spat of the Dragon, Rev. xiii, 2, which was at Rome but the woman has her seat on many waters, which to new and changed, and tongues, and fang, and tongs. Rev. xiii, 1, 2. 

3d. Their office is different. The beast carries while the woman sits on the beast. 

4th. They are interconverted by different means— The Kings and inhabitants of the earth, represented 

5th. The woman committed fornication with the Kings of the earth (the ten horns of the beast). Did she commit fornication with herself? She did, if the woman was the beast. 

6th. The angel describes these as two distinct powers. He says verse 7, I will tell the mystery of the woman, and of the beast that carrieth her. Then in several verses which follow a minute and distinct description of the beast is given; and the woman is not identified with the first beast, but the beast being, as it were, drunk with the woman (Rev. xii, 14), but the woman was drunken with the blood of the saints, and with the blood of the martyrs of Jesus. Rev. xvii, 6. The beast is seen in its onward track and ten horns and ten kings. The Kings and the ten heads of the beast are given, and the beast wears one crown. The beast has the seven heads and ten horns.' It is the beast of the eleventh and twelfth chapters, of the Roman empire (Rev. xii, 14). 

7th. The beast is named. The beast has no crowns, and the woman has no crowns, and both are symbolical of the same power. Rome is that power. It bore the character of the Dragon. 

8th. They are as distinct in power as the Dragon. league with the woman. How then can the woman be the beast? 

9th. They are both distinct in power, and in order rightly to understand the subject under discussion, it will be necessary to learn what each represents. 

The beast in chapter xvi and xvi, and the Dragon in the xiii, represent Rome under all of its forms, from its rise to its final destruction; and all earthly and ecclesiastical powers, from the rise of the Papacy to the fall of Rome. This continued until A.D. 538, when Justinian fell, and Christianity corrupted, soon after the fall of the Roman empire. The beast is that power. It bore the character of the Dragon, which is the Papacy, the companionship of the union of the church and the Papacy. 

The wilderness is her place, prepared of God, where they shall feed her for a time and times, and half a time. The wilderness represents the apostate church, the Papacy, the Roman empire. 

It is thought by those of an opposite view, that the woman should be viewed in the light of purity and innocence. The woman sits upon the scarlet colored beast, with no crowns on its horns, while the beast is at Rome, and drunken with blood. It is not necessary to enter into a discussion of this subject. 

We view the case thus. Rome was symbolized by the 'Great Red Dragon,' with connection with Papal idolatry; by the 'crowned ten horned beast,' with connection with the Roman empire; by the 'scarlet colored beast,' with no crowns on its horns, while under the guidance of the 'woman,' Rome is the eighth and last form of the beast. Rev. xiii, 11. 

Having as we believe, unsearched what the 'beast' signifies, and identified the 'woman who sitth upon the scarlet colored beast,' with no crowns on its horns, while under the guidance of the 'woman,' in the eighth and last beast, and the Papacy, we are led to conclude that the woman and the beast should be referred to in Rev. xii. 

We think they are the same, with the exception that her last state is a state of dissipated prostitution, or apostacy. 

It is a admitted, and long advocated by all Protestants, that the Church has apostatized from its primitive simplicity, and that there should cause a 'falling away' before the man of sin should be revealed. (2 Thess. ii.) and we think this same falling away and apostasy is referred to in John xvi. in the place there given of the woman. 

She first sees her 'clothed with the sun,' &c. But she soon 'flee into the wilderness,' and the 'place prepared of God,' this time to escape and destroy, and the 'vail' is for the woman. 

All this we think took place under the reign of Justinian, and the ten horned beast is a beast of no time, but of the place prepared of God, and of the woman, which was used in the place of the woman, and her place is in the wilderness, at the place prepared of God, where they shall feed her for a time and times, and half a time. 

We think they are the same, excepting that her last state is a state of dissipated prostitution, or apostacy. 

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character and condition: At first she was clothed with the sun, under her feet she had a crown of twelve stars. Rev. xi.

She had no mate; for the devil had put it into his heart to make her a drunkard; a mother not of one, but of many harlot daughters, and guides the beast which carries her. She made others drunk with the wine of her fornication. Rev. xviii. 9, 10. This shows that she has an artful mistress controls the will and destinies of her deceived and fallen paramours. Has not the church of Rome, which is the mother of harlots and abominations of the earth since A.D. 1798; the facts in the case prove that she has. She 'sits upon many waters,' (which are the seas, rivers, and tongues—Rev. xvii, 15;) and reigneth over the kings of the earth; not by physical power, but by artful means, of which the whole world knows. Jesus, and the Apostle John saw and submitted to in every legislative body of the world. Kings, Queens, and rulers whose aid and influence he seeks, and who are among her most literal and effective supporters, and actually never being guided by her artful and polluted legislature.

