

THE ORIGINAL THREE ADVENT MESSAGES!



THE SECOND ANGEL'S MESSAGE "COME OUT OF HER, MY PEOPLE" EXAMINED!

STUDY DOCUMENT

NO. 2

IN THIS FOUR PART SERIES

TRACING THE TEACHINGS OF EACH OF THESE MESSAGES FROM THE PENS OF
THOSE WHO HAD AN ACTUAL EXPERIENCE IN THESE MESSAGES.

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THE SECOND ANGEL'S MESSAGE

"COME OUT OF HER, MY PEOPLE" EXAMINED!

SOURCE DOCUMENTS ENCLOSED:

- "WE ARE THE ADVENTISTS," – THE ADVENT REVIEW, AND SABBATH HERALD, APRIL 18, 1854 – JAMES WHITE.
- "COME OUT OF HER, MY PEOPLE." – A SERMON, BY CHARLES FITCH - 1843.
- "POPERY IN THE BAPTIST CHURCH." – THE MIDNIGHT CRY, AUGUST 10, 1843 – BY A FREEMAN IN CHRIST.
- LETTER FROM BRO. R. E. LADD – THE MIDNIGHT CRY, JANUARY 25, 1844.
- REPORT FROM PORTSMOUTH, N. H. – THE MIDNIGHT CRY, FEBRUARY 8, 1844 – BY RICHARD WALKER.
- "COME OUT OF HER MY PEOPLE." – THE MIDNIGHT CRY, FEBRUARY 15, 1844 – BY GEORGE STORRS.
- LETTER FROM BRO. A BENEDICT – THE MIDNIGHT CRY, FEBRUARY 15, 1844.
- "SECOND ADVENT CONFERENCE, HELD IN NEW YORK, FEB. 7, 1844." – THE MIDNIGHT CRY, FEBRUARY 15, 1844.
- "COME OUT OF HER, MY PEOPLE." – THE MIDNIGHT CRY, MARCH 14, 1844 – BY CHARLES FITCH.
- LETTER FROM BRO. F. G. BROWN – THE MIDNIGHT CRY, MARCH 14, 1844.
- LETTER FROM BRO. L. D. MANSFIELD – THE MIDNIGHT CRY, MARCH 28, 1844.
- "REASONS FOR WITHDRAWING FROM THE CHURCH." – THE MIDNIGHT CRY, APRIL 4, 1844 – BY F. G. BROWN.
- "EXTRACT OF A LETTER FROM BRO. JOHN H. THOMAS." – THE WESTERN MIDNIGHT CRY, APRIL 6, 1844.
- "LETTER FROM A. G. PERKINS." – THE WESTERN MIDNIGHT CRY, MAY 18, 1844.
- EDITORIAL CORRESPONDENCE. – THE MIDNIGHT CRY, JUNE 27, 1844 – BY JOSHUA V. HIMES.
- "MEETING AT GEERY, N. Y." – THE MIDNIGHT CRY, SEPTEMBER 26, 1844 – BY BRO. MARSH.
- "CALL TO REMEMBRANCE THE FORMER DAYS." - THE ADVENT REVIEW, AND SABBATH HERALD, JANUARY 13, 1852 – JAMES WHITE & JOSHUA V. HIMES.
- "WORD OF WARNING" – THE MIDNIGHT CRY, OCTOBER 3, 1844 BY M. WILLIAMSON.
- 1884 GREAT CONTROVERSY, CHAPTER XV – "THE SECOND ANGEL'S MESSAGE." – pages 230 – 240 – Ellen G. White.

NOTE: - Most of the copies of the original articles have been reprinted as they appeared in the original source documents. Some of the articles have been retyped. In one article, the quality of one paragraph in the photocopy that the compiler has to work from was not clear. The article has been reprinted as is, and I have then retyped the smudged paragraph at the bottom of the page.

INTRODUCTORY COMMENT: -

☞ As the Second Angel's Message arose in 1843 and 1844, because the formal churches and religious press of the day had rejected the Advent Movement's proclamation of the First Angel's Message, it makes sense to have a clear understanding of what the First Angel's Message actually was. This will help us to see the relationship between the First and Second Angel's messages more clearly.

A SYNOPSIS OF THE FIRST ANGEL'S MESSAGE: -

The Adventist brethren had been proclaiming as being near at hand, the personal Second Coming of our Lord Jesus Christ. This event would commence his personal, glorious reign in his everlasting kingdom. Based upon the fulfilment of the prophesied signs of the Bible, and the reckoning of several of the prophetic periods of the Scriptures, they calculated that the Second Coming of Jesus would take place sometime within the Jewish year 1843. They had also spent a lot of their time and effort in opposing the popular traditions that were held by the formal churches that stood in the way of people accepting the Second Advent doctrine. Such traditions as the temporal millennium, the conversion of the world, and the restoration of the literal Jews to the land of Israel, were generally believed to have to take place before the Second Coming of Jesus would occur. These traditions were vigorously exposed by the light of God's Word by the Millerite Adventists.

WHY SHOULD WE REPRINT AND STUDY CAREFULLY THESE ORIGINAL ADVENT DOCUMENTS?

Because inspiration has exhorted us, that we are to accept the truths of the three Advent messages from those who had an actual experience in these messages. And as all those who had an actual experience in these three messages are long dead, we can only follow this inspired counsel by studying carefully from these old writings of these Advent believers.

“So, I saw, that those who had no experience in the first and second angels' messages must receive them from those who had an experience, and followed down through the messages. As Jesus was crucified, so I saw that these messages have been crucified. And as the disciples declared that there was salvation in no other name under heaven, given among men; so, also, should the servants of God faithfully and fearlessly declare that those who embrace but a part of the truths connected with the third message must gladly embrace the first, second and third messages as God has given them, or have no part nor lot in the matter.” – 1858 Great Controversy, p. 75.

COMPILED BY R. LEE – 2010.

"WE ARE THE ADVENTISTS;" – THE ADVENT REVIEW, AND SABBATH
HERALD, APRIL 18, 1854 – JAMES WHITE.¹

"We are the Adventists,"

SAYS the leading man among those who profess to adhere to the views taught by Wm. Miller, when, in fact, they have given up many of those strong points of difference between Wm. Miller and his opponents.

But what has called out this new sect, or a class of believers from which this sect has been formed, which claims, and glories in the name of "Adventists?" We answer:—First, the doctrine of the second Advent as taught by Wm. Miller, or the announcement of the first angel, [Rev. xiv, 6, 7,] the hour of God's judgment come. Second, that strong movement in 1844, occasioned by the proclamation of the words of the second angel, [Verse 8,] which brought them away from the different churches to which they belonged.

These two great movements called out the Advent people from the different churches, and a portion of them now claim the name of Adventists. But—strange to tell—they regard the very movements that called them from the churches, and made them a distinct people, decidedly wrong!! Most of them call the doctrines they then held errors, and the influences which moved them to separate from their brethren of the several churches, delusive! Then why have they not like honest men and women, retraced those steps they took in error's path? Why not frankly confess to their former brethren of the churches who stood so nobly (?) against the Advent movements in 1843 and 1844, that those movements were delusions?

Now those movements were either wrong, and a complete delusion, or they were under the special providence of God, and, as a whole, right. If they were wrong, then those who were influenced by them to leave the churches, should at once go back to those churches, confess their errors, and unite with them again. Is it not perfect folly to glory in the distinguishing name of Adventists, then turn round and curse the very means that made them a distinct people? If those movements were right, then it is right to remain separate from those churches, which the Advent people separated from to enjoy their freedom; but let such highly prize those angels' messages [Rev. xiv, 6–8] which made them a distinct people.

Now if it be right for any people to claim the name of "Adventists" (but we doubt the propriety of claiming any such *ists*.) certainly that class who have given up the strong points of the original Advent faith as taught by Wm. Miller, and now regard as error and delusive, the very messages and influences which called them from the churches and made them a distinct people, should be the very last to claim the name of Adventists!

We claim to stand on the original Advent faith, therefore do not reject the past movements on this great question, which have called out a people to prepare for the coming of the Lord. And as to the great fundamental doctrines taught by Wm. Miller, we see no reason to change our views. We claim all the light of past time on this glorious theme, and cherish it as from Heaven. And we cheerfully let the providence of God, and plain Bible testimony correct our past view of the Sanctuary, and give us a more harmonious system of truth, and a firmer basis of faith.

