

THE ADVENT REVIEW

Vol. I.

PARIS, ME., NOVEMBER, 1850.

No. 5.

"CALL TO REMEMBRANCE THE FORMER DAYS."

HIRAM EDSON,
DAVID ARNOLD,
GEO. W. HOET,
SAMUEL W. RHODES, and } Publishing
JAMES WHITE, } Committee.

G. L. MELLETT & Co. Printers.

Second Advent Way Marks and High Heaps.

REVISED BY JOSEPH BATES.

[Continued from No. 4.]

THIRD WAYMARK, THE FALL OF BABYLON.

"And there followed another angel, saying Babylon is fallen, is fallen, that great city, (What for?) because she made all nations drink of the wine of the wrath of her fornication." She has made all the world drink from that cup of poison. Rev. xvii, 4. Hence as John says, "the inhabitants of the earth are made drunk"—and the only remedy pointed out by God to heal his people of this awful malady, and make them sober again, is to "come out of her" altogether, for while you stay there you will be continually drunk with her poison.

I have now come to a waymark which has been represented under so many false colorings by the majority of these messengers, making it very difficult for all the honest hearted to keep their eyes upon it long enough to be fully satisfied of its identity, that I need wisdom from God to direct, and by his help I will try, not to go all over the ground, which has been ably done by the minority, but touch some of the points, and show it fulfilled as it stands in our pathway. I at first supposed that this should be called the second waymark, instead of the tarrying time; but I think it will be seen where I have placed it, by the time I have described the fourth waymark. It is true it began to be seen before the second one, but its promineny was not fully discovered until we had passed the most trying part of the tarrying time. "And there followed another angel"—that is, during the judgment hour cry, some of the same messengers, with others that had been joining the ranks, commenced the second message, saying as in the text, "Babylon is fallen."

Many of the prominent and leading messengers, utterly rejected this message, while others were burdened and pained to be delivered. The message began to be heard in the fall of 1843, and increased in proportion to the first, down to the tarrying time. Here the subject began to be pretty thoroughly discussed, but still a great number of virgins could not, or would not understand it, on account of the difference of opinion among the messengers. Not that any of them doubted the message being given, for that could not be disputed any more than the first; but what the scriptural meaning of the fall of Babylon was. As the Advent Shield was introduced here in the tarrying time, for the especial purpose of reviewing all the past, so that our standard might be perfect and clear, this subject was canvassed in the iv. article, page 112. *What is Babylon, and what is the fall of Babylon?* They answer on pages 119 and 120, that Babylon is the world, and her fall the coming of Christ. Notice one thing here; the authors of this standard work opposed the giving of this message in its

main features. They called Babylon "Babel," "the city of Rome," "the Catholic Church" and lastly "the World." But those that had been burdened with this subject and felt the cry in them, insisted upon it that these were mistaken, for Jesus had said, "If any man will do his will, he shall know of the doctrine whether it be of God." And they knew perfectly well that they had not been to Babel, nor into the Catholic church, nor to the city of Rome, to preach this doctrine, neither were they burdened to preach it to all the world; but to the organized churches, where God's people were.—It now began to be more clearly discerned that the standard work had not given the scriptural exposition of Babylon and her fall; for the mighty cry of these flying messengers with this second message, began to make the nominal organized churches tremble to their foundations. At this crisis another effort was put forth to check these disorganizers. Mr. Miller now came out with a different exposition, showing that Babylon would fall twice—first on the French Revolution, in the eighteenth century, second at the final destruction of all things. It was clearly seen that this position, if followed, would preclude the necessity of the 2d and 3d messages that were to follow the first, in Rev. xiv, 6, 7, until the saints were immortalized. And yet, in other parts of the book (from which I shall quote by and by) he clearly showed that this was the time for the message, and it was actually being given.

Subsequently he came out again with his view of Revelations xiv, 6—20, where he says, "I regard the woman or mystical Babylon as the fallen church, and all churches that have the papal spirit. But it does not follow that there can be no churches that love the Lord in singularity." I wonder if there is such an organized church to be found. I think this globe will be searched in vain for it.

He further says of the loud cry (first waymark) in Rev. 6, 7, "that it will continue until Christ comes in his kingdom. The 2d message in 8v., the fall of Babylon, will take place after Christ comes. And further, that the angel in xviii, 1, 2, is the Lord Jesus descending from heaven to take the kingdom. When the angel has declared or is declaring the fall of Babylon, then the 3d angel that followed the 2d in xiv, 9—12, is showing the fate of his worshippers, and that the 13v. is the resurrection, and must synchronize with chapter xviii. 4, come out and meet him in the air,—14—16v., here the saints are called to meet the Lord in the air. Then 17—20; the vine of the earth is reaped. And this is the harmonious view of the scriptures. *To apply them differently is to pervert them.*" Now I don't mean to pervert the scriptures, neither can I receive this exposition. It is evident from xviii, 4, that God's people are called out of Babylon, that they may not receive of her plagues.

How many plagues are there? The angel says seven. Now, Mr. M. taught at that time, and I suppose fully believed, that six of these plagues had been poured out. Indeed, he has taught in his book, and in almost every place where he has given a course of lectures, that the seven last plagues (of course there are no plagues to come after the last) would be poured out before the gathering of the saints. Rev. xvi. shows

clearly that six of them will be poured out before Christ comes. (See v. 15.) Now if God's people have to wait in Babylon until Christ takes them out at his coming, as he has here attempted to show, then there is no meaning to the 4th v. of the xviii, where God's people are called out of Babylon to get clear of, or receive not of her plagues! Now I say this same text is proof positive that God's people are called out of Babylon before the last plagues are poured out. And Babylon certainly falls before the Second Angel calls them out.

Once more the voice from Heaven in 4th v. says,—*Come out of her my people.* Then if they do obey this call, it certainly will be an act of their own will in obedience to the voice from Heaven. Will it be so when Christ comes? No, No. The Apostle tells us that the Saints will be changed in the twinkling of an eye; and *caught up* in the air. This certainly is a very different act. The Saints then must go, they cannot avoid it. So we see that the meaning of the text is voluntary, while the latter is involuntary. This is only a few out of the many difficulties that this exposition would have led God's people into if they had followed it.

