unto glory is ready which the Lord, the righteous judge shall give unto me and all who love his appearing."

Death. To support the same idea 2 Tim. iv, 7, 8, was death and I will give thee a crown of life;" instead of it appear that holy men receive their reward at death. By thus perverting the Bible, they were able to make poor, and to those who subscribe one year on trial. Free to those who quoted it at all, which was very little. As I took notes of the sermons, I will give a few spec-

Prayer.

There is an eye that never sleeps, Beneath the wing of night; There is an ear that never shuts When minds the beams of light. There is an arm that never tires, When strength is given way: There is a love that never fails, When earthly love decay. That eye is fixed on every throng; That ear is tuned to every song; That arm uplifts the world on high, That love is throned beyond the sky. But there's a power that man can wield When material is on trial. That eye, that arm, that love to reach— That listening ear to gain: That power is proper, which soars on high, And feeds on bliss beyond the sky.

Modern Orthodoxy. I have just returned from a camp-meeting at which were gathered about a dozen preachers; several of them were what are generally termed "big guns." As I took notes of the sermons, I will give a few spec-

The Advent Review of Sabbath Herald.

No. 14.

The Advent Review & Sabbath Herald is Published Weekly, by The Seventh-day Adventist Publishing Association.

ELD. JAMES WHITE, President.

This issue contains articles and other content related to the life and teachings of Jesus, as well as various topics related to the church, its doctrine, and the role of prayer in Christian life. The articles discuss the significance of death, the reward at death, and the importance of prayer in the life of a Christian. The text also touches on the concept of modern orthodoxy, addressing the question of spiritual death and the role of works in salvation. The issue concludes with a reflection on the nature of Christ's return and the reward for faithful service.

The text provides insights into the religious and theological discussions of the time, offering a glimpse into the prevailing beliefs and practices of the Seventh-day Adventist community. It highlights the emphasis on orthodoxy and the role of prayer in Christian life, reflecting the importance of these themes in the context of the period. The content is written in a style that reflects the language and perspectives of the late 19th century, offering a valuable resource for understanding the historical context of these religious discussions.
the Spirit, denying a change of heart, infidels, brutes, liars, hypocrites, wolves in sheep's clothing, &c., &c. In fact the whole English vocabulary was exhausted to find epithets bad enough for us.

"Truth crushed to earth will rise again, Truth is the seed of life; but error, wounds, and pain And dies until its worshiper.

D. M. CANBY.

Alma, Mich.

Parable of the Tares.

Matt. xxv., 24-30, 36-43.

Our Saviour interprets this parable, and thus makes its meaning clear to us: He teaches us:

1. That Christ proposes to set up the kingdom of the heavens on earth. To this end he sows the good seed. The field over which he sows, is the children of the kingdom.

The good seed which he sows, are the children of the kingdom. It is no longer, as in the preceding parable, the word, the seed of truth; but it is that incorruptible seed taken root and bearing fruit in the persons of the righteous. Thus is shown the tendency of this kingdom to subject even the outward and visible to its sway. It is not simply internal and spiritual, but ultimately affects and fashion the material organization of our bodies and the world. The body, as well as the soul, is to be subject to the redemption in Christ, as the resurrection proves. So with the earth itself. As Peter informs us, it is included in the restitution of all things. "Therefore, according to His promise, we look for new heavens and a new earth, in which righteousness dwelleth. For this reason we have long and pray for as commanded: "Thy kingdom come.

2. In this work he is opposed by Satan. Thus the parable says: "While men slept, his enemy came and sowed tares. The tares are the children of the wicked one: the enemy that sowed them is the Devil." Most people in our day make little account of the Devil. He is forgotten and is regarded as no more than a mere agitator. But we are expressly told the Son of God came to destroy. They hardly believe in his existence, much less his constant agency. But not so our Saviour in these words. He shows that Satan is the great antagonist in this world; that he is ever active and vigilant in his opposition to the establishment of Christ's kingdom on earth. "As a roaring lion halloweth himself to destroy, whom he devoureth. He is indefatigable in this work. He is mighty and successful. He is "the prince of the power of the air;" "the spirit that worketh in the children of disobedience:" so that the beloved John says of him, "The whole world is under the sway of the wicked one." We cannot therefore wonder, nor marvel, that he is so long rested upon it to be removed when the kingdom comes in its glory. This Paul tells us: "While we gather up the tares, we root out the tares.

3. A third inference from our exposition is that the tares will increase to a mixture of good and evil till the harvest. The Lord's reapers are the angels. Doubtless the children of the wicked one will come to an end. Do you not in this picture see the righteous shining forth as the sun in the kingdom?

But the parable informs us that the tares are to continue to grow and flourish side by side with the wheat till Christ comes. This beautiful picture of the millennial age and glory cannot then be realized before he comes. Whence it follows there is no millennium till after Christ returns to our world.

4. And this leads us to a third truth of our parable, that there is to be progress in both good and evil to the end of the world. "Let both grow together until the harvest." The "harvest" is the end of the world. The wheat is not to grow while the tares wave and die. Both are to grow, and to grow together, until the harvest, i.e., of this age, or dispensation, during which this mixed growth is to continue. Both are to develop, and alike reach full maturity. We are forbidden to do this, "last while we gather up the tares we root up also the wheat with them." This work is reserved for another time, the present, and for more skilful and effective hands than ours. "The reapers are the angels.