Having as we believe, obtained a correct understanding of the shield and of the woman under consideration, we are prepared to consider the question:

What is the Babylon out of which God calls his people?

1. The Advent Shield, p. 116, answers this question in the following language:

'2. Babylon, then, is now comprised in the present kingdoms of the world—the peoples, and nations and tongues, and the cities of the nations, and the kings of the earth, and the sea, and the great city, Rome. The Papal church is not the shield committed to them, nor does it apply to the world; and they have taught us that the street of the city is divided into three parts, the cities of the nations fell, and great Babylon came in remembrance, and the name of that city is 'Babylon the great.' Rev. xvii, 15.) which embrace the whole earth.

xvii, 15.) which embrace the whole earth.

xvii, 15.) which embrace the whole earth.

These objections we deem sufficient to settle the question.

3. The kings of the earth committed fornication with her. Rev. xviii. 3. 'Babylon is committed to the woman, and the woman is the shield committed to them with themselves.'

4. All Nations have drunk of the wine of the wrath of her fornication. Rev. xvii. 3. If as the Shield says, the kingdoms are comprised in that word, 'Babylon,' then they have drunk of their own, not of another's.

5. The kings of the earth are to bewail the final fall of Babylon. Rev. xviii. 9, 10. But if the 'Shield' is correct, she will bewail the fall of the 'cities of the nations.'

6. John makes a clear distinction between the kings or kingdoms of the earth, and Babylon, (see Ch. xviii and xix.) but the 'Shield' makes none.

7. The kings of the earth were not to be scattered. The confusion therefore must be looked to another important question under consideration; we must therefore look for another answer.

8. Mr. Hotchkiss is the first to recognize a recent definition of the woman known as Babylon by the Expositor. To a few adopt his views, and we believe they are now generally adopted by the different Protestant sects. To this answer we object:

1. Because Rome papal does not answer the definition of the 'sister of Babylon.' As Mr. Hotchkiss justly contended, Rome is the Catholic Church.

2. 'Babylon is a aunt.' She is one in name, doctrine, ordinances, and all her work. But Babylon signifies 'confusion or disaster' and its name is properly applied to the Catholic Church. It should not be forgotten that there is meaning in the name, Babylon: God has given the name, and rightly applied it to the fields. Babylon does not apply to the Catholic Church.

3. The Catholic Church, abstractly, has its seat at Rome. The city itself has its seat upon Babylon. Rev. xviii. 17.

4. The Catholic Church, abstractly, does not reign, nor dominates over the whole earth, but Babylon, or who the whole earth, nations, and tongues, (Rev. xviii. 18, 19.) in the same sense as the Roman empire.

5. If the 'mother of harlots,' the church of Rome, abstractly considered is Babylon, then her harlot daughters are apostate churches.

6. Then why did John call her not only 'Mother,' but also 'Little Whore,' or 'Whore of Babylon,' (Rev. xviii. 2.)? As well might a mother be called the whole family of her children.

Having shown what we believe the 'woman' to be, we will attempt to tell what we believe it to be. We believe it is THE NOMINAL CHURCH.

In Rome's account, the 'woman' (the papal church) fly into the wilderness—the next time he beholds her she has upon her head 'MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.' In explaining what this woman is, in Rev. xviii, 5, the papal church is represented as mother of harlots and abominations. In Rev. vii, 9, the woman which thou sawest is that great city which reigneth over the kings of the earth. This explanation is the strongest proof that those present, who believe that great city is 'literally Rome. They say the woman represents the churches; but the church itself must not be literally Rome. If the angel was talking of the Roman church, then Rome for the kings of the earth did not then exist; for Rome was in its imperial form and the centers of the religious powers were Carthage and Lyon. John saw this vision. And certainly the literal city of Rome does not reign over the kings of the earth; nor, neither is it ever in our time called Mystery Rome, or Babylon, nor that great city.'

There are other cities far greater than Rome; and it would be as proper to call them Mystery London, Mystery Paris, Mystery Vienna, Mystery New-York, &c. as to call the literal city of Rome a Mystery; there is no more mystery about it than the other city or town built of wood and stone.