For it was very evident that there were two processes for Babylon to pass through, after her fall and God's people had come out of her, viz:—1st, "utterly burned with fire, v. 8. 2d, found no more at all," v. 21.

About this time [August, 1844.] ten thousand extras of the Voice of Truth, containing the Editor's, S. S. Snow's, and Geo. Storr's Exposition, were published, showing what was Babylon and her fall, &c., &c.—This presented the subject in so clear a light, and in accordance with the teachings of the Spirit, that it was clearly seen that Babylon, that great city symbolized by a "woman seated upon a scarlet colored beast, full of names of blasphemy having seven heads and ten horns," represented the existing organized Churches which had now fallen in consequence of rejecting the doctrine of the Second Advent of our Saviour, which was now being given by the messengers that were flying through the midst of Heaven, just as the Jewish Church fell by the rejection of the First Advent. See Matt. xxiii.

And the Beast with seven heads and ten horns, on which the Woman is seated, represented, "the kingdoms of this world drunken with the wine of the wrath of her fornication." The Woman a symbol of the fallen Church, and the ten horned beast a symbol of the kingdoms of this world, just as closely united and connected together as the woman is seated on the beast;—witness the union of Church and State supported by Civil, Military and Naval power throughout Christendom. Still it is difficult for many to distinguish between the woman and the beast she is seated upon.—They confound it and make both one. Now to illustrate by a simple figure, for instance, a beautiful, gay dressed woman seated upon a great red horse; now who would run the risk of being laughed at for his ignorance by saying that the horse and woman were one, and that there was no distinction. Would it not be perfectly plain that they were two. The woman riding and the horse carrying the woman,—so closely connected together that when the horse moved, the woman moved also. Would it not be obvious, also, that they were both separate, and at a certain period of time the woman mounted the horse, and became thus united and closely connected with him by riding about the world at her pleasure.

Well then, in the same point of view, look at this mystery Babylon, which is called a Woman, and this ten horned beast (which represents the kingdoms of this world) carrying her. In Rev. xii, 6, 14, John sees her entirely separate from the beast, struggling with these beastly kingdoms to maintain her honor and

purity. She was then the pure Church. In the xvii. chap. the Angel directs John to look at her again. She is now about 1260 years older than when he last described her. What a mighty change. She has now become a drunken harlot. With wine? No. But with the blood of God's dear children, v. 6.—Matt. xxiii, 34, 35. She has made the inhabitants of the earth drunk with her poisonous cup, and the kings of the earth while thus intoxicated, have unlawfully united with her, and she rules, guides, and directs them as the rider does the red horse. She is now riding at her leisure full of names of blasphemy, with this blasphemous name written on her forehead, MYSTERY BABYLON, THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH. The 15th v. interprets the 1st v. and says "the waters she sets upon are peoples, and multitudes, and nations and tongues." These are what the beast represent.

The woman which thou sawest is that great city which reigneth over the kings of the earth. That is, they are perfectly under her control. This is the Mother, Papacy, Catholicism, or the Roman Catholic Church. She has harlot children, what do they represent, the Protestant and Greek Church, in all their organizations, represented in the xviii chap. The Angel says they were divided into three parts, xvi, 19.—It is brought to view again in the xi, 13th v. where it says "a tenth part of the city fell." This we have invariably taught, transpired in the Revolution in France not far from 1790. The tenth part of what city fell then? We say the tenth part of Babylon. How did it fall, did the territory of France fall? No. O, that would be a tenth part of the beast. Did the people fall? No. What then? why Ecclesiastical power both in the Catholic and Protestant Church were destroyed. Was that the coming of the Lord? No, it was the fall of the tenth part of Babylon. Here then is further proof that the fall of Babylon is not the coming of the Lord. But it is demonstrated to be the organized Churches.

Still further, according to John's vision in xiv Rev. Babylon must fall in the time that the angel is giving the everlasting gospel at the hour of God's judgment, for he says there followed another angel. Then this was the next thing in order after the flying messengers had fairly introduced the Second Advent doctrine, and it was opposed and rejected by the Churches. Their cry was, Babylon is fallen, is fallen. She has rejected the message of the angel that preceded. It was now obvious that she had drank from the cup of poison so deeply, that it had seized her vitals. She therefore utterly rejected her coming Lord.

Where is the history for the fulfillment of this event? We answer. Just where it ought to be, following in its order, and no where else. When this subject first began to be introduced in 1843, the most of the professed nominal Churches had closed their doors against the Second Advent doctrine, and began to treat the message with scorn and contempt. Some however looked at it more favorably until this message was presented in a clear Scriptural light, they then withdrew, and began stoutly to declare it the doctrine of the Devil. At this crisis the loud cry from Heaven was nervously proclaimed, come out of her my people, &c. Now I do not remember of hearing an objection against this doctrine's being in its proper order. If, as we fully believe, we were now called to go out and meet the Bridegroom, this message was just where it should be, of this, thousands were fully convinced, for it was just what we were witnessing all around us, and it fully accorded with the predictions of Isaiah, Jer., Paul and John.—By comparing Rev. xvii, 2, and xviii, 9, it was perfectly evident that no other body could commit this sin

of fornication with the kings of the earth; but the organized Churches, the professed people of God, whose law requires them to be separate from the world. Every sect is therefore guilty, for they are unlawfully connected with the world, and consequently condemned.

This way mark was now distinctly seen in our pathway, linked in with, or chained on to the judgment hour cry, and stretching its way through the tarrying time, crying mightily with a strong voice [as was never heard before, nor since Oct. 1844.] "Babylon is fallen, is fallen, and is become [not will be] the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird."

This message now moved onward with the rapidity of the first, causing in its flight the nominal Churches to shake mightily. How then could this be the work of the Devil as many have said. Even the Churches themselves knew that it was the very opposite of any thing the Devil had ever done before.

Now if we have proved that *mystery Babylon*, the antitype of literal Babylon, which signifies confusion and mixture, represents the organized Churches of all descriptions, divided into three parts, Rev. xvi, 19, viz: Roman, Greek, and Protestant. Then is it not clear that this call from Heaven "come out of her my people," is delivered by messengers calling on God's people to come out of these Churches, and belongs to this message in connection with the history as stated in ch. xviii, 1-4.