While the ADVENT REVIEW occupies its present position, it may be expected that its columns will be enriched with spirited articles upon the Second Advent from the pens of Wm. Miller, Litch, Fitch, Hale, Storrs and others, written ten or twelve years since.

¹This article by Elder James White has been reprinted for two reasons. 1.] It helps answers the question: - *Who is a true Adventist?* The answer: - A person who holds fast to the original Advent faith of the 1st and 2nd messages of Revelation 14:6–8, as proclaimed by the Advent Movement of 1840–1844. 2.] It helps us to see the value of reprinting these original articles from the Advent Movement. Because they contain the original Advent faith! That is why it has been included at the start of this Study Document.

"COME OUT OF HER, MY PEOPLE." – A SERMON, BY CHARLES FITCH - 1843.

[COMPILER'S NOTE: - The alert reader will see that Brother Fitch **mentions repeatedly** the opposition of the formal churches to the Advent message of the **personal** second coming and **personal** reign of Jesus Christ in his everlasting kingdom; while he mentions several times the formal churches' opposition to the time aspect of the First Angel's message relating to the second coming of Jesus being believed to take place within the Jewish year 1843. The rejection of the formal churches of the Second Advent doctrine, in favour of holding on to the popular traditions of the conversion of the world, a temporal millennium and a supposed spiritual reign of Christ, led Brother Fitch to proclaim the Second Angel's message. This sermon by Brother Fitch gives a simple but clear overview of the basic principles of the First Angel's message, and then he links it to the necessity of obeying the Second Angel's message - "Come out of her, my people." This sermon helps establish the truth that the First Angel's message was not just a message of time prophecy.]

A SERMON, BY C. FITCH.

REV. XVIII. 1-5: "And after these things I saw another angel coming down from heaven having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon, the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities."

21st verse: "And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all."

REV. XIV. 6-20: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there follow

A SERMON,

BY C. FITCH.

ROCHESTER, N. Y.,

J. V. HINES, 17 ARCADE

E. HINES'S PRINTING

1843.

ed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosever receiveth the mark of his name. Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them. And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hands a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Turnst in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle; and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God. And the wine-press

was trodden without the city, and blood came out of the wine-press, even unto the horse-bridles, by the space of a thousand and six hundred furlongs."

I. WHAT IS BABYLON?

II. WHAT IS THE FALL OF BABYLON?

III. WHAT IS IT FOR GOD'S PEOPLE TO COME OUT OF BABYLON?

IV. WHAT WILL BE THE CONSEQUENCES OF REFUSING TO DO IT?

I. WHAT IS BABYLON? It is Antichrist: all those to whom Christ will say, at his appearing, "Those mine enemies who would not that I should reign over them, bring hither and slay them before me." It is every thing belonging to the vine of the earth, which, at the appearance of one like the Son of man on a white cloud, is to be reaped, and cast into the great wine-press of the wrath of God.

What then is Antichrist? 1 John 4: "Beloved, believe not every spirit, but try the spirits, whether they are of God, because many false prophets are gone out into the world. Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh, is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: AND THIS IS THAT SPIRIT OF ANTICHRIST whereof ye have heard that it should come, and even now already is it in the world." 2 John 7: "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. THIS IS A DECEIVER AND AN ANTI-CHRIST."

It must be admitted that a spirit which is of God, while it confesses that Jesus Christ is come in the flesh, will readily assent and conform to all the objects for which he came. To confess with the lips that Jesus Christ is come in the flesh, and yet to be opposed in heart and life to the objects for which he came, is certainly to be Antichrist. The spirit therefore which is of God, while it confesses that Jesus Christ is come in the flesh, will cordially embrace,

and heartily enter into all the objects for which he was thus manifested. All else must be Antichrist. What then was the end for which Jesus Christ was manifested in the flesh? Luke xxiv. 45: "Then opened he their understandings that they might understand the Scriptures and said unto them. Thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day: and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem." This was one object of Christ's coming in the flesh; and when Peter rebuked Him for forgetting such things concerning himself, Christ turned and rebuked Peter, saying, "Get thee behind me, Satan; for thou savorest not the things that be of God, but the things that be of men." Peter then, was at that time Antichrist, in being opposed to the sufferings of Christ in the flesh.

But did Jesus Christ come in the flesh for no purpose but to suffer? Hear Peter on the day of the Pentecost, after he had been baptized with the Holy Ghost, and fully qualified to set forth the objects of Christ's coming. Acts ii. 29: "Men and brethren, let me freely speak to you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore, being a prophet, and knowing that God had sworn with an oath, to him, that of the fruit of his loins, according to the flesh, He would RAISE UP CHRIST TO SIT ON HIS THRONE: he, seeing this before, spake of the resurrection of Christ," &c. Here we are informed that God had sworn with an oath to David, that He would raise up Christ in the flesh to sit on David's throne. Christ was therefore to come in the flesh to reign on David's throne, and was raised up from the dead with flesh and bones for that purpose; and in that same body ascended to heaven, and angels declared that He would so come again, in like manner as He went into heaven. Now, as His ascension is personal, His coming must be personal.

Isaiah had prophesied, in his ninth chapter, "Unto us a child is born, unto us a son is given, and the government shall be upon His shoulders: His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace; of the increase of His government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it and to establish it with judgment and with justice, from henceforth, even forever: the zeal of the Lord of hosts shall perform this."

Again: Jer. xxxiii. 15: "In those days and at that time will I cause the Branch of righteousness to grow up unto David; and He shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name wherewith He shall be called, the Lord our righteousness. For thus saith the Lord, David shall never want a man to sit upon the throne of the house of Israel." Verse 20: "Thus saith the Lord, if ye can break my covenant of the day and my covenant of the night, and that there should not be day and night in their season, then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne."

Luke i. 30: "And the angel said unto her, Fear not, Mary, for thou hast found favor with God; and, behold, thou shalt conceive in thy womb and 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."

Now as surely as the birth of Christ was personal and not spiritual, his life, his death, his resurrection, his ascension, personal, so surely his coming must be. As he has taught in Luke xix., he is now gone into a far country to receive to himself a kingdom, and to return; and "he shall so come again in like manner as ye have seen him go into heaven." In Psalm

lxxxix, we read: "Once have I sworn by my holiness that I will not lie unto David; his seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven."

Then Jesus Christ has come in the flesh to sit on David's throne—he is to sit upon it personally and for ever. For at the sounding of the seventh trumpet there shall be heard great voices in heaven, saying, "THE KINGDOMS OF THIS WORLD are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever." "He shall have dominion from sea to sea, and from the river to the ends of the earth." (Ps. lxxii, 8.) He said, indeed, at the bar of Pilate, "My kingdom is not of this world;" and for the reason that the earth which now is, is kept in store, reserved unto fire against the day of judgment and perdition of ungodly men; and as Christ's kingdom can have no end, God has promised a new earth, wherein dwelleth righteousness, and has said, "As the new heavens and the new earth which I will make shall remain before me, so shall your seed and your name remain." (See 65th and 66th chap, Isaiah, and 2d Peter 3d chap.) In the new earth wherein dwelleth righteousness, therefore, Christ will sit personally and eternally on David's throne, ruling the world in righteousness, and of his kingdom there shall be no end." Thus, as Paul said to the Hebrews, Christ, "for the joy set before him, endured the cross, despising the shame, and is set down at the right hand of God." He also tells us that Christ is "from henceforth expecting until his enemies shall be made his footstool." The joy set before him, and for which he endured his sufferings on the cross, must be the joy of his eternal kingdom, when we shall reign in glory and blessedness with all his saints. Christ then was manifested in the flesh, and was raised up, and is now immortalized, for the express purpose of coming again, in like

manner as he went up into heaven, to reign eternally over the entire world, on David's throne. Hence it follows, that whoever is opposed to the PERSONAL REIGN of Jesus Christ over this world on David's throne, is ANTICHRIST; for though he may admit that Jesus Christ has come in the flesh, he is opposed to the object for which he came, and therefore must be Antichrist; for "the kingdoms of this world must become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever."

