have formerly been deceived, may have their eyes opened to their true state. And now when the truth is presented to them by the Lord's messengers, they are prepared to listen, and see its beauty and harmony, and to leave their former associates, and errors, embrace the precious truth, and stand where they can define their position."—"Early Writings," page 69.

Truly, history repeats itself. The prophetic pen speaks with keen, eye, with infallible accuracy as it anticipates and portrays the experiences of the professed church of God in our day. God's true Church must be pure, therefore His hand is now, in this "gathering time," dividing and scattering, separating "the precious jewels" to Himself—freeing them from "dead, heartless professors," reclaiming them from Laodicea's spiritual blindness, nakedness, desolation. Of a truth, the unerring hand of God, represented by His full, pointed message for our day, is accomplishing its work. The dividing time, the scattering time, and, praise God, "the gathering time"—the most solemn hour in all history—is here. And (how sad it is to realize it!) "though the number of the sons of Israel be like the sands of sea, **only a remnant shall be saved.**"

Dear brother, dear sister, in the inquiring words of the poet. "Where stand you?" God's remnant—"only a remnant"—is today being sought out, called out, separated. Thousands, under the impelling power of the Spirit of Truth, have already chosen to stand on the Lord's side—"the only safe side." They have seen their souls endangered, and have gladly returned to "the old paths, where is the good way," and have found sweet rest for their souls.

Beloved, will you not choose to do likewise? There is still room, among God's chosen remnant for you.

Oskar Kramer

HOME MISSIONARY DEPARTMENT

WHAT THEN?

He is counting on you:
 He has need of your life
 In the thick of the strife,
 For the weak one may fall
 If you fail at His call
 He is counting on you.
 If you fail Him, what then?

He is counting on you—
 On your silver and gold,
 On that treasure still kept,
 On that treasure you hold,
 Though the doubt o'er you swept.
 "Is this gold not all mine?"
 ("Lord, I know it is Thine.")
 He is counting on you.
 If you fail Him, what then?

He is counting on you—
 On life, money, and prayer—
 And the day shall declare
 If you let Him have all
 In response to His call,
 Or if He in that day
 To your sorrow must say:
 "I had counted on you,
 But you failed Me." What then?

He is counting on you.
 O the wonder and grace
 To look Christ in the face,
 And not be ashamed!
 And you gave what He claimed,
 And you laid down your all
 For His sake at His call.
 He had counted on you,
 And you failed not! What then?

WORDS OF ADMONITION FOR THOSE WHO LOVE TO WORK FOR THEIR MASTER

"Blessed is the man whose strength is in thee; in whose heart are the ways of them. Who passing through the valley of Baca make it a well; the rain also filleth the pools. They go from strength to strength, every one of them in Zion appeareth before God." Psalms 84:5-7.

Every true child of God will love to work for Jesus.

If we could only realize what Jesus has done for us,—while we were yet sinners,—we would the more earnestly work for those who are still lost in sin. Only those who labor whole-heartedly for souls will receive the blessing promised in the Scripture just quoted.

"They go from strength to strength." Is this our experience? Are we going from "strength to strength?" Let us stop just a moment and think over our individual cases. If we do not have this experience we should know that we come short of fulfilling the condition which brings the fulfillment of the promise.

I will quote one more precious promise: "Give, and it shall be given unto you." This promise can be applied in a material as well as in a spiritual sense. Only those who empty their souls to others, and impart to them the blessings they have received, will be filled anew. Those who keep the blessing selfishly for themselves will become withered and barren spiritually.

Is it not just now our duty to dig "wells" for others, that they too may drink "the waters of salvation"—drink "more abundantly?" This work will not only prove a blessing to those who through this means receive the water of life, but it will also prove a blessing to those who engage in this precious work. True, all who take up this work will find that digging "wells" is hard work; but, what is more, each one will soon realize that it is a blessed work.