RESPECTING ANGELS.

These undoubtedly are invisible: God's spiritual beings, ever ready to execute his orders, and as they fly with their messages proclaiming them in heaven, the Holy Ghost, whose office it is to take the things of God and show them unto us, introduces the message in its heavenly character to the Church on earth.

Thus the plans of God are executed, word and spirit agreeing. Angels, first proclaiming the message in heaven, and then men to their fellow men on earth, as it has been in Advent history since 1837. Our business then is with the Protestant Church, for it will be admitted by all that the Roman and Greek Church are corrupt and anti-Christian.

WHAT IS A CHURCH?

A Christian Church is an assembly or congregation of *faithful men*. An anti-Christian Church is an assembly or congregation of *unfaithful men*. This Church proves itself corrupt and anti-Christian. 1st. By trampling on humanity or disregarding its claims. 2d. By becoming carnally minded and covetous. 3d. By ceasing to do the work for which Christian Churches were founded. And 4th, by disregarding or renouncing any of the fundamental truths of the Bible. This I believe is the mildest form of an anti-Christian Church, and whoever remains in it is far from being blameless in the sight of men, and of course criminal in the sight of God; hence the imperious necessity for the call, "come out of her my people." That the Bible does speak of such a call is perfectly clear from the following testimony, "Depart ye, depart ye, go ye out from thence,—go ye out of the midst of her, be ye clean that bear the vessels of the Lord." Isa. liii, 11. Jeremiah speaking of literal Babylon, and John of mystical Babylon, shows clearly that the first is a type of the second, and harmonizes with other prophets and makes the subject clear in this last message to the Churches. He says, "Flee out of the midst of Babylon and deliver every man his soul." "We would have healed Babylon, but she is not healed, forsake her." v. 9. God says the Daughter of Babylon is like the threshing floor, it is time to thresh her, yet a little while and the time of her harvest

shall come," v. 33. This shows clearly that the message to her is before the harvest, which is the end of the world. Again in v. 45, "My people go ye out of the midst of her and deliver ye every man his soul." Micah shows that the Daughter of Zion shall go out of the city into the field, iv, 10. John says, "the woman which thou sawest is that great City which reigneth over the kings of the earth." Here in v. 13, the Daughter of Zion is called upon to thresh, and thou shalt beat in pieces many people. Zec. says, "Deliver thyself, O Zion, that dwellest with the daughter of Babylon," ii, 7-14. These scriptures show a work to be performed before the Resurrection. And that the Daughter of Zion is the true Church, the remnant that have literally gone out of the City [the Church] into the fields and into the woods, and there held their meetings.

Paul is in perfect harmony with these, and says, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and I will be a Father unto you and ye shall be my sons and daughters, saith the Almighty," ii Cor. vi, 17, 18. Come out from what? See v. 14, from unrighteous believers. Where did Paul learn this doctrine before the visions in Rev. were given? why from the very Prophets which I have quoted, and he makes the promise strong by quoting God for his author. I suppose that every rational person would admit that these prophecies relating to this subject would be fulfilled, and this message given before the second advent. Says the reader, the great difficulty with me is that I don't believe that this Woman, called "Mystery Babylon," "the great city," represents the present organized churches. Well, but it represents something. O yes What is it, then? There are but four names or expositions given to Babylon that I have read of, and only one of these can be the true.—Let us try them by a simple rule. The first, then, as the Advent Shield says, the kingdoms of this world are comprised in Babylon.

Isaiah says, "depart ye, depart ye, go ye out from thence." Jeremiah says, "flee out of the midst of Babylon—my people go ye out of the midst of her, and deliver ye every man his soul. Micah says, "For now shalt thou go forth out of the city," (Babylon.) Zec. says, "Deliver thyself, O Zion, that dwellest with the daughter of Babylon." Paul says, "Come out from among them, and be separate." The last cry is, "Come out of her my people, that ye be not PARTAKERS OF HER SINS." Come out of what? Why out of the world!—that is what the Shield calls Babylon. Where shall we go? We are told, up to meet the Lord in the air. Who cannot see, to say the least of it, that this is a perversion of these texts? Do look at their connection, especially the last three. See if they will compare with 1 Thes. iv, 16-18, and 1 Cor. xv, 52. Besides it is absolutely contradicting the angel to say that Babylon is the kingdoms of this world, for he says the woman (Babylon) which thou sawest is that great city which reigneth over the kings of the earth." How can a city reign over itself?

2d. Babylon has also been called the City of Rome. "Come out of the City of Rome, my people." They are not there, and have not been for many hundreds of years. Anti-Christ reigns there.

3d. The Papacy or Catholic Church has been called Babylon. Come out of the Catholic Church, my people. You call in vain, they are not there—they departed from her certainly 300 years ago.

4th. And last, the cry is made in the Protestant churches, "Come out of her, my people." What is now the response? Thousands on thousands dissolve their connection, and out they come, under the full conviction that this loud cry is to them, and the churches