3. A third inference from our exposition is that the tares will increase to a mixture of good and evil till the harvest. The Lord's reapers are the angels. "Let both grow together until the harvest." The "harvest" is the end of the world. The wheat is not to grow while the tares wave and die. Both are to grow, and to grow together, until the harvest, i.e., of this age, or dispensation, during which this mixed growth is to continue. Both are to develop, and alike reach full maturity. We are forbidden to do this, "last while we gather up the tares we root up

5. And this leads us to a third truth of our parable, that there is to be progress in both good and evil to the end of the world. "Let both grow together until the harvest." The "harvest" is the end of the world. The wheat is not to grow while the tares wave and die. Both are to grow, and to grow together, until the harvest, i.e., of this age, or dispensation, during which this mixed growth is to continue. Both are to develop, and alike reach full maturity. We are forbidden to do this, "last while we gather up the tares we root up also the wheat with them." This work is reserved for another time, the present, and for more skilful and effective hands than ours. "The reapers are the angels.

6. And this teaches us the fourth and last truth of our parable. The final and complete triumph of good over evil, and the bringing in of the kingdom, occur only at the end of the world, at the coming of the Son of man with his angels. "The thread is the end of the world; and at the point of time at which the Scriptures everywhere represent Christ as coming with his angels. And when they come to separate the wheat from the tares which have been growing and growing together up to this point, he will send his angels down and destroy the wicked and exalt the righteous.

Such are the plain truths of this parable. It follows: 1. That the millennium is after, not before, the coming of the Son of man. Until this there is a mixture of good and evil. Butings shall be done down before him. All nations shall serve him. The tares shall be gathered and burned. While the wheat shall be gathered in. This is for him and his angels to do when he comes.

But in the millennium good is to be wholly triumphant. It is then to have a free and uninumbered growth. All men are then to know the Lord, from the very least to the highest. All shall be gathered down before him. All nations shall serve him. The tares shall be gathered and burned. While the wheat shall be gathered in. This is for him and his angels to do when he comes.

So intense and universal shall godliness be during the millennium that even upon the bells of the horses shall be inscribed, "Holiness to the Lord." This is when the kingdom comes in its glory. This Paul tells us: "The harvest is the end of the world, at the coming of the Son of man. Until this there is a mixture of good and evil. Butings shall be done down before him. All nations shall serve him. The tares shall be gathered and burned. While the wheat shall be gathered in. This is for him and his angels to do when he comes.

Books on Present Truth.

In the short period of about twenty years, the Seventh-day Adventists have established a literature peculiarly applicable to the times, truths which are in-
true, must be skillful in the art of selling these works. Set the people to reading. This will be a powerful agency for good. Every minister should endeavor to persuade people to supply themselves with these works.

If a brother buys one book to-day, next week he will want two more; and soon he will buy four more; next he will want a full set. Then he will want for his friends, and so the market will enlarge. Do not take the books supplied, because they have anathema freely. This is the main reason they will buy more.

If they are not disposed to buy, tell them of the value of the books. Recommend them highly. Keep the subject of the book before the public, by distributing pamphlets, booklets, cards, that stimulate them to purchase by argument; for these books will bear all such means, and often you will sell books where you would not, if you were a stupid salesman.

Selling these works to make people pleasant salesmen; and depend upon it, some of them will become pleasant salesmen. The lambs are represented as few in number "in the midst of wolves." This is a simile, representing the condition of God's people among the people of the world. They are exposed to every temptation and are hounded by the filthy substance.

And there is a kingdom to be given to them—of dominion, and glory, and a kingdom, that shall have dominion over all nations; their kingdom shall be forever safe. No wolf can enter there. It is a kingdom of priests and a kingdom of kings, a kingdom in which there are no sorrow, tears, death, or anything that is abhorrent to the spirit of man. It is a kingdom of peace, and to streams of living waters. "They shall dwell in the midst of the fishermen, and shall lead them unto living fountains of water; and God shall wipe away all tears from their eyes."

Let us "cleanse ourselves from all filthiness, and from the
temptation fills Heaven with joy—and the glory of it, if the world's Saturday night is upon us, and the latter day draws nigh. The former has reference to what God has said, and the latter to the state of the heart toward it. A person who has a right to expect the former may often have no hope whatever of what he has no good ground for expecting. Now what does the saint expect and desire? Perfect knowledge; he hopes soon to know as he is known, and no longer to see through a glass darkly. Let us "cleanse ourselves from all filthiness of the flesh and spirit," trust in God to keep us from the snares of the Devil, and keep ready to meet our Saviour.—World's Crisis.

Hope Realized.

At his second coming the Lord Jesus will fulfill all the expectations of the old and new dispensation, as before stated, the complemental parts of hope. The former has reference to what God has said, and the latter to the state of the heart toward it. A person who has a right to expect the former may often have no hope whatever of what he has no good ground for expecting. Now what does the saint expect and desire? Perfect knowledge; he hopes soon to know as he is known, and no longer to see through a glass darkly. Let us "cleanse ourselves from all filthiness of the flesh and spirit." Perfect Light; a day of resplendent glory.