It was not the Saviour's plan that He should be the only one to proclaim the gospel of salvation, but He ordained that every one who should be saved thereby should share with Him in the labor for souls. The following Scripture will prove this point:—

"And when he was come into the ship, he that had been possessed with the devil prayed Him that he might be with Him. Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee." Mark 5:18, 19.

Paul's greatest joy was the church in Thessalonica. Regarding that faithful church he was able to say,—

"So that ye were ensamples to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord not only in Macedonia and Achaia but also in every place your faith to God-ward is spread abroad; so that ye need not to speak any thing." I Thess. 1:7, 8.

Oh, that all who call themselves children of God would understand what the Lord demands of them in these solemn closing days! The humblest believer, if only willing, may be an efficient co-worker with God and with Christ in the saving of precious souls. Note the wonderful promise of Divine help,—

"All who consecrate soul, body, and spirit to God, will be constantly receiving a new endowment of physical and mental power. The inexhaustible supplies of heaven are at their command. Christ gives them the breath of His own spirit, the life of His own life. The Holy Spirit puts forth its highest energies to work in heart and mind. The grace of God enlarges and multiplies their faculties, and every perfection of the divine nature comes to their assistance in the work of saving souls. Through co-operation with Christ they are complete in Him, and in their human weakness they are enabled to do the deeds of Omnipotence."—"The Desire of Ages," p. 827.

When all our ministers and church elders faithfully instruct their members as to the

right kind of preparation to make for the distribution of literature, and all our churches become working churches, then our younger members will soon find courage and will receive inspiration to engage in this important work; and the blessing of Heaven will rest upon us more fully than ever before. Through this means a greater work of revival will be carried out in the churches, and brotherly love and oneness of purpose will characterize the true remnant in full measure.

Arise, brethren and sisters, before it is too late! "The night cometh when no man can labor."

"Ask not to be excused, there's earnest work to do;
Stand ready to be used where God may station you.
His invitation kind to thee has oft been given;
Accept, and thou shalt find, 'tis sweet to work for
Heaven.

"Ask not to be excused, the Master calls today;
Too long hast thou refused, now hasten to obey.
The harvest fields are white, the laborers are few;
Let this be thy delight, the Master's work to do.

"Come, O, come today! Ask not to be excused;
Come, O, come today! Stand ready to be used."

A. W. DOERSCHLER.

The Children's Friend

Kiss Me, Too, Papa.

"Hand me that collar-button!" cried George Wellsby, turning with an annoyed air toward his little girl. "Learn to let things alone, will you? There, now, tune up and howl!"

"George, please don't speak to the child in that way," said Mrs. Wellsby, depositing a shirt for him on a chair.

"Well, why can't she behave herself? Every time she sees that I am getting ready to go any place, she makes a point of hindering me. Let that cravat alone!"

"Put down papa's cravat, darling," said the mother. "She's too young to know any better, George."

"No, she isn't! Other people's children know better. I am tempted sometimes to wish she had never been born."

"O George," excluded his wife, "I wouldn't say that!"

"Confound it! she worries me so. I haven't more than time to catch the train," he responded, hurriedly kissing his wife.

"Kiss me, too, papa!"

"I ought not; you are so bad;" but he stooped and kissed her. "Good-by; I'll be back in three or four days."

Mr. Wellsby is a commercial traveler, a kind and tender-hearted man, but subject at times to nervousness. Seated with several vivacious acquaintances speeding over the country, a little voice would steal in between the merry peals of laughter, saying, "Kiss me, too, papa."

In the sample-room of the village hotel, between the inquiries of purchasers, he could hear the voice; and when he laid down at night he could see the little hands reaching toward him, and could hear, "Kiss me, too, papa."

At morning, when the sunbeam fell across his bed, he thought of the bright little face at home, and said, "God forgive me for wishing that she had never been born!"

On a night train, going home, he could see the little hands, and hear the "Kiss me, too papa."

"What's the news!" he asked a friend as he stepped upon the platform and called a hackman.