which they are leaving are fallen Babylon, because they have rejected the message which preceded this.—“The hour of his judgment is come.” Their houses which they have closed against this second advent message, are left unto them desolate. God has left them in their own confusion. And hundreds and thousands of them have in *their own way* acknowledged it since. I ask you to look back to the summer and fall of 1844, where you see the fulfillment of this 2d angel’s message in a most wonderful and striking manner in almost every town and city throughout New England. Why not somewhere else just as well? Because the sun was darkened here, and these flying messengers, as I have shown, multiplied and congregated here—and this being the lightest spot under the whole heavens, the message was heard first here, and then carried out to the utmost bounds of the earth. It is true, many of the Middle, Western and Southern States, and the Canadas, have joined. Some object because it was not simultaneous in England, &c. If you will look at the xiv, ch. you will see that it was the first messenger only that sent his message to every nation, kindred, tongue and people. It has also been objected that the dark day was no sign, because it did not extend farther. But who does not know that it was more striking on this account? If as much as I have now written in these forty lines, had been recorded as history some few years ago, say relative to the sounding of the sixth angel or the sixth plague, who would have doubted? What then shall we do with the above, and much more that could be added, if necessary? Yes, I could begin to call names, and show from seventy-five to one hundred living cases in Fairhaven and New Bedford that fulfilled this prophecy, that either came out or were turned out of the churches about this time. It makes no difference whether they are infidels or backsliders now; they then claimed to be God’s people, and they were so long as they obeyed, in his fear. I am aware that there were many others that left these churches before and at this time that had no faith in this message, but they saw the church was pro-slavery and had no sympathy for the poor, down-trodden slave; on this ground alone (and this was clear duty,) they came out from her unhallowed communion. The advent doctrine was the last, and crowning test which God ever gave his people to come away and separate themselves from all unrighteous unbelievers. Why, who does not remember what a perfect rush there was to get out of these churches just before the message ended in the closing up of A Cry at Midnight? They seemed to be as thoroughly convinced of this duty as many ministers and laymen did that thronged to the water side to be buried with Christ in baptism, being satisfied that they had withstood this ordinance as long as they dared to. Notwithstanding Mr. Miller took the ground as I have quoted that Babylon’s second fall would be, or the second angel’s message fulfilled at the second advent, he has in the same books previously noticed, (Advent Library, No. 47, page 19, 20,) admitted the whole message in its time and place. Hear him:

THE MOTHER OF HARLOTS.

Well may the Church of Rome claim the title of Mother Church; and those churches which have come out from her may as well be called HARLOTS. For there are few of them at this time, but are partaking of the old mother’s character, and committing the same ABOMINATIONS of pride, vain show, worldly grandeur and riches, popular applause and political power.—Where is there a Protestant sect but now claims the same authority as the Pope over those who may honestly differ from them in understanding the word of God? Never did the Church of Rome persecute the Protestant Covenanters more when they fled from their

fellowship, than the sects of the present-day would the Adventists had they the power. See the venom of our sectarian papers which is cast out against those who believed in the near coming of the dear Savior. They have all in their turn been come-outers. Why not let the Advent brethren have the same privilege? [Sure enough.] Why complain? you gave us a sample, we are only working after the copy. You once called the Church of Rome the mother of harlots. We, because you partake of her nature and perform her acts, CALL YOU HARLOTS. This is the scripture language, and was once yours when you came out.—*The present moment* is one in which the sins of the people are reaching ‘to heaven,’ page 34. Why keep back the message, then? why not allow those to declare it that were burdened with it also. This to us was paradoxical, first to preach and claim the privilege for all his brethren, showing it was right to do so, and then tell them that this message would not, nay could not be given (without perverting the scriptures) until the second advent. See also pages 39, 40. The Advent Herald has also sustained corresponding views and opposed these messages. Look at the 309 No., April 6, 1847—just read their article, *The Churches Coming Out*. After the message had ceased to have any real effect, they can say it is their ‘deliberate opinion and duty to teach this doctrine, (just as it had been done three years before,) and call on them to come out of the churches.’ Just read it for yourselves. What is the matter? has immortality come? or is the time come now to give this message? or was it given in the right time? We say without hesitation the latter. If we need any other human testimony to prove the permanency of this waymark in our pathway, we know where to call. If these messages were not fulfilled there, they never have been any where. Then it is impossible for them to occur again. Can any wise man show where faith and zeal, and power, as in this case, will ever occur again to do any thing like what has been done? No, never! and whoever looks for its fulfillment in immortality is not with the wise.

FOURTH WAY MARK: A CRY AT MIDNIGHT.

“At Midnight a cry was raised, the *bridegroom* is coming, go ye out to meet him. Then all the virgins arose, and trimmed their lamps.” We have already shown that the tarrying time for the bridegroom by the prophetic periods was six months, beginning the 19th April down to 23d October, 1844. The Midnight of this dark stupid time would be about July 20th. S. S. Snow gave the true Midnight Cry in the Tabernacle in Boston at this time, and it was received by the virgins in a different light from what it ever was before. He says he had been trying to make people believe it before, but without effect, because it was generally believed as we had been taught from 1840, that the Midnight Cry embraced the whole subject, even beginning back to the French Revolution, and some were old enough to believe that it began in the days of the Apostles. But now it began to move with rapid progress. God was giving the light by his spirit. I well remember some that I conversed with, who related the wonderful manner in which they were moved upon to examine this subject before they had heard it.

At *Midnight*, in the dead of the night of this tarrying of the Bridegroom, “the cry was raised,” which caused great agitation and excitement, looking with unparalleled interest at definite time, 10th of the seventh month.

A camp meeting was held in Concord, N. H., somewhere about the first of August. Here, as we afterwards learned, the cry resounded throughout the camp. On the 12th of August, another was held at Exeter, N. H. On my way there, something like the following seemed to be continually forcing upon my mind. You

are going to have new light here, something that will give an impetus to this work. How many thousand living witnesses there still are scattered over the land that experienced the manifestation of the spirit's power in applying to their hearts the many scriptures, and especially the clear exposition of the parable of the ten virgins, at that meeting. There was light given and received there, sure enough; and when that meeting closed, the granite hills of New Hampshire rang with the mighty cry, *Behold the Bridegroom cometh, go ye out to meet him!* As the stages and railroad cars rolled away through the different States, cities and villages of New England, the rumbling of the cry was still distinctly heard. Behold the Bridegroom cometh! Christ is coming on the tenth day of the seventh month! Time is short, get ready! get ready!! In a few weeks this *Way Mark*, like a beacon to the tempest-tossed mariner, was clearly seen in our pathway throughout New England, and onward into other parts as it moved by camp meetings, conferences and papers. Here S. S. Snow published the true midnight cry. (Aug. 22, 1844) "Then all those virgins arose and trimmed their lamps." *General excitement and looking with awful and unparalleled interest to a definite point.* What a striking and perfect fulfillment. Who does not still remember how this message flew as it were upon the wings of the wind—men and women moving on all the cardinal points of the compass, going with all the speed of locomotives, in steamboats and railroad cars, freighted with bundles of books and papers, wherever they went distributing them almost as profusely as the flying leaves of autumn. They purported to contain the last warning to a guilty world. (How true it was that this was the last warning that they would ever receive from Advent believers.) And then the agonizing prayers and entreaties for our families, friends and brethren. Surely time can never efface those deep impressions, besides the deep searchings of heart and consecrations of time, friends, property, all, all to God. Surely here is where we put on the wedding garment—"were made white."