In this world's Saturday night is upon us, and the latter day draws nigh. The former has reference to what God has said, and the latter to the state of the heart toward it. A person who has a right to expect the former may often have no hope whatever of what he has no good ground for expecting. Now what does the saint expect and desire? Perfect knowledge; he hopes soon to know as he is known, and no longer to see through a glass darkly. Let us "cleanse ourselves from all filthiness of the flesh and spirit." Perfect Light; a day of resplendent glory.

The other was the following from a spirit, in answer to the question, "What effect does the use of tobacco have upon the spiritual and physical man?" The spirit answered as follows:

If tobacco will prevent one from becoming a
demon for devils, then we think some might be excused for using it, if it were not equally true that the Holy Spirit is gripped by its use, and does not delight to dwell in a temple defiled by it. Let us "cleanse ourselves from all filthiness of the flesh and spirit," trust in God to keep us from the snares of the Devil, and keep ready to meet our Saviour.—World's Crisis.

Noah's Ark vs. Invidels.

Defends urge against the truthfulness of the Bible that Noah's Ark was not large enough to contain all the animals that are said to have been in it, therefore they say that the Bible is not true. Bishop Horne gives it in his own language:

"That is a question which has been much debated by men, and which has never yet been satisfactorily answered. We have heard of two cases where tobacco seemed to be of some use, besides what employed to kill lice and bed bugs. One was a noted African chowser who fell into the hands of cannibals, and they would not eat him because so strongly scented with the filthy substance.

The other was a following from a spirit, in answer to the question, "What effect does the use of tobacco have upon the spiritual and physical man?" The spirit answered as follows:

If tobacco will prevent one from becoming a
demon for devils, then we think some might be excused for using it, if it were not equally true that the Holy Spirit is gripped by its use, and does not delight to dwell in a temple defiled by it. Let us "cleanse ourselves from all filthiness of the flesh and spirit," trust in God to keep us from the snares of the Devil, and keep ready to meet our Saviour.—World's Crisis.

Noah's Ark vs. Invidels.

Defends urge against the truthfulness of the Bible that Noah's Ark was not large enough to contain all the animals that are said to have been in it, therefore they say that the Bible is not true. Bishop Horne gives it in his own language:

"That is a question which has been much debated by men, and which has never yet been satisfactorily answered. We have heard of two cases where tobacco seemed to be of some use, besides what employed to kill lice and bed bugs. One was a noted African chowser who fell into the hands of cannibals, and they would not eat him because so strongly scented with the filthy substance.

The other was the following from a spirit, in answer to the question, "What effect does the use of tobacco have upon the spiritual and physical man?" The spirit answered as follows:

If tobacco will prevent one from becoming a
demon for devils, then we think some might be excused for using it, if it were not equally true that the Holy Spirit is gripped by its use, and does not delight to dwell in a temple defiled by it. Let us "cleanse ourselves from all filthiness of the flesh and spirit," trust in God to keep us from the snares of the Devil, and keep ready to meet our Saviour.—World's Crisis.

Noah's Ark vs. Invidels.

Defends urge against the truthfulness of the Bible that Noah's Ark was not large enough to contain all the animals that are said to have been in it, therefore they say that the Bible is not true. Bishop Horne gives it in his own language:

"That is a question which has been much debated by men, and which has never yet been satisfactorily answered. We have heard of two cases where tobacco seemed to be of some use, besides what employed to kill lice and bed bugs. One was a noted African chowser who fell into the hands of cannibals, and they would not eat him because so strongly scented with the filthy substance.

The other was the following from a spirit, in answer to the question, "What effect does the use of tobacco have upon the spiritual and physical man?" The spirit answered as follows:

If tobacco will prevent one from becoming a
demon for devils, then we think some might be excused for using it, if it were not equally true that the Holy Spirit is gripped by its use, and does not delight to dwell in a temple defiled by it. Let us "cleanse ourselves from all filthiness of the flesh and spirit," trust in God to keep us from the snares of the Devil, and keep ready to meet our Saviour.—World's Crisis.

Noah's Ark vs. Invidels.

Defends urge against the truthfulness of the Bible that Noah's Ark was not large enough to contain all the animals that are said to have been in it, therefore they say that the Bible is not true. Bishop Horne gives it in his own language:

"That is a question which has been much debated by men, and which has never yet been satisfactorily answered. We have heard of two cases where tobacco seemed to be of some use, besides what employed to kill lice and bed bugs. One was a noted African chowser who fell into the hands of cannibals, and they would not eat him because so strongly scented with the filthy substance.

The other was the following from a spirit, in answer to the question, "What effect does the use of tobacco have upon the spiritual and physical man?" The spirit answered as follows:

If tobacco will prevent one from becoming a
demon for devils, then we think some might be excused for using it, if it were not equally true that the Holy Spirit is gripped by its use, and does not delight to dwell in a temple defiled by it. Let us "cleanse ourselves from all filthiness of the flesh and spirit," trust in God to keep us from the snares of the Devil, and keep ready to meet our Saviour.—World's Crisis.