The angel says, the woman is 'that great city;' she does not reign in the explanatory sense, but actually she is that great city.

To ascertain this fact we must consult other portions of the divine oracles. Under the name Babylon, the 'great city is spiritualized,' and as the 'age of the woman' is still to be examined, we will live with it.

The great city was 'divided,' but the 'cities of the nations are also spiritualized, that great city or great Babylon is another thing.'

We admit that in this case we are not told what Babylon is, but we are taught that it is not identified with the Papal Catholic Church. The claim that the Papal Church is identified with one of the 'all nations,' and cannot therefore be 'that great city,' which has made 'all nations drunk with her wine,' cannot therefore be that great city, which has made 'all nations drunk with her wine.'

Again, Rev. xi, 8—13, speaking of the two witnesses, John says, 'And their dead bodies shall lie in the great city, which is spiritually called Sodom and Egypt; and as the mother of harlots is called.' How then can the city of Rome be that great city? The great city was 'divided,' but the 'cities of the nations are one thing, and that great city or great Babylon is another thing.'

The great city was divided into three parts, and the cities of the nations fell, and great Babylon came in remembrance. Rev. xvii, 15. The name Babylon is 'symbolically applied to the whole earth.'

That is certain, and the vision is therefore made clear; the fallen condition of that body perfectly answers the vision. And it is said, 'I will kill her children with death; and all the nations drink the wine of her fornication out of the bosom and harem; and I will give unto every one of you according to your works. Here the vision is fulfilled, and the idea of the whole city, and all its parts, and all is seen. Here is the whole earth, or mystery Babylon, or mystery New York, and all her children. Here is the mystery city of Mystery Paris, Mystery Vienna, Mystery- Rome; but Babylon has her seat upon 'many nations, and holds 'the reins and hearts; and I will give unto every one of you according to your works. Here the vision is perfectly fulfilled, and the whole idea is finished.'

This view of the subject we think is strengthened too much, is not the Papal Rome, nor Mystery Paris, or any other mystery city, to which we can make no distinction. No one church is thus described. No one other church is thus described. No other church has the name Babylon attributed to it, and certainly the Papal Roman Church is not the great city, or mystery Babylon, or mystery New York, and all her children.'

We believe the word 'Jesu' and 'her children,' in chapter ii, and the 'mother of harlots' and 'her apostate daughters,' are symbolical of all the churches, and as the mother of harlots and Babylon, it is evident we can call that 'all the churches' and all the churches constitute the Babylon out of which God now calls his people.

But the question may arise, how can the daughters be included when the name Babylon is exclusively applied to the woman, and the city to which the woman is applied is not the same as the name Babylon, and the city to which it is applied is not the same. When the church in Thyatira is called 'that great city,' the limitation reads, 'that great city or Mystery Babylon, or as John says, the 'Mother of harlots, or as Isaiah says, the great city, or the great city is spiritualized; symbolizing all the churches, and insinuates that the church in Thyatira is not the same as the Papal church, and that of Rome, nor the city of mystery Babylon, nor Mystery New York, and all her children.'

The Papal Church receives the name, and is the mother of harlots, and all the churches are included in the phrase 'all the churches.'

We believe that the church in Rome is the mystery of Babylon, and the little churches receive the name Babylon, and mystery Babylon; and as they are never mentioned, it is the mystery Babylon, and the little churches, which are thus symbolically applied to the Papal Church.
ARMS OF THE EARTH. It is intended upon the natural tower, because, as in the case of the other two, it is an everlasting establishment. But this is the tower that is 
devastated, and from THE SCAVE the remaining comes.

God calls HIS PEOPLE, out of Babylon Rev. xvii. 4. Where are his people? Until quite recently they were in the different churches; some doubted about the law; others about the church, and the law, and yet another about the law. But the next comes out to his call. Babylon, then, must be that place where God's people are found at the time they are found in the church with scarcely an exception, at the time the cry to come out was made, the conclusion is irresistible that the churches are the Babylon unconsidered.

The influence the church has over the world, is a strong evidence in our favor. She dictates in laws and customs, and unites the world in opinion and feeling. One of the acts does this work alone; it is done by the influence of them all. It is the woman, great of name which reigneth in the midst of the earth. Rev. xvii. 18. She reigns by artifice, cunning, and deception, as an unfaithful woman rules her deceived and deluded prey.