"Nothing, I believe; everything is quiet."

"No scarlet fever or diptheria raging, is there?"

"No; none that I heard of."

The familiar scenes brought rest to his mind. He looked back upon his trip with a shudder, as one wakes and contemplates a nightmare through which he had just passed.

"Good-night," he said, paying the hackman.

"A light burning! Julia is expecting me," he mused, ascending the steps.

A ghastly face met him at the door. A voice in agony whispered, "O George, our little girl is dead!"—Sel.

"Those followers of Christ who accept the light that God sends them, must obey the voice of God speaking to them when there are many other voices crying out against it. It requires discernment to distinguish the voice of God. Those who will not act when the Lord calls upon them, but who wait for more certain evidence and more favorable opportunities, will walk in darkness, for the light will be withdrawn. The evidence given one day, if rejected, may never be repeated."—*"Testimonies,"* Vol. 3, p. 258.

“Looking Unto Jesus”

“Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. . . . Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.” *Isaiah 45:22; Hebrews 12:2.*

The great object for which our Saviour left all the glories of heaven and came to this earth was, “to seek and save that which was lost.” If we follow the life of Jesus while on this earth, we will readily see that it was a life of suffering, and at last He “endured the cross” to earn salvation for the human race. Christ paid for all the full price of redemption, for He was “obedient unto death, even the death of the cross.”

If we only realize in a little sense the great sacrifice of Christ for sinners, and His inexpressible love toward us, we will gladly answer His plea: “Look unto Me, and be ye saved.” The only salvation for men is found in Jesus Christ. The apostle Paul established this fact in the following words,—

“Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.” *Acts 4:12.*

If we, therefore, can find salvation in Him alone, let us heed the sweet call of our Saviour and look unto Him, yes, have our eyes fixed on Him only.

The above Scripture text tells us of Christ being “the author and finisher of our faith”; in other words: the beginning and end of our faith. Christ has promised to those who surrender themselves to Him that “he which hath begun a good work in you will perform it until the day of Jesus Christ.” This blessed promise is given only to those who “look unto Jesus” and follow Him all the way, and they will at last reign with Him forever.

John the revelator describes the Saviour as the “Alpha and Omega, the beginning and the end.” These few words have a deep meaning for every follower of Christ. The Saviour should be our all and in all. In the life of every true Christian, Christ will be “the beginning and the end.” Nothing else but Christ should be the spring of our every thought and action, and if this is the case, we shall be able to say: “It is well, it is well with my soul.”

A Personal Experience Necessary

In the Bible history we find men of God who have had a personal experience with their

Saviour, and for example we will take the life of David. He relates his personal experience in the following inspired words:—

“Come and hear all ye that fear God, and I will declare what he hath done for my soul.” *Psalms 66:16.*

Why was it possible for David to enjoy such a personal experience with Christ? The answer is found in *Psalms 63:6*; where he declares: “I remember thee upon my bed and meditate on thee in the night watches.” This text shows clearly that Christ was “the Alpha and Omega, the beginning and the end” in the life of David, and only those who meditate on Christ, and have close communion with Him are the ones who know Him personally.

Note how clearly the spirit of prophecy sets forth the need of a personal experience with Christ.—

“In His promises and warnings, Jesus means me. God so loved the world, that He gave His only begotten Son, that I by believing in Him, might not perish, but have everlasting life. The experiences related in God’s word are to be my experiences. Prayer and promise, precept and warning, are mine. ‘I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and give Himself for me,’”—“The Desire of Ages,” pp. 390, 391.