We have therefore only to inquire who is OPPOSED TO THE PERSONAL REIGN OF CHRIST ON DAVID'S THRONE, in order to ascertain who is ANTICHRIST, or who is IN BABYLON, to be destroyed when Christ shall appear in the clouds of heaven, to establish his kingdom. Who, then, is opposed to the personal reign of Christ on David's throne?

1st. THE ENTIRE ROMAN CATHOLIC CHURCH. The primitive church believed in the personal reign of Christ, and looked and longed for it, and waited for his appearing, and loved it as the apostles had done before them. Justin Martyr, one of the primitive Christians, declares that this was the faith in which all the orthodox in the primitive church agreed. But when the papacy came into power, they concluded to have Christ reign, not personally, but spiritually, and hence the Pope entered into the stead of Christ, and undertook to rule the world for him—claiming to be God's vicegerent on earth. Inasmuch, therefore, as the Papists wish to retain their power, we find them all opposed to Christ's coming to establish a personal reign. They are willing that Christ should reign spiritually, provided they can be his acknowledged agents, and thus bring the world to bow down wholly to their dictation, and use God's authority for their own aggrandizement. But to the idea of Christ's coming to establish a personal reign, they are decidedly and bitterly hos-

file. They will not confess that Jesus Christ has come in the flesh to reign. They are willing to admit that he has come to suffer, but they will not award him his crown, and consent to his taking his seat on the throne of David, while they bow down and worship. Hence they are Antichrist. When the Israelites of old departed from the true God, and worshiped idols, and made these their dependence, God charged them with the sin of whoredom toward himself. The Catholics, while claiming to be the church of God, have always, when they could, looked for support to the secular power, instead of trusting God to maintain them. Hence God accuses them of committing fornication with the kings of the earth; and the Romish church is called the great whore that did corrupt the nations, drawing them from the worship and service of the true God, to support her in her nameless and horrid abominations. **BUT,**

2d. **IS THE CATHOLIC CHURCH, ONLY, OPPOSED TO THE PERSONAL REIGN OF CHRIST? What shall we say of Protestant Christendom in this respect? Among all the sects into which the Protestant church is divided, where is one that is not decidedly hostile to the Bible truth that Christ has been raised up to sit personally on David's throne? Indeed, where has such a notion originated, as that Christ is to have only a spiritual reign? There is nothing in the Bible that furnishes the least shadow of a foundation for such an idea. Paul has, however, given us a clue to the origin of the very thing, (2 Tim. iv, 3,) "For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth, and shall be turned to fables." This is at present true of all sects in Protestant Christendom. The sound scriptural doctrine of the personal reign of Christ on David's throne cannot now be endured, and hence the teachers which the**

various sects have been heaping to themselves have turned away their ears to the groundless fable of a spiritual reign of Christ, during what is called a temporal millenium, when they expect all the world will be converted; and each sect is expecting at that time to have the predominant influence. Each one of these sects is willing to rule the world, as the Papists have done, for Christ; but no one of them is willing to have Christ come in person to rule the world for himself, while they take their place at his feet, to do his bidding; nor are they willing to listen for a moment to what the Bible says respecting Christ's personal coming. It is only here and there, among all the sects, that a place of worship can be obtained for the purpose of showing the people what is contained in the Bible respecting Christ's coming and kingdom. Nor are these sects honest in their pretended attachment even to the spiritual reign of Christ, for there is not a sect among them all that will now allow Christ to reign over them in a spiritual sense, inasmuch as they do not, as a sect, make Christ's principles and precepts their rules of life. No one sect can be found that does live by Christ's rules. They would call it ultraism to think of doing so. Besides, if they had been sincere in their desires for the spiritual reign of Christ, they might have sent the gospel into every dwelling on the face of the earth long ago. Christ said, by their fruits ye shall know them; and the fruit which he expected his true disciples to bear was, obedience to his precepts. "If ye love me, keep my commandments." His precepts were such as these: "Lay not up for yourselves treasures on earth. Sell that ye have, and give alms. Give to him that asketh of thee, and of him that would borrow of thee turn not thou away. Be merciful and do good, and lend hoping for nothing again. Bless them that persecute you. Do good to them that hate you, and pray for them that despitefully use you." By such fruits they were

to be known. The practical motto in this day is, *by their creeds ye shall know them*. If a man subscribes to an orthodox creed, and covenants to deny himself all ungodliness and every worldly lust, he may after this serve the devil with both hands, and yet be regarded as a good Christian. With a Presbyterian or an Episcopalian, or a Methodist, or a Baptist book of discipline in his pocket, he may gird up all the energies of his being to amass wealth, and live solely for purposes of personal aggrandizement; and yet pass among professedly Christian sects as a disciple—a follower of Him who on earth had not where to lay his head, and who has said to his followers, "Lay not up for yourselves treasures on earth." Though the Bible says, "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which draw men in destruction and perdition," the various sects of professed Christendom expect that their members will make the accumulation of wealth the object of their lives. And yet they profess to be desiring the spiritual reign of Christ, and to be living for the conversion of the world to the religion of the crucified Nazarene. Tell them, however, that Christ is coming in person, according to the oath of God, to carry out the principles of his own religion for ever, and they are ready to fight against it with all their might. We are living in the very state of things predicted by our Savior. "And because iniquity shall abound, the love of many shall wax cold." To such an extent has the love of this present world abounded, in the hearts of those who say they are Christ's, that nothing is so unwelcome to the mass of them as to tell them that their Savior, whom they profess to regard as their best friend, is soon coming to take his people to be with him.

The apostle John writes as follows: "Love not the world, nor the things which are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust

of the flesh, and the lust of the eye, and the pride of life, is not of the Father, but is of the world; and the world passeth away, and the lust thereof, but he that doeth the will of God abideth for ever. *Little children, it is the last time: and as ye have heard that Antichrist shall come, even now there are many Antichrists, whereby ye know that it is the last time.*" Inasmuch as all these multiplied sects are opposed to the plain Bible truth of Christ's personal reign on earth, **THEY ARE ANTI-CHRIST.**

John saw a sea of glass mingled with fire, and them that had got the victory over the beast, and over his image, and over his mark, and over the number of his name, standing on that sea of glass, having the harps of God. The Greek word *erithmos*, here translated number, is also thus defined: "a mob, a worthless multitude, a herd; and some have suggested that these sects make up the number of six hundred three score and six, which is ascribed to the Antichristian beast; and I confess, that the idea of getting the victory over the *worthless multitude* of the beast, looks to me far more consistent, and far more likely to be ascribed by inspiration to the mind that hath wisdom and understanding, than the usual idea of getting the victory over the Hebrew, or Greek, or Roman letters whose numerical value amounts to 666. These various Protestant sects have no occasion to take credit to themselves on account of their professed desires for converting the world to Christ, for the Pope is as loud in his professions of this sort as they, and far more consistent, and persevering, and efficient in his efforts. But altogether, Catholics and Protestants, are determined on a spiritual reign, and each hopes, in their fabled millennium, to be the *predominating* sect. If, by the way, either of these sects were to rule the world, it might as well be the Catholics as either, inasmuch as sects have always grown carnal and corrupt in proportion as their power, and influence, and wealth, have increased;

and there is not a sect among them all but would unquestionably become as corrupt, and as cruel and tyrannical, as the Catholics ever were, by the time they had gained the same summit of greatness to which the Catholics did once obtain. There is not the sect nor the individual on earth that is worthy of being trusted with irresponsible power. Many a sect, if told that they would become as wicked as the Catholics ever were, when once they should have the power—would be ready to exclaim with one of old, "Are we dogs that we should do these things?" And yet, like him, when once the power should be in their hands, would go straightforward and do them. None is worthy to reign over this world but Christ—none else has a right to reign; and he is coming in the clouds of heaven for that very purpose: while the whole professed Christian world, Catholic and Protestant, are determined that it shall be only a spiritual reign, when each particular sect is hoping to have the ascendancy.