Noah's Ark vs. Invidels.

Defends urge against the truthfulness of the Bible that Noah's Ark was not large enough to contain all the animals that are said to have been in it, therefore they say that the Bible is not true. Bishop Horne gives it in his own language:

"That is a question which has been much debated by men, and which has never yet been satisfactorily answered. We have heard of two cases where tobacco seemed to be of some use, besides what employed to kill lice and bed bugs. One was a noted African chowser who fell into the hands of cannibals, and they would not eat him because so strongly scented with the filthy substance.

The other was the following from a spirit, in answer to the question, "What effect does the use of tobacco have upon the spiritual and physical man?" The spirit answered as follows:

If tobacco will prevent one from becoming a
demon for devils, then we think some might be excused for using it, if it were not equally true that the Holy Spirit is gripped by its use, and does not delight to dwell in a temple defiled by it. Let us "cleanse ourselves from all filthiness of the flesh and spirit," trust in God to keep us from the snares of the Devil, and keep ready to meet our Saviour.—World's Crisis.

Noah's Ark vs. Invidels.

Defends urge against the truthfulness of the Bible that Noah's Ark was not large enough to contain all the animals that are said to have been in it, therefore they say that the Bible is not true. Bishop Horne gives it in his own language:

"That is a question which has been much debated by men, and which has never yet been satisfactorily answered. We have heard of two cases where tobacco seemed to be of some use, besides what employed to kill lice and bed bugs. One was a noted African chowser who fell into the hands of cannibals, and they would not eat him because so strongly scented with the filthy substance.

The other was the following from a spirit, in answer to the question, "What effect does the use of tobacco have upon the spiritual and physical man?" The spirit answered as follows:

If tobacco will prevent one from becoming a
demon for devils, then we think some might be excused for using it, if it were not equally true that the Holy Spirit is gripped by its use, and does not delight to dwell in a temple defiled by it. Let us "cleanse ourselves from all filthiness of the flesh and spirit," trust in God to keep us from the snares of the Devil, and keep ready to meet our Saviour.—World's Crisis.
Not Satisfactory.

So says Bro. Himes of the Voice of the West, in reference to our remarks in Review No. 11, relative to "Holy time; or, the Sabbath." The reader will remember the circumstances that called out these remarks. He mistook the time we alluded to as having gone to the Society Islands, and Sandwich Islands, in opposite directions, and consequently were one day apart in their reckoning of time, and the Sabbath of one came one day before that of the other; and those who believe in a specific day of holy time were called upon to tell which day, in this case, was the Sabbath. To this we replied that Sunday-keepers have no reason to urge this against observers of the seventh day, inasmuch as it rests against their own theory just as much as it does against ours; and Sunday-keepers were the ones who got into the difficulty; and when they would toll how the first day could be kept as long as the second, we would answer that the seventh could be observed. But Eld. H. finds this does not meet the case, for reasons which shall presently see.

He desire especially upon the words "first day of holy time to be kept, why here?" And perhaps we do not understand each other here. If he thinks we believe that the same absolute hours should be kept, the world over, he attributes to our view which we never held. We do not understand the Bible to require that the Sabbath-keeper on this side of the globe should commence the Sabbath at the same moment that it commences in Palestine. None of our publications have ever set forth such a claim. But that the Sabbath varies with the world over; and that "first day" is to commence here, as in the eastern hemisphere, when the sun, so to speak, brings it to us, not be
tween the hours, four hours, six hours, or twelve hours? Just as exactly and well; and no man can deny it.

So much for the difference of time east and west, supposed to exist in the planets where the sun is not seen for many months in some parts of the year.

But are the Sabbath be kept in different localities East and West, so that it is.

The Sabbath was kept in Jerusalem certainly. It was also kept in Corinth, Acts xvi, at least a year and six months, by the apostle Paul and his company. Where was Corinth? Nearly fifteen degrees to the westward of Jerusalem, being a difference of only one hour. Now if the Sabbath could be kept in Corinth, and Paul has not intimated that there was any difficulty in keeping it there, where the difference in time was not so great as that between the two hemispheres, then, where the difference in time would be two hours, four hours, six hours, or twelve hours? Just as exactly and well; and no man can deny it.

We would answer this question, though we

We supposed that Sunday-keepers contend, except that the vision was not such as they are? Of course, if they did not consider the day holy in the sense of ever having been blessed of God, or of having any of the sacredness of the original Sabbath transferred to it, or of being set apart for man, or of having any command for its observance; then we would like to know upon what ground the int

We did not hear of any who kept the seventh day getting into any difficulty, does not apply. We have tried to do this. We think our duty and business has long been accomplished in this respect.

Again he says, "And all could keep it because there are no differences of time, and because the sun went down, which marked the commencement of 'holy time.' But the Jews occupied a territory in which the sun set all day, and it would have been impossible for them to keep the Sabbath; they could not have kept the same specific time, because of the variation of time; and near the poles the variation would be not only hours but months, as the sun is not seen for many months in some parts of the year.