Say, was this the work of God! If you deny it, you veto the work and power of God among men, in every age, and make religion a something which man can never understand. Admit that there were frailties and improprieties in some, and every thing else that man is subject to; but it does not follow by any means that all was wrong. I feel bound to say without fear of contradiction, that this mighty cry was the power and work of God. I should peril my soul to deny it, and so will every honest hearted one that had any thing to do with it. Why, if this was not the work of God, then I should forever despair of finding the road to heaven. I say again, in the fear of Him before whom I soon expect to appear to receive my final destiny, it is downright infidelity in any Advent believer to doubt this being the fulfillment of the parable of the ten virgins. It was the only conclusion we all came to at the time we felt and knew the most about it that we ever shall in this mortal state. And surely none could understand it better than those that were burdened with this cry.—For eight long months we were discussing the subject of this cry, while the sound was rolling away in the distant heavens. "And the foolish said to the wise, give us of your oil,"—that is, give us your evidences, your light; we want preparation. "Buy for yourselves,"—that is, search your Bibles, pray God for grace to prepare you. "While they went to buy, the Bridegroom came, and those who were ready went in with him to the marriage, and the door was shut." Here is where the division took place which was so clearly manifest at the very close of the cry, and has been a standing witness ever since. *While they went to buy*—clearly show-

ing that they left a part of the virgins in the right position with oil in their lamps waiting. When he comes, this waiting party go in, and the door is shut. Where are the others? Gone away for oil. Do any of our readers say this is not fulfilled? I ask what you mean then, by writing, preaching, talking, and lamenting the divisions among the Advent people? Don't you see that you are to the very letter acknowledging the fact. But you say that would be acknowledging ourselves the foolish virgins. Whether you do so or not, the parable and our experience make it clear; each party had their choice.

"Afterwards came also the other virgins, saying master, master, open unto us." After when was this knocking? Why it is after the door is shut! And there has been a clamoring at the door ever since the cry was finished—a perfect fulfillment of the parable in all its features. This calling for an open door after it is shut, must certainly be fulfilled here, and not in the air. Thus we have the likeness perfect and complete. Suppose, for instance, your likeness should be painted, leaving out your hand, foot or nose, or even the expression of your eyes, you would detect it in a moment, and point to the defect; and when finished, you would pronounce it a likeness. Well, this parable is a likeness of the kingdom of heaven, and finishes after the 12th verse, and no where else. And after it was finished, we were at least eight months examining its features, and proving it to be what our Lord had told us it was; and how many thousands there were that pronounced it a perfect picture. Many have since denied it, but that has not altered the features of it in the least, nor neither has it shown how this cry with all its appendages will or can be, in the future. I say there is not faith enough in all those who have doubted this mighty work to put forth one hundredth part of the energy, moral courage and zeal, to do this work as it was done when accomplished. And I ask who else will attempt it? Not those surely that believe it is done. Neither the world nor such as have pronounced it mesmerism. You know very well that God has called out a people to do his work and will; and think you that it will not be done in scriptural order, and in the right time? It has been and it is the height of folly to believe that God will require his people to do it twice.

I know it is triumphantly stated that the door is not shut; and there has not been any striving to open it, because no one would ask for admittance until they knew it was shut. They must know the fact first, say they, and they say they do not. Answer, why did not these same virgins understand that their vessels were empty of oil before it was too late? So in the case of the clamor about the door—they have then already been proved to be foolish virgins, and are as likely to make a fatal mistake in this part of the parable as the other. How many scores of writers could be called up here, if time and space would admit of it, to prove how clearly this cry has been fulfilled, and that our work ended here for the world. I know it is called infidelity now and even blasphemy to say so. Admit this to be your testimony then about all the advent believers have committed blasphemy, and their confession to backslidden advent blasphemers or a fallen church and guilty world, will never atone for one sin or back track which they have taken. One letter out of the many was joyfully received, (though it came at a late hour;) as so much interest was felt in the author. I will extract a few lines:

"Oh the glory I have seen to-day. My brother, I thank God for this light. My soul is so full that I cannot write. My doubts and fears and darkness are all gone. I see that we are yet right. God's word is true; and my soul is full of joy. Methinks I hear you

say, Bro. Miller is now a fanatic. Very well, call me what you please; I care not. *Christ will come in the seventh month*, and will bless us all. Oct. 6, 1844." This then was our united testimony respecting the tallest way mark in our pathway.

WHO IS THE BRIDE!

Upon the right understanding of this question there is much pending; it being so intimately connected with the evidence that the King in his beauty is immediately to appear. Every ray of light therefore, which can be gathered upon the inspired word, should now be brought to bear upon it. Around this interesting question however, there are many influences, calculated to mislead the enquirer. All have been indoctrinated into the idea that the church is the Bride. This notion has been blended with almost every song of praise, uttered incessantly at the altar of prayer, and proclaimed from every pulpit—none questioning its validity. It is one of those fruits of spiritualizing the sacred Oracles, which have so fatally corrupted the streams of truth. Being thus taught, and universally received as truth, it has "grown with our youth and strengthened with our strength." But although this subject has been so long involved in darkness, it is nevertheless a plain one. The inspired word is clear and full in its testimony relative to the same. To that, we shall now appeal in as concise a manner as the subject will admit. It will be necessary, however, in presenting the evidence, to advance many arguments, which may not be new to all our readers,—the importance of the subject must be the apology.—We shall take the ground that the New Jerusalem, and not the church, is the Bride. The first testimony to which we invite your attention is,

1. Isa. 54th chapter, commencing at v. 5. "For thy Maker is *thine* HUSBAND; and the Lord of Hosts is his name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called." v. 6, "For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God."