A Warning For Us

Now that we have established the fact that there is salvation in Christ alone, and that we are called upon to look to Him, let us consider for a moment the dangers into which we are so prone to fall. Human Nature is very easily misled to look to men instead to Christ. The prophet Samuel tells us that, “man looketh on the outward appearance, but the Lord looketh on the heart.” We find very often in the Bible that men had their eyes fixed on men, and this always caused them to fall. There is only one given us for a true example; in whom we can safely trust, and He says: “My sheep hear my voice, and I know them, and they follow Me.” Man is not able to save his fellowmen he is only able to lead the sinner to Christ,—to the foot of the cross, and this is our great commission. The only object of all those who profess to

love Christ should be to win souls to Christ. The spirit of prophecy gives us these inspiring words on the subject of winning souls to Christ.

"Just as soon as a person is really converted to the truth, there springs up in his heart an earnest desire to go and tell some friend or neighbor of the precious light shining from the sacred pages. In his unselfish labor to save others, he is a living epistle, known and read of all men. His life shows that he has been converted to Christ, and has become a co-laborer with him."—"Testimonies," Vol. 5, p. 386.

Let us now consider what God has pronounced upon those who trust in men, and make flesh their arm; may the following inspired words reach deep into the hearts of those who have not yet fully overcome this evil trait, which will, if not banished from their life, finally cost them the kingdom.

"Cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited." Jeremiah 17:5, 6.

The question which each one individually must answer for himself is: Have I put my trust in the arm of human flesh? or am I a true follower of Jesus? If we have put our trust and hope in men, we are no followers of Christ. The Saviour tells us: "No man can serve two masters." He does not say he will not but he **cannot** serve two masters. It is impossible to serve Jesus fully and yet trust in the arm of flesh. While, on one hand, we have found the curse resting upon those who trust in men, let us now study on the other hand,

The Blessings of Trusting in the Lord

and they will surely bring comfort to those who have put their trust in Jesus.

"Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." Jeremiah 17:7, 8.

These verses surely wonderfully illustrate the blessings received by those who trust in the Lord. How do we know then that we are trusting in God! The text tells us, "he neither shall cease from yielding fruit." If we are connected with Christ, the true vine, we shall bear much fruit, and even "when heat cometh" we shall not "cease from yielding fruit." When trials and temptation seek to destroy our hope in Christ, a true Christian will be as an evergreen tree, we will never find him discouraged, for his hope is in God who never fails His children. Christ told us, "By their fruits ye shall know them;" therefore, by the fruits borne are we able to tell if a soul has put her trust and hope

completely in Christ. Dear reader do you trust fully in the Lord? if so, Christ will recognize you as His own, He will be delighted in you, but if this is not the case will you open your heart today and let Him take control of your life, and He will mold and fashion it after His divine will.

Christ Our All and in All

If Christ is living His life in us we will ever uplift Him before the world. Our life will show that we have been with Jesus, and learned of Him. The apostle Paul who enjoyed a personal experience with Christ said: "God forbid that I should glory, save in the cross of Jesus Christ." The following solemn counsel is given us today.

"Lift up Jesus, you that teach the people, lift Him up in sermon, in song, in prayer. Let all your powers be directed to pointing souls, confused, bewildered, lost, to 'the Lamb of God.' Lift Him up, the risen Saviour, and say to all who hear, Come to Him who hath loved us, and hath given Himself for us."—"Gospel Workers," p. 160.

May Christ indeed be our all and in all. May we learn to know Him better each day. May He be the "beginning and the end" in our life. May we ever heed the call, "Look unto me," and at last be saved in His kingdom.

W. O. WELP.

The Heart of the Gospel

"For by grace are ye saved through faith; and that not of yourselves; it is the gift of God." Eph. 2:8.

Through no virtue, neither through any power of his own, is man able to save himself. No power in this world, save Christ, is sufficient to reconcile the sinner to his God. (Acts 4:12.)

It matters not how often nor in how many different ways one tries to do right, every effort must fail until one recognizes one's utter insufficiency and commits one's ways wholly unto the Lord. Each soul must let Jesus make him and keep him right.

"Man can not possibly meet the demands of the law of God in human strength alone. . . . A remedy has been provided in the Saviour, who can give to man the virtue of His merit. Christ is righteousness, sanctification, and redemption to those who believe in Him and who follow in His steps."—Mrs. E. G. White in "Review and Herald," 1890.