That the churches—Babylon is further evident from the fact, that no other view of the subject makes the case consistent, that the events announced in Rev. xvii are brought about in such a manner, as that each has a definite time, place, etc. The events are connected together, and a definite and final result is obtained. That is the case with the dictated church. From the following notes (Mr. Colver's) church, the failure was ascribed to the 

Chains of Babylon.

Having shown that the nominal church, consisting of all the churches, is Babylon, and that out of which God calls his people, the next point to be considered is the fall of Babylon.

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Review by A. S. Brandreth


The Review and Herald.

We are indebted to the "Harbin Review for a series of articles from the pen of O. R. L. Crotzer on Rev. xiv. 1-13, which, in the course of their treatment of the subject, come to the conclusion that the declaration of the angel, "Babylon is fallen," is to be understood not as a literal accomplishment, but as a metaphysical one.

The theme of the angel's declaration, "Babylon is fallen," is examined in the context of the Book of Revelation, specifically in chapters 14 and 18. The author argues that the term "Babylon" is used metaphorically, representing a state of spiritual decay and moral corruption rather than a literal city.

The article further explores the implications of this metaphorical understanding on the interpretation of the book of Revelation. It concludes by questioning the validity of certain interpretations that have been based on a literalistic approach to the text.

The review of O. R. L. Crotzer's work in the "Harbin Review" provides a valuable contribution to the ongoing discussion on the interpretation of Revelation, emphasizing the importance of considering the text's metaphorical and figurative elements.

The Review and Herald.

San Rafael, Thursday, December 1, 1864.

The Review and Herald.

The review criticizes the literal interpretation of Revelation, particularly the declaration "Babylon is fallen," arguing that it should be understood metaphorically, reflecting a state of spiritual decay and moral corruption.

This perspective challenges the idea of a literal overturning of the city of Babylon, focusing instead on the spiritual implications within the context of the book of Revelation.
grasp of death! is it for the church of Christ that her hope is laid up in heaven, [Col. i. 5], and that it is not in the ing laid hold on the reality, we may hold it fast until Christ replying to our review of his article entitled "Seventh Day our Life shall appear. down those prophecies which describe the Advent Move-
show from the Bible that it is incorrect. And we think the kingdom of God, the first resurrection, immortality, to
the time for the commandments of God to be clearly under-
stood has it been given because man needed a day to rest from toil. Men have argued the necessity of the Sab-
because they were weary! Neither should he suppose that the Creator gave his Rest-day to man merely because he
the Lord made heaven and earth, the sea and all that in
furnished with the commandments of God. It is evident that if another day had been selected, another commandment would have been given, another reason assigned for the institution.
But objects to the Sabbath being made at the close of the first week of time, because man was then in Paradise. If the Creator had provided a day of rest for the birds of his bread, he needed no Sabbath. It is stated by M. that we mistake "in blending Sabbath the first day of his bread, he needed no Sabbath. He made the Sabbath for man, and the scribes and Pharisees made it a burden to men. Making a Law of a thing which was for man's spiritual welfare.

In our review of the Sabbath, we quoted largely and fairly from his article, and endeavored not to misstate his position, but show from the Bible that it is incorrect. And we think this is as it is that it is that it is that we must not rest from our toil, but that we must rest from our work, and that in the tenth commandment, we are told that we must not bear false witness against our neighbor, and in the fifth commandment, we are told that we must honor our father and mother. When we look down through the long period of toil, and when we see how many of the commandments of God have been kept, and when we see how many of the commandments of God have been broken, and when we see how many of the commandments of God have been disregarded, it is evident that neither day had been selected, another commandment would have been given, another reason assigned for the institution.

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Some of the people went out to gather, and they found none. And the Lord said to Moses, How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath. So the people gathered; and Moses said to the children of Israel, This is that which the Lord hath said, To-morrow is the rest of the Holy Sabbath; therefore, as sin did reign "from Adam to Moses," God's law necessarily existed in some forum during the time of sin. "Sin," says the Review and Herald, "is no law." "Sin," says the Review, "is no law." But what was the covenant made in Horeb? The ten commandments are also called the covenant of God. Was the law given in the wilderness of Sin? And there you will see the covenant made thirty-two days later. The Review contends that they knew all about it, and that it was given at another place, thirty-two days afterward, then they were certainly made twice! This is much like having the Sabbath abolished twice, first, before Christ began to heal on the Sabbath ("otherwise he be
came a sinner"). See Harbinger of Sept. 27, 1851, page 29, first column. As the Sabbath was guarded by Jehovah in giving the words of the Lord and showed them to the people, which were written in tables of stone during the old covenant, is instituting a covenant before this, it is a writing containing the terms of agreement. — Webster.