In these two verses, it is plain, 1, that the Lord is addressing one towards whom he sustains the relation of "husband." 2. She had before borne the character of Wife to him, (or to use the language of the Prophet—"wife of youth,") but had been "forsaken," "refused." 3. She is again united to her Lord—"For the Lord hath called thee as a woman forsaken," &c., showing a second choosing.

To bring this testimony to bear upon the point, we have only to settle this question.—To whom is this language addressed? *Man* says it is the church. Let us see. The Lord continues his address thus:—v. 11, "O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy STONES with FAIR COLOURS, and lay thy FOUNDATIONS with SAPPHIRE. v. 12. And I will make thy WINDOWS of AGATES, and thy GATES of CARBUNCLES, and all thy borders of pleasant stones. v. 13. And all thy CHILDREN shall be taught of the Lord; and great shall be the peace of thy CHILDREN." Now then as we see that this, whom the Lord calls his wife, is to have "foundations of sapphire,"—"stones of fair colours,"—"windows of agates,"—"gates of carbuncles," is it not evident that this is applicable alone to the New Jerusalem?—the city John saw descending—and which he describes in similar language to this, used by the Prophet?

But says the objecter, "Is not this a symbolical description of the church in its glorified state?" If so, we ask who will be the "children" spoken of—"great shall be the peace of thy children." Surely it will not be contended that conversions to the church will take

place after she is glorified! And even granting that, we contend that converts do not become, children of the church, but a part of the church itself.

The query may now return:—"If the New Jerusalem is the wife, who are the children? Let St. Paul answer. Gal. iv, 25. "For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children." v. 26. "But Jerusalem which is above is free, which is the mother of us all." Here then we have the whole story. Old Jerusalem under the old covenant was the mother,—the Jews her children. Under the new,—"Jerusalem which is above" is the "mother" and the saints her "children." But as if to put this subject beyond controversy, the Apostle gives his authority:—"For it is written, Rejoice thou barren that bearest not; break forth and cry, thou that travailest not; for the desolate hath more children than she which hath an husband." Where "is it written" thus? In the first verse of the chap. we have been considering. So then this is Paul's exposition of that address of the Lord to the wife. We prefer it to modern guessing at the meaning!

God originally chose Jerusalem as the Metropolis of his kingdom, but the children of Israel sinned, and they were delivered into the hands of their enemies; and the city was desolated. God's promise, however, to establish David's throne forever remains in full force.—Zechariah informs us that when the "four horns" (or kingdoms) of the "Gentiles," shall have had their day, Jerusalem is to be chosen again. Zech. i, 17. "The Lord shall yet comfort Zion, and shall yet choose Jerusalem." Read also the remainder of the chap., also chap. ii. Thus the Prophet describes Old Jerusalem as "forsaken," "refused," and then a second union between her and the Lord of Hosts, which the Apostle shows is fulfilled in "Jerusalem which is above."

2. Let Isa. speak again. LXVI, 10. "Rejoice ye with JERUSALEM and be glad with her, all ye that love her; THAT ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out and be delighted with the abundance of her glory. For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees. As one whom his MOTHER COMFORTETH, so will I comfort you; and ye shall be comforted in Jerusalem.

Here Jerusalem is beautifully personified as a living, affectionate mother; and "they that love her," as children, "borne upon her sides," "dandled upon her knees," "comforted in Jerusalem," "delighted with the abundance of her glory." By referring to the context a most striking and sublime description of the resurrection of the righteous dead, their gathering to Jerusalem, and perfect bliss, will be found. In v. 5, is a comforting assurance that the Lord "will appear" to the "joy of those who have been cast out for his name sake." v. 7. A description of the resurrection of Christ the "first fruits." Mount Zion is represented as "bringing forth a man child," "He who is to reign in Mount Zion, and in Jerusalem and before his ancients gloriously." v. 8. Mount Zion is in "travail,"—"a nation is born at once," "brought forth in one day." Zion and Jerusalem thus obtain their children, then in v. 10, the saints are called upon to "Rejoice with Jerusalem, the Mother." In this we recognize clearly Jerusalem as the Wife of Christ, and Mother of the saints.

3. The prophet also places this subject in a very clear light in chap. lxvii: "Thou shalt no more be termed Forsaken: neither shalt thy land any more be termed Desolate; but thou shalt be called Hephzibah, (margin, my delight is in her,) and thy land Beulah, (Married); for the Lord delighteth in thee and thy land shall be

married." That Jerusalem is here the subject will be seen by the context. "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest," &c.

V. 5. "For as a young man marrieth a virgin, so shall thy sons (the church) marry thee: (Zion) and as the bridegroom rejoiceth over the bride so shall thy God rejoice over THEE." (Jerusalem.) v. 6. "I have set watchman upon thy walls O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence;" v. 7. "And give him no rest, till he establish, and till he make Jerusalem a praise in the earth." Here we have the express declaration that God will rejoice over Jerusalem as a bride. * * * * *

V. 11, 12. "Behold, the Lord hath proclaimed unto the end of the world, say ye to the daughter of Zion, Behold, thy salvation cometh;"—Now mark, before it was simply "Zion:" now the "daughter of Zion" or the church is introduced. "And they shall call them (daughters of Zion) the holy people, and thou (Jerusalem) shalt be called, sought out, a city not forsaken."

Who can fail to see in all these prophecies a marked distinction between Jerusalem, styled "mother," "bride," "wife," &c., and the church called "sons," "daughters," "children," "holy people," &c.—and consequently the beautiful relation existing between the three, Christ being the Husband, the City the Wife, the saints the children. May the family soon be united! Amen.

Before adducing more evidence from the Prophets, we will let St. John testify. Rev. xxi, 2. "And I John saw the holy city, new Jerusalem, coming down from God, out of heaven, prepared as a bride adorned for her husband." Again, v. 9. "And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, come hither, I will shew thee the BRIDE, the LAMB'S WIFE. v. 10. "And he carried me away in the spirit to a great and high mountain, and SHEWED ME THAT GREAT CITY, the HOLY JERUSALEM, descending out of heaven from God; having the glory of God," &c.

Was the promise made by the heavenly messenger really fulfilled? Did he direct aright the gaze of John? If so (and who dare deny it) then let it be forever settled, that "Jerusalem which is above" is the Bride.