Every faithful believer in the great message of truth for this time realizes the necessity of his being in harmony with God, of being righteous in His sight. To be in harmony with God, to be righteous, one must live the Christ life, that life by which and through which the sinner is saved. Paul declares,—

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"For if when we were enemies we were reconciled to God by the death of His Son much more, being reconciled, we shall be saved by His life." Rom. 5:10.

No sin was ever found in the life of Jesus. His was a life of perfect obedience. "Which of you convinceth Me of sin?" asked the Saviour; and all held their peace. Again He said, "I have kept My Father's commandments;" and no one could contradict Him. Such was the life of Christ as manifested to us—a life of perfect obedience to the law of God. And that life is the very life which we must experience here day by day if we are to become citizens of the kingdom of heaven.

Jesus has promised to live in us, to abide with us, to hold us, and to keep us always, if we will but yield ourselves completely to Him. And this means that He will live out His life of perfect obedience to the law of God in us if we will but accept Him by faith.

Martin Luther, who so firmly believed and so stanchly proclaimed the precious truth of righteousness by faith, wrote,—

"Thou, Lord Jesus, art my righteousness; I am Thy sin. Thou has taken what was mine, and hast given me what was Thine. What Thou wast not Thou didst become, that I might become what I was not."

Blessed assurance! Jesus has given us what was His—His righteousness—His life—through faith. He says "Abide in Me, and I in you." (John 15:4.) In this way we partake of His life, and we can then say with Paul,—

"I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20.

Now if it be true that Christ, through the exercise on our part of that measure of faith which is given us, actually lives in our flesh, it will certainly be the identical life that He lived while He was here on earth; and we have al-

ready seen that that life was in strict obedience to the Ten Commandments.

God promises to write His law in the heart of each one of His children. (Jer. 31:31-33 Ezek. 36:26-28.) More than this, Christ promises to live out the requirements of that law in the life of each one who believes on Him and who will permit Him to do so. Therefore let us not think of the law as being merely written on two tables of stone, but as divinely imprinted on the fleshy tables of the heart,—your heart, my heart.

This is the blessing of the new covenant, that better covenant spoken of in Paul's epistle to the Hebrews. Heb. 8:7-13.) It is righteousness by faith, the most precious message ever revealed to the world. The servant of God has left us many invaluable statements of truth in relation to this wondrous theme. Here are two such gems,—

"Genuine faith appropriates the righteousness of Christ, and the sinner is made an overcomer with Christ; for he is made a partaker of the divine nature, and thus divinity and humanity are combined."—"Review and Herald," July 1, 1890.

"By faith he (the sinner) can bring to God the merits of Christ and the Lord places the obedience of His Son to the sinner's account. Christ's righteousness is accepted in place of man's failure, and God receives, pardons, justifies, the repentant, believing soul, treats him as though he were righteous, and loves him as He loves His Son."—Id., Nov. 4, 1890.

This message bears the sacred imprint of Heaven. It is the very heart of the Gospel. To the believer the law of Ten Commandments still stands; though not as a hard master, convincing of sin. No, the holy requirements of God stand as an eternal witness to the fact that he has found in Jesus all that the law demands, and that the law is lived out perfectly in his life, through faith. And although it is Jesus, and Jesus only, who keeps the law in us, through our faith in Him and His glorious power, yet at last He will give us all the credit for keeping it, for it shall be said of the redeemed, "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." (Rev. 14:12.)

All praise to God for His unspeakable Gift! For by His grace—by His life—are we saved.

A. W. Doerschler.

"Christ has promised the gift of the Holy Spirit to His Church, and the promise belongs to us as much as to the first disciples. . . . The power of God awaits, their demand and reception. This promised blessing, claimed by faith, brings all other blessings in its train."—"The Desire of Ages," p. 672."