**“The Gospel of Life” The Advent Review and Sabbath Herald 79, 6.**

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All life is from the Lord; “in Him we live, and move, and have our being.” “He giveth to all life, and breath, and all things.” He “giveth breath unto the people” upon the earth, “and spirit to them that walk therein.” In His hand is the life of every living thing, and the breath of all mankind.” God’s personal presence by His Spirit, doing for every person just what He did for Adam in the beginning, is that which keeps us all alive. This must ever be borne in mind. {ARSH February 11, 1902, p. 85.1}

This life-“the word of life” “which *was* from the beginning”-is very near to us, in order that every soul may “feel after” God, and find Him to his salvation. See Acts 17:27, 28; Romans 10:6-10; Deuteronomy 30:11-14. It is this life, freely given to all mankind, that cleanses from all sin, whenever it is acknowledged, with humble confession of sin, as the only source of righteousness. {ARSH February 11, 1902, p. 85.2}

The life of Christ is not divided, even as Christ Himself is not divided; in giving us His life, Christ gives us everything; it only remains for our faith to grasp the gift. The same life that saves from sin, is the life that gives health, so far as men have it; there is no other source of life and health. {ARSH February 11, 1902, p. 85.3}

The case may be put in another way, that may make it still plainer. We are now alive; of that we are sure. But we did not bring ourselves into existence, neither have we power to prolong our life. “There is no man that hath power over the spirit, to retain the spirit.” We do not create the air that we breathe, and we have no control over it; neither do we provide the food that nourishes our bodies; we simply take that which God has already provided. So then, we are alive, and alive by the power of God. Our life is not an accident, neither is our state of health, whether good or bad, an accident: but all depends upon our relation to the Giver of life. The fact that we have not perfect health is owing to our failure to recognize the Life that has been manifested, and to yield to it, so that it may have full and unhindered sway in us. The life is ours for everything that it was in Jesus, for “of His fullness have all we received, and grace for grace.” If we are in possession of good health, that is not an accident, but is because, either consciously or unconsciously, we have been living in harmony with the life of God, or at least have not succeeded in holding it down by our wrong habits. Now when we admit that our life to-day is the manifestation of Christ’s presence, it is evident that He can continue it indefinitely, since “He ever liveth.” {ARSH February 11, 1902, p. 85.4}

Someone will ask, “Are we then to understand that if we fully recognize and yield to the life of Christ, we shall be immortal?” The answer is, Not until the coming of the Lord, for that is when immortality is bestowed (see 1 Corinthians 15:50-54); but we shall have the life of Jesus “made manifest in our mortal flesh.” Christ has “power over all flesh,” and by that power He is able to keep a man sinless even in sinful flesh, and to keep him in life and health, even in mortal flesh. This is the gospel of life. {ARSH February 11, 1902, p. 85.5}

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