To this view, however, there are objections raised, the most prominent of which we now propose to consider.

OBJECTIONS. The words of the Apostle to his Ephesian brethren, chap. v, are often urged as an objection to the view we are presenting. Also a similar passage in 2 Cor. xi, 2. "For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." It is true that the apostle employs this figure to express the union existing between the Saviour and the saints, just as Jesus himself did when he says, "I am the true vine and my Father is the husbandman, every branch in me that beareth not fruit he taketh away;" &c. There Jesus uses this figure because it so beautifully illustrates this union, and to show the necessity and duty of his followers "bearing fruit." So also with the apostle; he says, "Ye are members of his body, his flesh, and his bones." "For this cause shall a man leave his father and his mother, and shall be joined unto his wife, and they two shall be one flesh." "This is a great mystery but I speak concerning Christ and the church." He thus illustrates the nature of this mysterious union: Ia 1 Cor. vi, 15—17. The same subject is brought to view, "Know ye not that your bodies are members of Christ? shall I then take the members of Christ, and make them members of an harlot? God forbid! What! know ye not that HE which is joined to an harlot is one body! for two saith he shall be one flesh. But he that is joined unto the Lord is one spirit." Is it not

perfectly plain that Paul had no design to make it appear that the church is the bride or wife?

Again. Does he not confine the application of these beautiful figures to the present state? Does he any where intimate the church will constitute the wife, or be again married at the coming of the Lord—when the great and glorious marriage is to be celebrated? No, never. On the contrary, as before quoted, the new Jerusalem is called the "mother"—consequently wife, and the saints "children."

'Tis this the Saviour intimated, when he confounded the Scribes and Pharisees by asking, "Can ye make the children of the Bride-chamber fast, while the Bridegroom is with them?"

Once more. If the church is to be the Bride, who will be the guests at the wedding? Guests there must be,—who are they? Hear the language of the prophet while speaking undoubtedly of the very hour in which we live. Zech. i, 7. "Hold thy peace at the presence of the Lord God; for the Lord hath prepared a sacrifice he hath bid, (margin, sanctified or prepared) his GUESTS. The guests here spoken of must be the saints. The scriptures every where point out the church as the guests. See Luke xiv, 8—26; Math. xxii, 10; xxv, 1—12. As therefore the church will be the guests at the wedding, it cannot at the same time be the Bride. What a gross absurdity it would be to suppose the Bridegroom would marry the guests!!

Another objection many are ready to urge against this idea, as soon as presented, is this:—"It is absurd to suppose the Lord Jesus will marry a literal city." But stop a moment, my brother! Perhaps you may not have a clear perception of the vast importance of just such a union to the Saviour, and to yourself as well as all the saints; if you did we think you would discover a surpassing glory, in the idea.—It will be recollected that Old Jerusalem was the Metropolis of the Kingdom under the old dispensation. Here God was pleased to manifest his ancient people. But for their iniquities the Jews were "cast off," the kingdom subverted and their beloved city given into the hands of their enemies. But the times of Gentile rule are to end. The Lord at one time spake to David saying, "I have chosen Jerusalem that my name might be there." And King Solomon while praying in the presence of the congregated hosts of Israel, repeats the gracious promise, and astonished at its magnitude, thus breaks out:—"But will God in very deed dwell with men on earth!" Well, God promised David that his seed should reign upon his throne forever. That assurance is good to-day!

Who is the promised seed? See Gabriel's address to the trembling Mary. Luke i, 31—34. "Thou shalt bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Amen and Amen! Notice also the language of God to the idolatrous Zedekiah.—"Thus saith the Lord God, Remove the diadem, and take off the crown; this shall not be the same: I will overturn, overturn, overturn it, and it shall be no more, until he come whose right it is: and I will give it him." This last prophecy has been fearfully and literally accomplished. David's throne has been overturned—is now desolate—Jerusalem the once glorious city—"is now in bondage," but he whose right it is will sway the sceptre, reigning on David's throne. "Then" will God in very deed "dwell with man." "Then will Jerusalem be called the throne of the Lord," and "His dominion shall be from sea to sea, from the rivers even to the ends of the earth."

This is why symbolically, Jerusalem is denominated the Bride. As Old Jerusalem was the metropolis of ancient Israel; so will the New be the capital of the true Israel. And when the fullness of times had come, Jesus was to claim his right. That we believe has arrived. Jesus has asked of the "Ancient of Days" the heathen for his inheritance, and the uttermost parts of the earth for his possession." He has claimed as his legal right, being the Son of David, the city which hath foundations, and soon his faithful ones, the children of the Jerusalem above, will behold their glorious eternal Mother, and "be delighted with the abundance of her glory."

"Fly swifter round ye wheels of time
And bring the welcome day."

This last objection naturally suggests another often urged, viz: How the New Jerusalem can say "come," as in Rev. xxii, 17.

If the careful reader will notice the preceding verse a solution of this apparent mystery may be found. Let us read. "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and offspring of David, and the bright and morning star." Now v. 17. "The Spirit and the bride say, Come." How plain the meaning! Just as if Jesus had thus spoken; "I am the offspring of David, therefore the legitimate heir to his throne; I have been giving to the church through my servant John a revelation concerning the coming of that Kingdom; I have carried him in the spirit down the stream of time to the hour when I shall claim the Sceptre; I have shewed him the glorious Metropolis, my "Wife," in all the effulgence of her glory; I have revealed to him the terms on which the sons of men, may become children of the bride-chamber and be permitted to celebrate the marriage supper; and now at the close of this prophecy, where the curtain is that hides eternity from my sons and daughters, the Spirit and the Bride cry *Come!* Is she not the glorious "Mother?" Can you turn from the call to the wedding-feast, the call to an everlasting kingdom? Come O Come!—Share my glory." Oh! how beautiful the metaphor—the Bride says *Come!*

But let us read the passage in question and give it the verse that the objector would give. "And the Spirit and the bride say come." This is understood. "The Spirit and the Church say come. Let us proceed. "And let him that heareth say come." Pray tell us who is here intended?—who is it that "heareth?" The Church, you answer. Suppose then we read again the verse, and give it this rendering. "And the Spirit and the church say come. And let the church say come?" Who can fail to see, that by such an interpretation, its beauty and harmony is sadly marred.