One most unscriptural feature in all their plans is, to have the world given to a generation of Christians who have never known anything but peace and safety; while the Bible says, "If we suffer, we shall reign with him;" that we are "heirs of God, and joint heirs with Christ if so be that we suffer with Him, that we may be glorified together;" that "blessed are they that are persecuted for righteousness sake, for theirs is the kingdom of heaven;" that through much tribulation we must enter into the kingdom of God; that those which were beheaded for the witness of Jesus and the word of God, shall rise and reign with Christ: and these John heard singing praise, and saying, "Thou hast made us unto our God kings and priests, and we shall reign on the earth." Notwithstanding all these Scripture declarations respecting those who are to reign with Christ, when the kingdoms of the world are his, and he shall reign for ever and ever, it is now claimed that those shall possess the world and

reign without Christ, who shall be born and live in a time of universal peace, and never have a hair plucked from their heads by way of suffering for Christ's sake. There is no language that can express the immeasurable folly of such Biblical expositions as these. They are immeasurable nonsense. Again, all these pretended Christian sects are particularly opposed to the idea that Christ is coming *specifically* in person, to take the dominion of the world; and especially to the idea that there is Bible evidence for believing that he will come during the present Jewish year. Against this they can find no words to express their indignation. If it could be deferred a thousand years or so, the idea might be endured. But to think that anybody should believe that Christ is coming the present year to take his seat on David's throne for ever, this is intolerable. In these particulars, therefore, the professed Christian world, Catholic and Protestant, are Antichrist. They will not submit to Christ's personal reign. They will not love his appearing, and especially not at present. Said a professed minister of the gospel, in the State of New Jersey, "If Christ is coming to reign in this world, I'll not stay with him." Said another minister in New York, "If Christ is coming thus to destroy his enemies, I'll not worship him." Said another minister in the State of Ohio, "God has no right to destroy the world at present. He had no right to make it to be destroyed at such a time." These men were all indulging the very spirit of Antichrist. Thus I have defined what Babylon, or Antichrist is. It is everything that rises in opposition to the personal reign of Christ on David's throne, and to the revealed time for his appearing: and here we do find the professed Christian world, Catholic and Protestant, on the side of Antichrist. They all say, let us take the kingdom, and let Christ, and the departed saints that have suffered with him, to whom the kingdom has been promised, remain where they are.

II. **WHAT ARE WE TO UNDERSTAND BY THE FALL OF BABYLON?** This is fully expressed in Scripture language, "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." Babylon is fallen into this dreadful state. No Protestant would think this language too strong to express the true state of things in the Catholic church at the present time; and the Catholics in their turn would say the same things of Protestants. We need not stop to show how the language applies to Catholicism. The justice of the application is sufficiently obvious. But how is it with Protestant Christendom. How is she occupied? Is she not engaged, for her own aggrandizement, in every species of merchandise ascribed to Babylon, even to slaves and the souls of men? The spirit of oppression reigns, in greater or less portions of the leading sects, unrebuked; and a man may sell or buy his fellow-man, and then sit at the communion table, or even minister at the altar of God, and by the mass of Protestant Christendom go unreproved. Lust for power is seen among all the sects, and lust for gold is practically regarded by the multitude of Christ's professed disciples as a virtue, and they may resort to any means for acquiring wealth which does not amount to positive transgression of human law, and yet stand in the church as accredited members. Things in this respect, in the professed church, are entirely the reverse of what they were when as many as were possessors of houses and lands sold them, to be distributed for the advancement of the cause of Christ. Sumptuous dwellings and apparel, and equipage, are sought after by professed disciples of the meek and lowly Jesus, as though they were the supreme good; and you will see multitudes of such professed Christians puffing and strutting about the world in their proud and lofty bearing, and looking down upon the humble follower of the crucified Nazarene, (who dares be singular

enough to carry out the principles of the religion of the cross,) as though they could find no language sufficient to express their contempt. Speak to them about the coming of Christ to take possession of his throne, and they show themselves sufficiently disgusted to spit in your face. Ask them to read anything on the subject, and they put on every possible expression of scorn. Even pretended ministers of the gospel, in multitudes, manifest all these feelings in relation to the coming and kingdom of Christ, and do their utmost to perpetuate and increase this state of feeling in their hearers. Mention to them the probability of Christ's coming in his glory during the present Jewish year, to take the throne of the world; and express to them your belief that the Bible fully teaches this, and they feel insulted that you should dare to mention in their presence a thing to them so utterly contemptible. They are ready to hold their breath, and thrust you from them as with a pair of tongs. Ask them if they have ever examined the Bible evidence of the immediate coming of the Lord, and they evidently feel degraded that you should think them capable of turning their thoughts to such a subject. Who are these mighty sons of pride, that God Almighty must not presume to speak to them through his word? Why, they are the professed disciples and ministers of Christ; and, in truth and reality, Antichrist. They are Babylon in its fallen state; their hearts are the habitations of devils, the hold of every foul spirit, the cage of every unclean and hateful bird. They are in their own estimation of vast consequence, but if they remain what they are a little longer, Jesus Christ will neither be afraid nor ashamed to smite them with the rod of his mouth, and with the breath of his lips to slay them. Many of them may be ready to inquire, "Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works? But Christ willingly pro-

ness unto them, "I never knew you, depart from me ye that work iniquity."

III. **WHAT IS IT FOR GOD'S PEOPLE TO COME OUT OF BABYLON?** "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." To come out of Babylon is to be converted to the true scriptural doctrine of the personal coming and kingdom of Christ; to receive the truth on this subject with all readiness of mind, as you find it plainly written out on the pages of the Bible: to love Christ's appearing, and rejoice in it, and fully and faithfully to avow in the world your unshrinking belief in God's word touching this momentous subject, and to do all in your power to open the eyes of others, and influence them to a similar course, that they may be ready to meet their Lord. Christ has said, "Whoso is ashamed of me and of my words, in this adulterous and sinful generation, of him shall the Son of Man be ashamed when he shall come in the glory of his Father, with the holy angels. Who are you that you should be ashamed of what God has written in his word respecting the kingdom of Christ, and that you should wish to spiritualize it into some other meaning than God has expressed, for the purpose of making it more popular with those that fear not God? Stand up before the world and dare honestly to avow your belief in what the Almighty God has spoken. Give up the lust of the flesh, the lust of the eye, and the pride of life; wean yourself from the love of this present world, and be looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ. Be just as ready, also, to receive and confess all that God has been pleased to reveal touching the time of the establishment of the kingdom of Christ, as any other part of the subject. Why be ashamed of the time of Christ's coming? Many are beginning to say, "We are satisfied that the usual notion about a spiritual kingdom of Christ and a temporal millennium, is altogether groundless

and that the coming of Christ is doubtless near;" but they feel a very great reluctance either to express or to hold any belief respecting the time. It is very popular not to know any thing about it, and a very convenient way of escaping reproach, to be able to say, "we know nothing about it." Thousands are glad that they don't know any thing about it, and are very fully determined that they will continue to know nothing about it; and some, though they profess to have examined the subject, are hindered from getting any light respecting the time, by the conviction that if they receive the light they must avow it, and this will subject them to reproach. To escape reproach, therefore, they skulk away and hide themselves in darkness. Shame on these miserable skulkers! How will they bear the blazing light of Christ's face at His glorious appearing! They will want rocks and mountains to hide them in that hour.

By this time many will begin to say with a sneer of contempt, "You are trying to make it out that none but Millerites can be saved." Hold one moment, for your soul's sake, and tell, if you can, how he can be prepared for the kingdom of Christ, who is opposed to Christ's reigning in person on the throne which God has sworn to give him, and who is ashamed to believe and avow what God has revealed touching the time of Christ's appearing? If you can see any way into the kingdom of God for such a soul as that, I frankly confess you can see what I cannot. Do you still complain that I should try to make it appear that you are not a Christian? I have no such desire, I pray God that you may make it appear you are a Christian. But I do say, if you are a Christian, *come out of Babylon!* If you intend to be found a Christian when Christ appears, *come out of Babylon*, and come out Now! *Throw away that miserable medley of ridiculous spiritualizing nonsense with which multitudes have so long been making the word of God of none effect, and dare to believe the Bible.* It contains the wisdom of the infin-

ite God as it is, and needs no alterations and emendations from men, as though they could tell what God means, better than He has been able to express it in his own language. He has sworn with an oath that he would raise up the seed of David to sit on David's throne; and *the kingdoms of this world* shall become the kingdoms of our Lord and of His Christ, and He shall reign *for ever and ever!*