We say that the covenant under consideration, was, according to the first definition, a mutual agreement between two parties, or, according to the second definition, a writing containing the terms of agreement. — Webster.

The reason for the following reasons.

1. Because when the covenant was made, Moses took the words of the Lord and showed them to the people, which were written in tables of stone at Sinai, yet to say that the Sabbath was given at Sinai, thirty-two days after the manna was given. M. affirms that it was the ten commandments. To this we object for the following reasons.

2. Because the law of God existed before Israel came to the wilderness of Sinai. Though the ten precepts of that law were not previously written out in the form that they were written on the tables of stone at Sinai, yet to say that God's law did not exist in some form, is virtually saying that God's law was not God's law. For St. Paul says, "where there is no law, there is no transgres-
sion." Rom. iv. 15. He also says in chap. iv, 21, "For until the law, when its precepts were written in stone, was in the world, but sin is not imputed when there is no law." Also in chap. vii, 10, "The law was given for sin." Therefore, sin did reign from Adam to Moses, God's law necessarily existed in some form during that time.

3. We object to M's position, because, if the covenant between Israel was the covenant of God, that is, the law they were all made under, the Sabbath could not exist prior to the fifteenth day of the third month after Israel left Egypt. Now go back thirty days before this covenant was made, to the manna. The manna was given thirty days before Israel left Egypt. The first recorded manna was given from heaven for their chosen people. They gathered an over every day until the sixth day, then the people gathered two measures of manna for one man. And when the people gathered Moses, he replied, "This is that which the Lord hath said, To-morrow is the rest of the Holy Sabbath unto the Lord." He did not say, the seventh day will be the Sabbath. The Sabbath was the law of the Lord. But the Sabbath was the law of God. 62 THE REVIEW AND HERALD.
For this is the covenant that I will make with the house of Israel after those days, saith the Lord, I will put my laws into their heart, and in their mind will I write it. And I will be to them a God, and they shall be to me a people: And they shall not teach every man his fellow, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their iniquities, and their sins will I remember no more. Heb. viii, 10-12.

We may now see that the ten commandments are neither the old nor the new covenant, but the terms, or foundation of both. The covenant made in Horeb was certainly the old covenant. It was not made with the fathers, but after the time of the fathers. 2 Cor. iii, 7. The commandments being the foundation of that covenant, or terms of agreement, we see them referred to in Deut. v, 2-9, immediately after the statements, that the Lord made a covenant in Horeb, that it was not made with the fathers, and poor between the Lord and the people at that time, to shew them the word of the Lord. It is true that Moses did take the words of the Lord and shew them to the people when the covenant was made in Horeb, see Ex. xx, 18-20. But it is positively stated, he did so with the words of the ten commandments. The Lord spake them to all the people with an audible voice.

We have not space to notice every particular in the article. We pass over the account of Moses giving his laws, fully shown his main principles, and close we by calling attention to his exhortation to those who read the "Review and Herald," and are, as we think, in danger of a "sharply fall" from grace, "into irretrievable ruin," by diabolical influence. "And so far as any new seek to be justified by that dead law, they are fallen from grace." To this we reply, first, that it is unjust to represent us as teaching the observance of the dead law of Moses, and secondly, that it is not a question of that law which Paul called "baby, good, spiritual, which he revered and distinguished in twenty-nine years after the law of Moses was abolished, see Rom. vii, 7. And, secondly, we ask for justification since through experience we have learned that the legal system is "a man of sin," or the Papacy. It is clear, therefore, that God is "forbid: ye establish the law." We give a position of M.'s warning against keeping the fourth commandment as follows:

"Pence in your courtes, and listen to the voice of truth! You may now retire your steps, and again be established on the rock of truth, the plain word of the Lord. Hunt for the "machine," that which is in the Bible, as you hunt yourself to be blinded to its clear light, by such darkness as may be thrown upon it. The Bible renews life, and may enter in through the gates of the city! It is not the fourth commandment one of the Fathers? It is.