* * * * *

How often have we heard ministers preach from this text, and by it show the freeness of salvation in this state, "come," say they, and drink of the water of life—come, and receive the forgiveness of sins! How has this language been perverted. *When can we partake of the water of life? In a mortal state? Certainly not.* John shows us where that crystal tide will flow. xxi, "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb.—"In the midst of the street of it, (the City) and on either side of the river, was the tree of life" &c. To teach that we can now drink of that water, is practically teaching that we are now in the New Jerusalem! A child may see this. Turn to Rev. vii, 13—17. Here John has a view of the redeemed, who have come up out of great tribulation. "We shall hunger no more, neither thirst any more." Why shall they thirst no more? "For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of water; and God shall wipe away all tears from their eyes."

* * * * *

The true child of God, is now emphatically thirsting to drink from that living fountain, that "pure river, clear as crystal," never to thirst again. "The marriage of the Lamb is come!" The supper prepared! All things are now ready. The invitation is now extended to the guests, come "and let him that heareth say come." The solicitation is accepted—the answer returned, "even so, come, Lord Jesus."—*Hope of Israel.*

CONFERENCES.—The blessing of the Lord attends such meetings in a wonderful manner. The Vermont conference, held at Sutton, Sept. 26, 27, 28 and 29, was well attended, and we are sure resulted in much good. The number of believers present was about seventy. Eight of our dear brethren from Canada East were among the number, strong in the "commandments of God, and the faith of Jesus."

We anticipated a great trial at that meeting; but were very happily disappointed. True, some trial arose in consequence of the introduction of certain views, relative to the Judgment, &c. upon which we could not at first agree, but God helped us to discuss the subjects upon which we differed with profit, and to commit them, and ourselves to Him in fervent prayer. Before we left the place of meeting our trials were all removed. Errors were confessed, and perfect union, as sweet as heaven, was felt among us all. The readiness of all to receive truth in exchange for error has proved sincerity of heart, and has created union, and a confidence in each other, never to be lost. The fact that God is thus uniting those who keep the commandments is cheering to every soul that loves God and his holy law; and is one strong evidence that he has stretched out his hand the second time to recover the remnant

of his people. Our beloved brother and sister Barrows of Irasburg, Vt. here saw three of their six dear children led down into the water. The other three were baptized last June. That, truly, must be a happy family. Parents and children, also, grandmother Barrows, all "walking in all the commandments and ordinances of the Lord blameless." Bro. George, the son of our beloved brother and sister Morse of Sutton, and two others, were also buried with Christ in baptism.

October 12 and 13, we met in conference with the brethren at Topsham, Me. The necessity of a full preparation for the day of wrath, and coming of the Lord, was one of the principal subjects introduced. All seemed to realize its importance. One dear brother, who had become engrossed in the cares of this poor world, and for whom we greatly feared, was fully restored, and again consecrated himself and his substance to the Lord. It was a time of great refreshing from the presence of the Lord. We never witnessed a meeting, where there was more of the power of the Holy Spirit manifested. We have been in meetings, some years since, among the Methodists and other sects, and with some Adventists, in 1843 and 1844, where a false excitement seemed to exist, which resulted in distraction and leanness of soul; but our meeting at Topsham, though exciting, all being deeply effected with the power of truth and the Spirit of the Lord, had a saving, uniting and blessed influence on the brethren.

We met in conference with the brethren at Fairhaven, Mass. Oct. 19 and 20. It was a very interesting meeting. Some that were in a doubting state when we were there in June have become fully established in the whole truth. A young brother, fifteen years of age, was baptized; also, a sister who has recently heeded the call and "counsel" to the "Laodiceans." The Lord has done much for that band of dear brethren of late. If they keep humble the Lord will keep them, and, we trust, add to their numbers "of such as shall be saved." Sister Bates, the wife of our faithful Bro. Bates, is strong in the present truth. The deceptive influence of some who professed to preach the true advent faith, blinded her mind, and prejudiced her against the truth. Bro. Bates persevered, and for years, yes, all through the scattering time, has kept the Holy Sabbath alone. But when the "gathering time came, and God began to reach out his arm to recover his precious "jewels" from beneath the "rubbish," sister Bates was led to examine the truth for herself. And now she and her husband are walking in all the commandments and ordinances of the Lord." Praise the Lord for what he is doing for the trusting remnant.

Sister F. M. Shimper writes from East Bethel, Vt. Oct. 6. "Again holy time is nearly passed, and, outwardly, we have been endeavoring to keep it according to the commandment." Some good degree, also, of the spirit of the Holy Sabbath has been granted us; inasmuch that all nature has seemed to partake with us, and bow in sweet submission to the law of God.

It has been good and profitable, too, to call on the name of the Lord, read his blessed Word, and meditate upon divine present truth."

Nov. 9. "Since I last wrote you, I have known something of trials, and also, of the mercy and goodness of God. At that time, I thought any way clear touching temporal things, as there was a good prospect of work; but alas! before I had accomplished one week's work, in a business-like manner, I found a serious return of the complaint of the liver, &c. which has troubled me for some years; but from which I have been partially relieved for more than a year past."

We would here ask the prayers of the brethren for our afflicted Sister Shimper. We would also say to those who would esteem it a pleasure to help her in temporal things, if they choose to forward means to us we will send it to her immediately. We have taken the liberty to extract the above few lines from Sister Shimper's excellent letters, and trust she will pardon us if we have erred in so doing. Mark this. We make this call in her behalf, without the least solicitation for aid, on her part.

"Pure religion and undefiled before God," see James i, 27, if exemplified by us, will lead us to relieve the wants of the fatherless and widows among us.

☞ We have received \$1, from Bro. Peter Gibson of London, C. W. by the kindness of Bro. C. A. Minor. Will Bro. Gibson, and others in Canada send us the names and address of all who would like to receive the paper. We again, ask all, especially our brethren in Canada, to write if they wish it sent to them. Those who send means will please be particular to state to what use they wish it devoted; and it shall be receipted in the paper accordingly. W.