And now away forever with your miserable transcendental philosophy, that would make the throne of David a spiritual throne, and the coming of Christ to sit upon it as a spiritual coming, and his reign a spiritual reign. Thanks be to God, His kingdom cannot be blown up into such spiritual bubbles as these, for a thousand, or even 365 thousand years, and then blown for ever away into some ethereal something; which some sneering infidel has defined, to be sitting on a cloud and singing Psalms to all eternity. No, no. Jesus Christ has been raised up in David's flesh immortalized, and he shall come in that flesh glorified, and there shall be given Him dominion and glory, and a kingdom that all people, nations, and languages shall serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High; and the saints of the Most High shall take the kingdom and shall possess the kingdom forever, even forever and ever." This is God's word; and all the spiritualizers on the footstool cannot alter it. They may undertake to tell what God means by it; but God has given His own meaning in His own language, and He will make it good in fulfilling it as He has caused it to be written. If God had meant something else and not this, He would have told us what He did mean. Just as though when God had given us truth in symbolic language, and then interpreted it that it might be fully understood, He had after all left it for men in their upstart folly, to improve His

own revelation. My soul is pained when I reflect how the word of God has been rendered powerless upon the consciences and hearts of men, by the attempts which have been made to alter it into some thing else. And now a multitude of ministers of all the multiplied sects of Antichrist will begin to say, "Thus saying, thou reproachest us also," and will perhaps accuse me of dealing in wholesale denunciation, when I refuse to acknowledge them to be the true ministers of Christ. All I have to say is, if you are the true ministers of Christ, come out of *Babylon*, and no longer be opposed to the coming of Christ as the Bible declares he will come, to take his seat forever on the throne which God has sworn to give Him. I do not say that you and your hearers may not have been converted to Christ; but I do say, if you have, it remains for you to show it by coming out of *Babylon*, and by standing no longer opposed to the reign of Jesus. God never will alter His word to suit your carnal desires. He has written it, and as he has written it he will fulfil it; and if you are ashamed of it, he will be ashamed of you. Dare you believe the Bible? dare you preach it? Dare you bring out its plain testimony respecting the manner, the objects, and the time of Christ's coming, and tell the world that it is truth, and meet the consequences? Or will you turn away with a sneer, and call it Millerism, and go on prating about a spiritual reign of Christ? I tell you, if you continue in that course you will be reckoned with Antichrist, when the glorious Son of David comes to take his throne. "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

IV. IT REMAINS THAT I SPEAK OF THE CONSEQUENCES OF REFUSING TO COME OUT OF *BABYLON*.—God declares her downfall, and foretells her destruction in time to give all His people who may be in her, an opportunity to come out and escape; and then, as a mighty angel would cast a millstone into the sea, God will cast down *Babylon*, and she shall be found

do more at all. And now many will begin to say if I confess my belief in the personal reign of Christ, and that that reign is immediately to commence, I shall lose my reputation, my influence, my friends, my all that I value on earth. And has not Christ said that you must do this? Has he not positively declared "whosoever he be of you that forsaketh not all that he hath, cannot be my disciple?" Do you say, I did that years ago, and have been acquiring friends and reputation since, and did not expect to be called upon to lay these down? And because you have taken up the cross once, do you claim that that ought to be sufficient, and that it is too hard to do it for Christ a second time? Has not Christ said in Luke 9: 23, "If any man will come after me, let him deny himself, and take up his cross daily and follow me?" Having once sacrificed all for Christ, have you now acquired something which is too dear to be given up for him? Is it not he that EXDURETH the cross, to the east, and that denies himself daily, that shall be saved? Do you begin to say, "I acquired this reputation for Christ, and hoped to use it for Him, and that it is now hard to part with it?" Very well, if you acquired it for Christ, then show your sincerity by being willing to sacrifice it for Christ when he calls. If you sought the birth of Isaac that God might be glorified in him, then be willing to offer Isaac on God's altar, that God may be glorified the more. Remember, you can never glorify God in the use of that which you are unwilling God should take away. You will never use anything for God's glory which you do not perfectly and continually hold at God's disposal. It is not for you and me to say whether we will have reputation or not; but it is for us to say whether we will please God or not; and having done this let the Lord decide what our reputation shall be. This he has decided already; that we shall have our names cast out as evil for his sake, and in this we ought ever to rejoice. Will you then, professed disciples of Jesus Christ, find the truth respecting the

coming of the Lord, and hold it up, and leave the results with God? Friends will be tried and mortified, and feel themselves disgraced by you; your church will call you fanatical and foolish, thus to throw away your influence and curtail your usefulness; Satan will beset you with all manner of temptations, and a wicked world will laugh you to scorn; but can you not endure as much as this for Him who has endured ten thousand times more for you? Just remember then what must be the consequences of refusing to receive the truth and to abide by it. Babylon must be destroyed, and you with it. But, say a multitude of professed ministers and Christians, "I don't expect to be damned just because I don't believe in Millerism." Now don't let the devil cheat you out of heaven through your fears of bearing a single epithet of reproach. Does the Bible teach the personal coming of Christ to sit on David's throne? Has the Spirit of Christ which was in the prophets, SIGNIFIED A TIME, when it spake before of the sufferings of Christ and of THE GLORY THAT SHOULD FOLLOW? So Peter has taught.

If you dare believe God, find out his truth on this subject, and hold it up to the world. If you hate the appearing of Christ, if you are opposed to his reigning personally over the earth, after God has sworn that he shall, if you are afraid or ashamed to receive and avow the truth on these momentous subjects, then blame not me for saying you are Antichrist. I do not say how many Christians, or how few there are in professed Christendom, but I do say, that in their present attitude of opposition to the personal reign of Christ, they are Antichrist, and they must abandon their present position and embrace and defend the truth, or go down with Babylon, into the bottom of the sea, and rise no more at all to life. They can have no resurrection at all but to damnation.

To be found at Christ's appearing, as the numerous sects now are, in an attitude of hostility to His personal reign, ashamed to believe and confess what

God has revealed as to the manner and time of his coming, must be their ruin. Say not in your heart, I have long been a servant of Christ, and therefore must be safe. He cannot be a faithful servant who for any reason hates his Lord's return and wishes it deferred, nor can you see His face in peace, while fear, or shame, or love of reputation, or anything else, leads you to indulge in any opposition of heart to His immediate appearing.

Come out of Babylon or perish. If you are a Christian, stand for Christ, and hold out unto the end. I do not undertake to say how many in these professed Christian sects will be saved or lost, but I hesitate not to say that every individual among them, who is found a true child of God in the end, will cease his opposition to Christ's personal reign, and be found at last faithfully defending the truth. Not one that is ever saved can remain in Babylon. Do not accuse me of a desire to cut you off from salvation. My only desire is to show you your danger, that I may induce you to hasten your escape; but take care I beseech you, that you do not cut yourself off by remaining in Babylon. Do you say, "I am willing that Christ should reign as he pleases?" Are you willing to embrace Christ and His truth, and so let your light shine as to meet and unshrinkingly bear the cross? The offence of the cross has not ceased in the case of those who will avow and defend God's truth; though it must be confessed that in the popular religion of the day, there is no such thing as self denial; and this fact of itself proves that it is not the religion of Jesus. But cast off this ungodly world, carry out the religion of Jesus in all its principles, and from the Bible defend His personal coming in manner and time. His personal and eternal reign, and do your duty in seeking to induce others to prepare for it, and you will not be long in finding the cross. Thus may the Lord help you, reader, to come out of Babylon, and be no more a partaker of her sins, that you receive not of her plagues.

"POPERY IN THE BAPTIST CHURCH." – THE MIDNIGHT CRY, AUGUST 10, 1843 – BY A FREEMAN IN CHRIST.

POPERY IN THE BAPTIST CHURCH.