If the "setting of the sun marked the commencement of the day," why do we keep the Sabbath on the seventh day? For this commandment enjoineth the seventh day; but the Sabbath which are identical with the seventh day in Palestine, in two hemispheres, but only in a particular locality?

A commandment given to Adam, the head and father of his race and after the law, is binding. We will answer this question, though we

We supposed that Sunday-keepers believe that this is only a limited commandment, and the Sab

We would like his authority also for calling the first day the Christian Sabbath, and Sunday to the Lord's day, and Christian Sabbath, and so speak

Perhaps we do not understand each other here. If he thinks we believe that the same absolute hours should be kept, the world over, he attributes to our view which we never held. We do not understand the Bible to require that the Sabbath-keeper on this side of the globe should commence the Sabbath at the same moment that it commences in Palestine. None of our publications have ever set forth such a claim. But that the Sabbath varies with the world over; and that "first day" is to commence here, as in the eastern hemisphere, when the sun, so to speak, brings it to us, not be

We do not understand the Bible to require that the Sabbath-keeper on this side of the globe should commence the Sabbath at the same moment that it commences in Palestine. None of our publications have ever set forth such a claim. But that the Sabbath varies with the world over; and that "first day" is to commence here, as in the eastern hemisphere, when the sun, so to speak, brings it to us, not be

We supposed that Sunday-keepers contend, except that the vision was not such as they are? Of course, if they did not consider the day holy in the sense of ever having been blessed of God, or of having any of the sacredness of the original Sabbath transferred to it, or of being set apart for man, or of having any command for its observance; then we would like to know upon what ground the int

We did not hear of any who kept the seventh day getting into any difficulty, does not apply. We have tried to do this. We think our duty and business has long been accomplished in this respect.

Again he says, "And all could keep it because there are no differences of time, and because the sun went down, which marked the commencement of 'holy time.' But the Jews occupied a territory in which the sun set all day, and it would have been impossible for them to keep the Sabbath; they could not have kept the same specific time, because of the variation of time; and near the poles the variation would be not only hours but months, as the sun is not seen for many months in some parts of the year.

If the "setting of the sun marked the commencement of the day," why do we keep the Sabbath on the seventh day? For this commandment enjoineth the seventh day; but the Sabbath which are identical with the seventh day in Palestine, in two hemispheres, but only in a particular locality?

A commandment given to Adam, the head and father of his race and after the law, is binding. We will answer this question, though we
No. 143.

THE REVIEW AND HERALD.

JUDGMENT BY FAITH; ITS RELATION TO THE ATONEMENT. (Continued.)

BY ELD. J. H. WAGGONER.

Justification by Faith; its Relation to the Atonement.

A question naturally arises here in regard to the present justification of the believer. If the blotting out of sin, it may be said, is the work of the judgment in the cleansing of the sanctuary, which is certainly the last work of the Priest, then the sins of the saints stand on record till that time; how, or in what sense, then, are they justified? I answer, by faith; this faith necessarily looks to the future fact. I have shown that justification and salvation are not identical. But here it will be necessary to examine the relation that the duties of the gospel sustain to the work of the atonement. "Repent and be baptized," says the apostle Peter in the name of Jesus, "for the remission of sins," is the commandment of inspiration. From this it has been inferred that sin is remitted in the act of baptism, for which I can see no warrant; certainly no mention is made of that fact in the apostle Peter in Acts iv, 12, 13, points to the same fact as that in chap. iii, 19. The remission of sin, is the work of the judgment; and the believer must stand justified by faith, looking to the Priest for the accomplishment of his hope. But that the sin is not really blotted out, or atonement made at baptism, or at any other period in the history of the world, is proved from the Bible. We have seen that faith is the "key to the gates of the earth," and that the blood of the covenant was sprinkled by the high priest on the day of the atonement. The glory of God was above the cherubim; these were upon the mercy-seat, and this was upon the ark in which was the law. If we are justified or reconciled and so continue to think, we may hope that our sins will be blotted out when the time of refreshing shall come from the presence of the Lord; this work is effectuated in the most holy place, where all may find a covering for their sins; but whether their sins are actually atoned for and removed, or justified through obedience to the conditions of faith is the question. But the apostle answers, they shall be saved: while he that is justified by faith shall not be condemned, who doeth good, even thou shalt receive the crown of life. And he that shall be unjustified through Law, is under the curse, and this was upon the ark in which was the law.

R. F. COTTRELL.

Our High Calling.

Gon is doing a great, a glorious work, a solemn and fearful work, the work of winding up human affairs and bringing probationary time to its close. He has called us, dear brethren in the Lord, to be co-workers with him in making known the soothing and soothing truth of the last message of warning to our fellow men, a message of which their acceptance or rejection will decide their future and eternal destiny. We must all be, as far as it is possible, to express it, the "high calling;" and especially those who live when the harvest is ripe and have so little time to work, and upon whom the divine favor of proclaming the last message of warning, and of possessing the church out of the accumulated mass of tradition and error into the simplicity and purity of Bible truth, have a work and responsibility unsurpassed, certainly, by that of any that ever dwelt upon the earth.