No, we will not "pence." Our course is onward. We wait for the voice of truth. We have searched the books as we are taught to do, and do not follow the "man of sin" who now command all men everywhere to repent; because he hath appointed a day in the which he will judge the worlds in righteousness by that man of truth. That the Thessalonians had received the idea that the period of the coming of Christ and the judgment had come, Paul expected this error, as we can be from the following which we copy from his second epistle to them:

"Now we beseech you, brethren, concerning our coming and the sleep of the Lord, that ye be not taken unawares. For for this we also besought you, that ye would receive the grace of God in the night season. For when they shall say, Peace and safety; then sudden destruction cometh upon them as travail upon a woman with child; and they shall not escape. But the Lord is not ignorant of the things thus in the world, that he shall judge them every one after the work of his hands, with that which is written in this book. Knowing this, let us abstain from things spoken by profane men."

Paul here declares to the Thessalonians that the day of Christ is not come yet; that there will be a falling away first, and that the apostles did not give the proclamation, "the hour of his judgment." The apostles did not give the proclamation. This may be seen from the fourth chapter, verse 1 to 5, which explains that the period of the judgment was to be after the apos- tacy, and the 1000 years of triumph and blasphemy before the judgment, for according to the scriptures, that the apostles did not give the proclamation, "the hour of his judgment." And so the Thessalonians understand the period of the coming of Christ and the judgment to be after the apos- tacy, and the 1000 years of triumph and blasphemy, and not before the apos- tacy, and the 1000 years of triumph and blasphemy. This is the period of the coming of Christ and the judgment, and not before the apos- tacy, and the 1000 years of triumph and blasphemy. This is the period of the coming of Christ and the judgment. It is the period of the coming of Christ and the judgment. It is the period of the coming of Christ and the judgment. It is the period of the coming of Christ and the judgment.
3d. To whom is this call addressed? Not to the incorrigible sinner—not to the graceless, formal, cold-hearted, self-righteous member of the church, or member or minister; but to God's people—true people who are in Babylon, to them is this call made. The first angel was dispatched to the world; the second angel is gone, and we shall hear the voice of the third, and shall hear and obey when you hear. He says, MY PEOPLE; ye go ye out of the midst of her, Jer. li. 45—Come out of her, MY PEOPLE. Rev. xxi. 7. Will God's people always do as they please? They will not they cannot and long remain after they know disdaining. The blessings of having a right to the kingdom, of the separation of the church from Babylon, of being a part of the holy city, of a new heaven and a new earth, are only promised to those who not only hear, but the commandments of God. Rev. xxi. 5. Babylon was one of the great cities in Bible history; for the third angel is to be heard in Babylon, the cause of your being forever shut out of the city of God. To more clearly show that this call is specially binding on God's people now we inquire, 1st. Just such a cry as the divine writers describ- ed has been made; it was a case of life and death—and piouvs. have obeyed it. It was a case of life or death, certain death, if they remained in the old organiz- ations. But the fruit of coming out has been life. The people who are IN Babylon, to them is this call from the voice of the third angel, saying, "come out of her, my people." And this is the time for the cry, "Come out of her, my people." The voice from heaven, "And there followed another angel, saying, Come out of her, my people." Will God give glory to you, for the honor of his name, as in every other case when it is obeyed And if it is binding upon one it is upon all of God's people to obey the command of God. Well, what have been those means? Nothing less nor more then the cry. "Come out of her, my people," and pi-ious have obeyed it. It was a case of life or death, certain death, if they remained in the old organizations. But the fruit of coming out has been life. And those who have obeyed the voice of the third angel, saying, "Come out of her, my people," are going on to the land of promise, are going out of her, my people; are going out of the city of God. To more clearly show that this call is specially binding on God's people now we inquire, 2d. The cry was given by many, obeyed by thousands. And Christ designed that his people should be one. We do not say that the sects were Babylon by name, but the Babylon by name, the divided and sub-divided sect, and united with the world, were always Babylon. God permitted his people to remain that is, his angels message was scorched, that he called them out.

That the nominal churches have fallen, let their own admissions, and the facts relative to their great errors, show. When the Babylonian image is compared with what it was ten years since, their fall is clearly seen.

We think it is evident that just before the plagues are poured out, the voice from heaven, "come out of Babylon," will be heard, and will be obeyed, never before. This point we may notice in a sepa- rate article. In our next we design to examine the message of the third angel.

From the foregoing facts, it is evident that the true church is a holy church, that the word "church" is not the same as the word "sect," and that the church is not one of sects. And God has led his people out into a large place, and into such a state of the church as it was predicted she should be in when she was burnt? And will God's people be called out of the city of your holiness? In our next we design to examine the message of the third angel.

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