Dear Brother Southard,

A few evenings ago, I attended the prayer and conference meeting, where I am considered a member, and after the pastor had called on some members in a formal way, to offer up prayer, after lifting up my heart to God, to remove the fear of man, and to give me strength to talk on this glorious subject, I stood up and said, "Brethren and sisters, as the evening is far spent, I will occupy but a few moments of your time, and I hope you will bear with me with patience." I then spoke of the judgment seat of Christ, to which we were all hastening, and very soon it was my belief we should all stand to be judged according to the deeds done in the body. I said I respected their views to the contrary, and I hoped they would give me the privilege of expressing mine. I proceeded to speak on the 20th chapter of Revelation, and said I believed the mighty angel was the Lord Jesus Christ, for he says in another part, "I have the keys of hell and death, I shut and no man openeth, and I open and no man shutteth." As soon as I got so far, two of the members went out, and when I repeated the next verse, one of the leading brethren took his hat, and walked out, as if it was no consoling thought to have Satan chained up, and to have Christ come and do it. And soon after, the pastor, the one who professes to feed the flock, was on his feet, and said, "Bro. you must take your seat," (not in that kind spirit Jesus taught) "this is no place to discuss this subject."

Said I, "My brother, I am keeping to Scripture, and are you the head of the Church, and have you authority?"

"Yes," he replied, "I have, I am the pastor of the Church."

I replied that I could not sit down by his authority, but if the church would pass a vote that I should not speak, I would submit, and sit down, but on no other authority.

He then pronounced the benediction, and told the brethren to go home and pray for me, saying I was deluded, and that there were only a few ignorant men who professed to understand this subject.

O, my brethren, is there not need of the admonition of the apostle, "Ye are not lords over God's heritage," and does not popery seem to prevail even in our churches? The cry is, "Come out from among them, my people,"

A FREEMAN IN CHRIST.

LETTER FROM BRO. R. E. LADD – THE MIDNIGHT CRY,
JANUARY 25, 1844.²

LETTER FROM BRO. R. E. LADD.

CABOTVILLE, JAN. 16, 1844.

Dear Bro. – It is my earnest desire that the Midnight Cry, and other periodicals which unfold the glorious news, “Behold the Bridegroom cometh,” may be sustained until “He cometh, whose right it is to reign;” and they *will* be sustained, I doubt not, if Advent believers are as firm and unwavering every where as they are in this vicinity. We have been obliged, for peace sake, and for the cause of truth, to come out from the various sects with which we were united, and meet in a place by ourselves. We now hold meetings in a hall on the Sabbath, and have hired an humble room for prayer and conference meetings during the week.

Bro. S. Hawley, Jr. has preached with us for the last three months, with great satisfaction and usefulness to us all. He is dearly beloved by us, and we much desire to have him remain among us; but he is too good a man for our limited sphere.

The conference has just closed at Chickapee Falls. Bro. H. preached the last sermon last evening, on the “kingdom;” and it was a most masterly production. It has been a season of refreshing and encouragement to believers.

I am more deeply impressed daily, with the rapidly approaching scenes of the future. I feel how awfully solemn is our present position. Just about the crumbling brink of time, the veil upon being removed; the saints waiting in trembling suspense; the last drops of mercy’s tears falling from heaven to earth; the wicked scoffing

and mocking; the professed, but apostate Churches bemoaning their sterility and leanness; the watchmen, the vast proportion of them asleep at their posts, and quietly waiting to turn to ridicule the honest convictions and belief of those who have been awakened, and are proclaiming the solemn midnight cry; the inquiry constantly proposed, “Where is the promise of His coming;” the signs all past: even the earth itself sinking into apparent quietude and safety.

“All things continue as they were,” “every vision faileth,” saith the scoffer.

What an awful presage of the coming storm! how soon is this scene to be changed. The nations to be gathered to the great battle that is to decide the fate of the world, the faces of the wicked, now so light and buoyant, to gather blackness, and those of the righteous, now marked with anxiety and hope, to be lighted up with joy and triumph.

R. E. L.

² The reader should be aware that throughout this Study Document the Biblical term “*the Sabbath*” (which Biblically is referring to the seventh-day Sabbath of the fourth Commandment) is incorrectly applied to the first day of the week. Bro. Ladd has made this misapplication in this letter, as have other writers throughout this Study Document.

REPORT FROM PORTSMOUTH, N. H. — THE MIDNIGHT CRY, FEBRUARY 8, 1844 — BY RICHARD WALKER.³

PORTSMOUTH, N. H. — Bro. Richard Walker writes, Jan: 31, — " " You are aware, dear brother, what a firm and united band we have had in this place for several years. The brethren were never firmer, or more united than now, in looking and waiting for their coming Lord. The attendance is good, and our meetings are increasing in interest and power, to the astonishment of our opposers. Many are saying, " see how these Christians love one another," and " what meetings they have."

One thing which tends to increase the interest and union, is, the bands which have so long held us to sectarian churches, are now fast breaking away, and God seems to be signally blessing those individuals who have become free, by pouring his spirit upon them in such a fullness, as they never before experienced many of us have remained in our churches as long as union could be preserved, especially in the Methodist Episcopal Church. But the time has now arrived, in which they prophesied we should burn our Bibles, or be asking pardon of the church for our errors: but they, seeing us still firm in the faith, and as devoted as ever, have become discouraged, and are now bitter against us. Their Scripture arguments have long since been silenced, and they meet us only with censure and reproach, yet the Lord is with us, while his spirit appears to be fast withdrawing from the churches and the ungodly."

³ The reference to the time for Adventists to burn their Bibles and to ask pardon of the church for their *supposed* errors, is referring to the opponents of the Advent doctrine, claiming that after the passing of the time of Millerite expectation for the 2nd coming of Jesus to take place (that is, after the end of the Jewish year, 1843, which the Millerites calculated would end in the Northern Hemisphere spring of 1844), they would lose complete faith in the Bible, becoming infidels, and would actually end up burning their Bibles. When this report from Brother Walker was published, in early February 1844, there was only approximately six weeks to go to the end of the Jewish year, 1843.

"COME OUT OF HER MY PEOPLE." — THE MIDNIGHT CRY, FEBRUARY 15, 1844 — BY GEORGE STORRS.

COME OUT OF HER MY PEOPLE.

Come out of what? *Babylon*. This is the command of that God who will shortly give the kingdom to his Son, and cannot be disregarded without our being partakers in her plagues."

I. WHAT IS BABYLON?

The term *Babylon*, signifies the same as Babel: i. e. "confusion" or "mixture."

Under the Old Testament dispensation, *Babylon* was the principal power that oppressed the people of God. Hence, the term is employed in the New Testament, symbolically, to denote the principal agents that oppose the Church of God. To decide, then, what is *Babylon*, we must first decide what is the Church of God.

Let us see how the true church comes into being. For example—we will suppose for the first time the Gospel is preached in any given city. Many are turned to the Lord. What is the result? They all come together "with one accord in one place." What brings them together? *Love*. What binds them together? *Love*. How long will they continue thus to meet together? Just as long as *love remains unbroken*. That loving, unbroken bond of believers in any one place, city or town, I call the Church of God in that place; and is the visible church; no organization of human invention can make it more visible, or more really the Church of God. They are "of one heart and of one soul." See Acts iv. 32. To that "Church the Lord added daily." See Acts ii. 47. No man, nor body of men, has any power or authority to add to the Lord's Church; God has never entrusted men with that power.

A Church constituted as I have suggested is such a church as our Lord Jesus Christ prayed his church might be. See John xvii. 21, 22. "That they all may be ONE; as thou Father art in me, and I in thee, that they also may be one in us—that they may be one, **EVEN AS WE ARE ONE.**"

This then is the true Church of God. Now, what are the principal agents in oppressing and injuring this Church? We answer, all those sects, whether Roman Catholics or Protestants, that go to work to divide and bring in "confusion" to the oneness of that Church. And now is this done? It is done by the manufacturing of creeds, whether written or oral, and endeavoring to organize a party; the test of fellowship being now, not love to God and each other, but assent to these creeds. The work of dividing, or bringing in "confusion" into the true Church, now begins. Each sect has its agents.—These surround the loving, united body of happy converts, who are still one and the cry begins—"You must unite with some visible church." To this moment the loving converts did not dream but that "the Lord had added" them to his church; and they were happily, with one soul, going on in the service of the Lord. But a new sound has now entered their ears. And what do they hear? The voice of union! No. A discordant sound salutes them. "We are right—all the rest are wrong—go with us"—cries each of these dividing agents. The first thought the loving, united church has, is, "We must all go together—we cannot be divided." But the various agents continue their operations, day and night, "from house to house," not to save souls, but to get them into "OUR CHURCH."