May God help all engaged in this work to realize our high calling. Not to be put up and exalted, supposing that we are the peculiar favorites of Heaven, but in humility, justly appreciating the vast responsibility resting upon us. Let us "walk worthy of the vocation wherewith we are called, with all holiness and meekness, with longsuffering, forbearing one another in love."

THEATENEMENT.

BY ELD. J. H. WAGGONER.

Justification by Faith; its Relation to the Atonement.

A question naturally arises here in regard to the present justification of the believer. If the blotting out of sin, it may be said, is the work of the judgment in the cleansing of the sanctuary, which is certainly the last work of the Priest, then the sins of the saints stand on record till that time; how, or in what sense, then, are they justified? I answer, by faith; this faith necessarily looks to the future fact. I have shown that justification and salvation are not identical. But here it will be necessary to examine the relation that the duties of the gospel sustain to the work of the atonement. "Repent and be baptized," says the apostle Peter in the name of Jesus, "for the remission of sins," is the commandment of inspiration. From this it has been inferred that sin is remitted in the act of baptism, for which I can see no warrant; certainly no mention is made of that fact in the apostle Peter in Acts iv, 12, 13, points to the same fact as that in chap. iii, 19. The remission of sin, is the work of the judgment; and the believer must stand justified by faith, looking to the Priest for the accomplishment of his hope. But that the sin is not really blotted out, or atonement made at baptism, or at any other period in the history of the world, is proved from the Bible. We have seen that faith is the "key to the gates of the earth," and that the blood of the covenant was sprinkled by the high priest on the day of the atonement. The glory of God was above the cherubim; these were upon the mercy-seat, and this was upon the ark in which was the law.
As God looked down upon his law, the very basis of his government, his justice was aroused, for his law was violated. But mercy interposed; the high priest entered with the blood that brings remission, that had been offered to vindicate the majesty of the law. This blood was sprinkled "upon the mercy seat and before the mercy seat." Again the Lord looks down upon his law, but between him and the law is the mercy seat sprinkled with the blood of the victims; the law is hallowed by the blood of the victim, it has been cleansed. But the people of the nation that has forsaken the law is guilty. Therefore the ark of his testament in Heaven contains creatures a disregard of moral obligations. But under 

write it with his own finger? Did he not give it as a 
tute has been accepted: and the penitent sinner is 
not God speak it with his own voice? Did he not 
Heaven, of which a copy only was given to Israel. Did 
Heaven in behalf of those who have broken it. You 
High Priest has declared that he delighted to do the 
atonement was made. 2. The priest 
that, 1. The goat was slain as a sin offering; this typ-
end of reconciling the holies, that is, after the atone-
ment was fully made in the sanctuary, then the priest

110 THE REVIEW AND HERALD. (Vol. xxiv. 

of judgment. The sin still existed, though they were

and the being to whom they are so re-
ferred through the priest to the sanctuary of God, and 
see. The Syriac has

of the goat; this must certainly typify something in 
the Calvary. Some authors consider that, as the sin offering typ-
of the children of Israel, putting them upon the head 
of the goat; this must certainly typify something in 
Heaven is cleansed. But the sins placed on the scape-
goat can only be of those who have afflicting their 
souls, and are accepted of God, for those who are im-
potent to perform the law of God, have in their 

bear their own sins—their sins are on their own heads. And when the sins of God's people have been trans-
ferred through the priest to the sanctuary of God, and 
from there redeemed and expiated after the sanctuary in 
Heaven is cleansed. The high priest stood in the holy of 
holies to make atonement for them. But under the 

And when the righteous are taken away from the earth, the wicked slain, the earth will be left empty, and 
without life, as the ground is before the coming of the 
Devil. Let no one imagine that the Devil is to be the 
resurrection, 

fathers to the grave, or at most to the state of death. In Gen.

the serpent's head will have been bruised 
by the seed of the woman. Then the "strong man 
be forever remedied, the tares will have been gathered 
from the earth. The righteous, or those who have 
redemption, will have come out of the grave, and the

Lord hasten it in his good time. Who would not, in 

Even so, come Lord Jesus!" 

The wicked will all be destroyed from the face of 
the earth at that time. 2. Thess. i, 6-8; Rev. xix, 
11-21; compare, Heb. xii, 25, 26; Rev. xvi, 17; 
Joel, iii, 9-16, with Jer. xxv, 15-33. Note: Paul 
quotes the voice of the Lord will be heard but once from 
Heaven. John says this is just before Christ comes as a 
thief. Joel says it is in the day of the great 
battle, and the treading of the woe-spare of the wrath of 
God. See also Rev. xiv, 14-20. Jeremiah says all 
the nations shall drink of the wine cup of God's fury, 
and "all the wicked" be given to the sword. Now 
when the righteous are taken away from the earth, 
the wicked slain, the earth will be empty, and 
without life, as the ground is before the coming of the 
Devil. Let no one imagine that the Devil is to be the 
resurrection, 

This is a point of transcendent interest to every 
believer. Then the sins of God's people will be borne 
away to be remembered no more forever. Those who 
insulted them, will have received them back again. Then the serpent's head will be bruised by 
the seed of the woman. Then the "strong man 
be forever remedied, the tares will have been gathered 
from the earth. The righteous, or those who have 
redemption, will have come out of the grave, and the

Lord hasten it in his good time. Who would not, in 

Even so, come Lord Jesus!"