At length some of the converts begin to incline one way, and some another; now the division or "confusion" commences, and it goes on till they are all gathered into the different sects. Now look for the loving church of God; where is it? All in "confusion"—rent and torn into as many parties as there are agents of sects to carry on the *Babylonian* work. Instead of the Church of God, a loving, united, brotherly body, delighting to meet each other, you now have Baptists, Methodists, Presbyterians, &c. &c., down to the end of the lists of divisions; and the so called churches are each making war on the other, not because they do not live as holy as themselves, but because their creeds differ; and hence "confusion" or *Babylon* is truly their name.

Now I should like to see one of these man-made organizations, the leading agencies of which are not opposed to the idea of the Lord Jesus Christ's Second Advent "at the door"—and which does not manifest hostility to that idea. Which of them, at this moment, are not saying, "I sit as a queen!" and which of them are not pleasing themselves with the idea, that some day they are to effect the conquest of the world, and that it is to be subjected to their faith? Which of them will suffer a soul to remain among them in peace, that openly and fearlessly avows his faith in the Advent at the door? Are not the terms of remaining among them undisturbed, that you "wholly refrain" from a public expression of faith in the coming of the Lord this year, whatever your convictions may be on the subject? and however important you may feel it to be to cry, "Fear God and give glory to him for THE HOUR OF HIS JUDGMENT IS COME."

Scarcely we need have no great difficulty in deciding where *Babylon* is, or what it is. It is the old mother and all her children; who are known by the family likeness, a domineering, lordly spirit; a spirit to oppress a free search after truth, and a free expression of our conviction of what is truth.

II. WHY COME OUT?

"Every one of us shall give account of HIMSELF to God," (Rom. xiv. 12.) We have no right to let any man, or body of men, thus lord it over us. And to remain in such an organized body, it appears to me, as to remain in *Babylon*.

Babylon has become great and strong; and in her own estimation, she is "rich, and increased with goods," and "has need of nothing;" but she is ignorant of the fact that she is "wretched, and miserable, and poor, and blind, and naked," while Christ standeth "at the door;" and she refuseth to hear a word of his coming "in;" and like "Diotrephes," 3 John, 10, she is "prating against" those, who talk of the coming of Christ, "with malicious words; and not content therewith, neither doth" she herself "receive the brethren, and forbideth them that would; and casteth them out of the church," so far as is in her power.

"Well," say some, "if they will turn us out, let them do it: we will stay with them until we are turned out.—But does God say, stay in here till you are turned out? No. He says—'Come out of her my people.' Come out of this "confusion," this *Babylon*."

Babylon is to fall—to fall to rise no more. The day of her fall is nigh, even at the door. Though in the order of the record, her fall (Rev. xviii. 2, 4,) is before the call to come out of her, yet I think, as a matter of fact, it is after.

That it is so I think we shall be convinced by turning to Jer. 51. 42 to 45.

"The sea is come up upon *Babylon*: she is covered with the multitude of the waves thereof. Her cities are a desolation, a dry land, and a wilderness, a land wherein no man dwelleth, neither doth any son of man pass thereby. And I will punish Bel in *Babylon*, and I will bring forth out of his mouth that which he hath swallowed up: and the nations shall not flow together any more unto him; yea, the wall of *Babylon* shall fall. My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the Lord."

Thus it will be seen that although *Babylon* is represented as if already overwhelmed by the sea, and her cities desolate, yet the command to go out of her is after. Here I think, it is clear, that is spoken of, which is to befall *Babylon* as though it were past, while in fact it was future. So in the 18th of Rev. 3d verse, the future fall of mystical *Babylon* is spoken of as if already past, because of the certainty of the event, and the cry indicates the time when God's people are to come out of her; and if they do not heed it they may expect to be partakers of her plagues: those plagues are set forth in the 14th chap. 9th to 11th verses.

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

And more fully described in chap. 16: 1 to 11.

"And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth. And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image. And the second angel poured out his vial upon the sea; and it became as the blood of a dead man; and every living soul died in the sea. And the third angel poured out his vial upon the rivers and fountains of water; and they became blood. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments. And the fourth angel poured out his vial upon the sun, and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not, to give him glory. And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, And blasphemed the God of heaven, because of their pains and their sores, and repented not of their deeds."

These are judgments, I apprehend, which are to fall on Babylon; and if the people of God do not intend to "be partakers of her sins, and receive of her plagues," let them haste and flee out of her, yea, if you have any hope of escaping the "Second Death" make no tarrying "in all the plain."

But it will be asked, "Where shall we go if we come out?" Go to the Lord. Trust in him. "Wait for his Son from heaven." Take care that you do not seek to manufacture another church. No church can be organized by man's invention but what it becomes Babylon *the moment it is organized*. The Lord organizes his own church by the strong bonds of love. Stronger bonds than that cannot be made; and when such bonds will not hold together the professed followers of Christ they cease to be his followers, and drop off from the body as a matter of course.

The human machinery, called churches, binds together the dead with the living; and when the living head (Christ) is announced as at the door, the body is convulsed, the living cannot but rejoice, when they understand the subject, but the dead writhe in agony at the thought. Take heed then, living souls, that you are not crushed by Babylon—by the "confusion" and death that is around you in the modern "Babels."

"Come out of her my people."

New York, Feb. 1844.

Geo. Storrs.

LETTER FROM BRO. A. BENEDICT — THE MIDNIGHT CRY, FEBRU-
ARY 15, 1844.

LETTER FROM BRO. A. BENEDICT.

LITCHFIELD, CT. Feb. 9th 1844.

Dear Brother,—I wish to correct one error which you have made in giving publicity to letters which I have addressed to you, stating that I am a "Deacon in the Congregational Church." I have held that office in the Church in Litchfield, 19 years. I assumed it when the Church was comparatively pure, in Dr. Beecher's ministry, and have endeavored to discharge the duties of that office, till the Church became so corrupt, and had fallen so far from its former purity, that I was constrained by a sense of duty, to ask a release from official duties, which was granted about two years since. I continued in the Church about a year after that, and then left it altogether. I have passed through great and sore trials among false brethren, which has broken me off from all sectarian feelings, creed or party, so that when brother Stoddard came with the midnight cry, (fifteen months since) I embraced it with all my heart, and can now look back and praise the Lord for all the way, he has led me; and if I had not left the Church before, I should now leave it, because of the high command of heaven, Rev. 13: 4, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." I believe it to be the bounden duty of the people of God to obey. They can have no peace where they are, if they do their duty. I remain your brother in the blessed hope.

ANDREW BENEDICT.

**"SECOND ADVENT CONFERENCE, HELD IN NEW YORK, FEB. 7,
1844." — THE MIDNIGHT CRY, FEBRUARY 15, 1844.**

**SECOND ADVENT CONFERENCE,
Held in New York, Feb. 7, 1844,**

The following recommendations were unanimously passed by the Conference, for the consideration of Adventists scattered abroad.

REPORT:

Being satisfied that "time is short," and that what is done, must "be done quickly"—we do most affectionately urge upon you, and, by the publication of this paper, upon all who "love the appearing of our Lord Jesus Christ," to adopt the most efficient method of bringing directly before the whole people, all the light we possess on the glorious subject of the near approach of Earth's Exiled King—"whose right it is to reign."

As the best means which occur to us to facilitate this object. We recommend the immediate distribution, throughout the whole country of such Tracts and other publications as are available to us on the subject. Especially do we recommend increased exertions to increase the usefulness and extend the circulation of the "Signs of the Times;" published in Boston, and the "Midnight Cry," published in New York.

And in connection herewith, your Committee must sensibly realize the importance of increasing the number of public lecturers—men "full of faith and the Holy Spirit"—who count not their lives dear unto themselves—men who will give themselves, "continually to prayer and the ministry of the word." We recommend to our dear brethren who are already in the field as Lecturers, to remember the noble example of those holy men, who in every age have been *Martires* to the testimony and truth of God, not accepting deliverance, "that they might obtain a better resurrection"—but especially the example of him who endured the contradiction of sinners against himself lest they be weary and faint in their minds.

We further recommend to our dear brethren in all places where they are denied the privilege of the open advocacy of the doctrine of the Lord's speedy coming, to withdraw themselves from all sectarian organization, since they cannot remain in such fellowship except at the expense of piety, peace and usefulness.