(To be continued.)

This is a point of transcendent interest to every 
believer. Then the sins of God's people will be borne 
away to be remembered no more forever. Those who 
insulted them, will have received them back again. Then the serpent's head will be bruised by 
the seed of the woman. Then the "strong man 
be forever remedied, the tares will have been gathered 
from the earth. The righteous, or those who have 
redemption, will have come out of the grave, and the

Lord hasten it in his good time. Who would not, in 

Even so, come Lord Jesus!"

(To be continued.)

Professors often run fast, but they do not go 
safely; therefore they often stumble and fall: "The 
prudent man looketh well to his going."
Bro. White: The interest in the cause of truth manifested by the people of this place, is not very flattering. But our labor here will not be all in vain. There are a few who have made up their mind to keep the Sabbath.

We have no open opposition, but the material to work upon here, is not promising. I wish that our hearts might be cheered by the last warning message, that they might see the position they occupy in the world's history, and flee from the wrath to come.

We are not discouraged; we shall still labor on in the cause of truth, whether the people will hear, or whether we shall be permitted to go on.

We have felt some of the blessing of God even in this place, while trying to speak forth the words of truth.

Lawrence has gone home, having received news that one of his children was very sick. So Bro. Canright and myself are left alone to close up the meeting in this place. We shall miss him very much.

Pray for us that we may discharge our duty as it is made known to us. May the Lord help us to be your prayer.

I. D. Van Horn.

Alma, Mich.

Since the above was in type, we have received the following:

The interest in our meetings in this place is growing better, and the whole community seem convinced that the things they have heard at the tent, are the truth. We are encouraged to labor on in this place, so we have decided to stay with them another week.

Second meeting in the last Sabbath. About thirty were present. Five testimonies were borne, and fifteen expressed, by rising, their determination to obey the truth.

Yesterday we had a good meeting. There were about sixty present. In the morning we gave a discourse on baptism, after which eight followed their Lord in the solemn ordinance.

The blessing of the Lord has attended our labors in this place. We feel to give him all the praise; for we see his blessings more or less of the same spirit of interest that was manifested at the last meeting here.

Bro. O. S. White: The interest manifested previously at Smith's school-house and before made a profession of religion. They were all united under the leadership of the Lord, and we still hope for more. Brethren and sisters here express a determination to go with this people to Mount Zion." We still feel encouraged to labor on in this glorious cause. Eighteen have united with this church during this meeting, and we still hope for more. Brethren and sisters here express a determination to go with this people to Mount Zion."

O. S. White is still laboring for the cause here.—I will report again when the meetings close.

In hope of life eternal.

Wm. Russell.

Munston, Wis., Aug. 1864.

Under date of Aug. 33, Bro. Russell again writes: Our meeting at Munston closed with great interest, several more having made up their minds since my last report to go to the kingdom. The whole number that came out, and that started now, at this meeting was twenty-three. Eleven of those were women, leaving only twelve men. The Sabbath school, and the remaining twelve who were those who started several years ago under the labors of Bro. Steward in this place. There were seven souls that came out under Bro. Goodenough's labors at Delona and Sandusky, that united with the church here, making an addition of thirty to our number.

We trust they will now go through to the kingdom this meeting, and we still hope for more. Brethren and sisters here express a determination to go with this people to Mount Zion.

Bro. O. S. White is still laboring for the cause here.—I will report again when the meetings close.

In hope of life eternal.

W. Russell.

Munston, Wis., Aug. 1864.


Bro. White: The good cause is still onward in the West. The quarterly meeting at Vernon was well attended and we trust a good work was done. The little church there is growing and now exercises such as blessings may be continued to them.

The church among the brethren of Clark County, eight miles west of Alma, Mich. all of which were interesting and I trust profitable.

With few exceptions this church is laboring to live out their faith.

August 2, had seven meetings with the church in Hillsdale, Hillsdale Co., Mich. For a season this church had been laboring under some discouragements which I trust by the help of the Lord are now being removed. One of those was caused by four of their members allowing themselves to be allured away into distant States to repair bridges and buildings, injured and destroyed in the present war, by fair promises of high wages and rotation of their religious privileges. They are now satisfied that unless they faithfully labor in the Lord's vineyard, the people will not be reached by their efforts.

Three were bapized, and four received into the church.

Joseph Bates.

Pyrene, Ind., Aug. 16, 1864.

Interesting Extracts, No. 16.

BY REV. J. W. CORNWELL.

The power, and the capital of Pagan Rome was transferred to Papal Rome. Rev. xiii., 2.

Gibbon, speaking of the Roman power, declares that they "disclaim the necessity or even the wish of continuing the Imperial succession in Italy, since, in their opinion, the majesty of a sole monarch is sufficient to prevent or protect them at present in their political and the west. In their own name and in the name of the people they consent that the Seat of Universal Empire shall be transferred from Rome to Constantinople; and they announced the right of choosing their Master, the only vestige that was left of the ancient splendor which had given laws to the world."—Gibbon, Vol. iii, p. 519.

"A new and powerful monarchy rose on the ruins of the German Empire—that of the Roman Pontiffs, which monopolised both spiritual and temporal dominions, and extended its influence over all the kingdoms of Christendom."—Kloeh, p. 98.

The Papacy an Image of Paganism.

Of Christian heathenism into Christianity, and the introduction of Gentile superstition into the Christian religion, hath been demonstrated by many laudably translated from Gentile superstition into the Christian religion, hath been demonstrated by many authors. The copious transfusion of heathen ceremonies into Christian worship, which took place before the end of the fourth century, had to a certain extent, generalized the outward form and aspect of religion."—Waddington.

"We are often told by the Papacy, "All whose ceremonies appear plainly to have been copied from the rites of primitive Paganism, as handed down by an uninterrupted succession from the priests of old Rome."—The learned Papiist, Ludovicius Vires, acknowledges "that no difference can be found between Paganism and Papist image worship but this,—that names and titles are changed."—Rorposa.

Brodus says, "When I call to mind the institutions of the holy mysteries of the heathen, I am forced to believe that most things appertaining to the celebration of our solemnities and ceremonies are taken hence; as, for example, from the Gentile religion; the abductions of the priests, turnings round of the altar, sacrificial pomp, and many such cere
ceremonies which our priests solemnly use in our mysteries. How many things (good God!) in our religion, are like to the Pagan religion! how many rites common!"

Another advocate of Popery, Boremonius, says: "In many things, there is a conformity between Popery and Paganism. That many things have been laudably translated from Gentile superstitious into the Christian religion, hath been demonstrated by many examples and the authority of Fathers. And what wonder, if the most holy bishops have granted that the ancient customs of Gentiles should be introduced into the worship of the true God, from which it seemed impossible to take off many, though converted to Christianity."

Note: As Popery is only a new form of Paganism, so Protestantism, is a new form of Popery for the sake of the name. There is a strong coalition between the daughters and the mother, Babylon. Both are mixed up with the world. They agree in doctrine and name, in many things. The anti-Bible doctrine of Immortal-soulism, Conscious state of the dead, endless war, Resurrection, Return of the dead, World's conversion, Sunday-keeping for the Sabbath, Sprinkling for baptism, Communicating with the Spirit of the dead, Trinity-creeds and articles of faith, &c. &c.

Paganism, Papacy and Protestantism, have all in their turn manifestly more or less of the same spirit of persecution toward dissenters.
T. F. B. of Iowa. We have no work at the office on the subject of slavery. The book by Luker Lee from which we lately published so largely in the Review, is out of print. In the last number of the Independent, we see a work advertised entitled "The Bible against Slavery; or An Inquiry into the Genesis of the Mosaic System," by E. W. Whitney 61 John St., New York. The price we do not know.

Several of our brethren have inquired as to whether it was right to contribute to raise local benevolences for the purposes of encouraging enrollments. We would say we think it is, and have done so in Battle Creek.

Acknowledgment.

We are happy to express our gratitude to the Contra Church for their free-will donation of ten dollars to help us rebuild our Meeting-House. In behalf of the church in Laper, Wm. S. Higley, Jr., 2 cor. v. 4.

THE American Tract Society have published an edition of the Bible with "Brief Notes and Instructions." It is, taken all together, a nice volume, and well worth having. We have several sets, and we believe, on the above scripture, it would be worth a great deal more. 2 cor. v. 4, is thus expounded by them:

"For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

"Unclothed; it is not the unclthing of our soul by death that we desire, but it is with the breath of the glorified body. If it might be the will of God, we should be glad to have mortality swallowed up of life, without death, as will be the case of those who are alive at Christ's coming.

G. W. A.

The town of Muscoda, Wisconsin, has been scourged by a disease that doctors can neither name nor heal. Up to the 11th inst., there have been thirty deaths. Three hundred and fifty sick. In the last number of the Independent, we see a work advertised entitled "The Bible against the Tax," and they will probably have to follow other pursuits.

We are happy to say that the subscription has not been done?

BATTLE CREEK, MICH., THIRD-DAY, AUGUST 30, 1864.

For Review and Herald.

Address to your friends, the friends of the Review and her former subscribers. This one that I send in this week, makes a total of four for the Review and three for the Instructor. And I will keep trying, being determined to work until the seven for the Review and three for the Instructor. And I will keep trying, being determined to work until the seven for the Review and three for the Instructor. And I will keep trying, being determined to work until the seven for the Review and three for the Instructor. And I will keep trying, being determined to work until the seven for the Review and three for the Instructor. And I will keep trying, being determined to work until the seven for the Review and three for the Instructor.

For Review and Herald.

Address to your friends, the friends of the Review and her former subscribers. This one that I send in this week, makes a total of four for the Review and three for the Instructor. And I will keep trying, being determined to work until the seven for the Review and three for the Instructor. And I will keep trying, being determined to work until the seven for the Review and three for the Instructor. And I will keep trying, being determined to work until the seven for the Review and three for the Instructor. And I will keep trying, being determined to work until the seven for the Review and three for the Instructor.