But we would particularly recommend, that any separation of this kind, which duty renders necessary in order to your greater enjoyment or more extended usefulness in the cause of Christ, be effected in the most christian manner—and never with a view to any sectarian organization amongst themselves; as the "unity of the spirit in the bond of peace" seems to us alone sufficient.

And to avoid the numberless evils growing out of divisions amongst brethren, which could not but weaken and bring into disrepute the cause of the Second Advent, We recommend to all leading brethren and others, to be particularly on their guard against giving any occasion for offence or division, and to use constantly the most scriptural and efficient means to strengthen the bonds of brotherly love and christian affection. Brethren, let us labor constantly to keep the unity of the spirit in the bonds of peace, though it be at the sacrifice of personal interest and feeling.

As the first Christians on embracing the Kingdom of Heaven by faith obeyed Christ immediately, in consecrating themselves—their houses and lands, and goods, and all they possessed to spread the glad tidings of the Kingdom at hand—so we recommend to all christians to examine the following passages of scripture with prayer and fasting, and determine to set immediately as the Lord requires, lest when he appears they be found with goods and superfluities laid up in store for many years, and their hearts wedded to the effeminate luxuries and vanities of this sinful world.

Math. vi. 19, 28, 34. Acts v. 1, 10. 1 Tim. ii. 9, 10. 1 Peter iii. chapter. Luke xiv. 18, 14. Acts ii. 41.—end.

The following ministering brethren were present, viz: Wm. Miller, N. N. Whiting, J. V. Himes, Geo. Storrs, I. C. Goff, Geo. A. Sterling, S. S. Snow, R. Hutchinson, H. Y. Teall, B. Matthias, M. Batchelder, L. D. Fleming, Moses Cummings, S. Curry, Henry Jones, J. Battersby, B. T. Young, A. Flavell, Bro. Ovens.

**"COME OUT OF HER, MY PEOPLE." – THE MIDNIGHT CRY, MARCH
14, 1844 – BY CHARLES FITCH.**

"COME OUT OF HER, MY PEOPLE."

CLEVELAND, O., Feb. 24, 1844.

Dear Brethren of the Midnight Cry,—

Our dear brother Storrs, says that the Great Head of the Church designed that we should come out of Babylon, and not wait for Babylon to thrust us out. I believe he is right, and I am therefore determined to come out. Subsequently to my being separated from the Newark Presbytery, I was induced, at the solicitation of several clergymen, to unite with the New York Congregational Association, and was received by that body, and became a subscriber to its creed: having also been received by the General Association of the Western Reserve. This is now nearly three years since. I have never met with them since that time, and do not know whether they retain my name among their list of members or not. But I now wish to say through your paper to the world, that I do from this time regard myself, and hereby proclaim myself to all men, as free and independent of all ecclesiastical domination, as a member of no sect, and a subscriber to no creed. At the same time, I receive the Bible as the word of the living and true God, and am looking for the immediate coming of the Lord Jesus Christ; to whom I must give account. "Grace, mercy, and peace from God the Father, and our Lord Jesus Christ," to all who love Him in sincerity; and love to all who love His appearing.

Yours, in the blessed hope,

CHARLES FITCH.

LETTER FROM BRO. F. G. BROWN — THE MIDNIGHT CRY,
MARCH 14, 1844.

We give below an extract from a letter received by a brother in this city from Bro. F. G. Brown :

LETTER FROM BRO. F. G. BROWN.

New Ipswich, N. H., March 4, 1844.

My Dear Bro. * * * * *—I still imagine you rejoicing in the Lord, having attained unto that blessed goal for which, when we parted last, you were so anxiously striving. O what heights and depths there are in the blessed gospel, and in the love of Christ. My brother, I wonder not that the majority of Christian professors have no faith in the advent, when they have so little faith in the smallest truths of the Bible,—so little practical, every day faith in God,—so little love for heaven, and so much for earth. They are in no respect qualified either to investigate or to receive this *tremendous doctrine*. Step by step they have imperceptibly gone away from God, and departed from the simplicity of the gospel. Have you read Prof. Chase on Daniel? Again I have perused it with profound astonishment! What an exposition of Scripture for a Protestant, an Evangelical minister, and a teacher of divinity! Be assured, when I take that ground, from which may heaven save me, I shall feel myself in all honesty bound to avow myself a Universalist or a Papist: although the latter might perhaps feel as though my interpretations were hardly rigid enough for his church. And then passing a commendation upon "the author of the *time of, and valuable Hints on, Prophecy*" Did you ever see the like! I am not afraid of its effects, however, on any mind that will compare it carefully and prayerfully with the text.

Now a little about *self*. I have enjoyed much since I last saw you. The promise of the Lord's coming thickens and strengthens every day. My faith is strong. Still I think the vision will carry a little for the trial of our faith, and for the purpose of giving hypocrites, false professors, and the rest of the wicked an opportunity more perfect than they have as yet had for scoffing, for smiting the faithful servants, and for saying "the days are prolonged"—"every vision faileth." I have lately felt called on by the Lord to separate myself from the nominal church. I have no confidence in it as Christ's body. The brethren, ministers and lecturers, all through this region, have done the same. I hope the good work will go on until the sanctuary is cleansed. My "Reasons" will probably appear in the Advent Herald. I am now free to speak as God bids me. My enjoyment has greatly increased since I have laid all on the altar. I am out loose from earth, and feel ready for glory. I have torn

down the bridge and burnt the ship, so that there is no retreat. Brother John Couch, of this State—a brother in whose piety and zeal in his Master's cause I have the fullest confidence,—has recently left these parts for the purpose of visiting Western New York, and of saying before the brethren the importance of separating themselves from the nominal church. He feels his message is, 'Come out of her, my people. I hope he will everywhere receive the regards and hospitalities of those who are watching the Lord's arrival. This cry tries the heart. The real adventists, after investigation, reflection and prayer, can find no fault with it. See the wisdom of God in keeping back this crisis until an opportunity had been given for the professing Church to reject the advent; besides, the two cries together would have prejudiced the mind against the first.

I have spent eight weeks of the present winter with the church at New Bedford, Mass., but having some unfulfilled engagements in N. H., I left to execute them. For this purpose, four weeks ago, I went to Washington, to attend a Conference. The house was crowded during the whole session. On the Sabbath, in particular, the Holy Ghost came down upon us. It was my lot to preach during the whole day. The Holy Spirit gave wings to my soul, and seemed quite to bear on the dear saints right up to the glorious coming One. Such a heavenly season as we enjoyed there I never anticipate again till Jesus shall come. But the labors of that occasion, together with exposure to the driving storm and severe cold, common to this mountainous region, prostrated me completely; and for three weeks I have been shut up with a fever, somewhat similar to that with which I was afflicted in Philadelphia, last summer. Still I bless the Lord that I went to Washington; and now I am like a restless steed when the clarion blows for the battle. My heart is every where: I want to go here, and there, and every where; but my miserable health, on which I cannot rely, contracts my labors greatly. Well, so let it be. As soon as I am able, which I trust will be within about one week, I hope to go to Ashfield, Mass., at the request of the Baptist Church there, to deliver a course of lectures,

Yours in hope of glory.

F. G. BROWN.

LETTER FROM BRO. L. D. MANSFIELD — THE MIDNIGHT CRY,
MARCH 28, 1844.

LETTER FROM BRO. L. D. MANSFIELD.

ROME, Oneida Co., N. Y: March 21, 1844.

Dear Bro. Southard,—I was rejoiced upon opening the last Cry; to see how God is moving upon the minds of His dear children who are waiting for the Lord from heaven, and leading them not only to heed the "angel having the everlasting gospel to preach, saying, the hour of His judgment is, come," but to obey the subsequent command, "Come out of her my people!" I am more fully persuaded than ever before, that the religious organizations of the present day, constitute no small portion of that Babylon which is to be thrown down with violence, and found no more at all. I can see no good reason for supposing that Papal Rome is alone intended, while the other religious bodies in christendom exhibit the same anti-christian features that are developed in the Catholic church. Not that the churches exhibit all the characteristics of the "man of sin" in their perfection, but the only difference which I can perceive, is that which exists between the mother and her daughters, their features being the same, while those of the former are more strongly marked than those of the latter. It seems to me, however, that in some of the organizations, the resemblance to the little horn is most striking. Some incidents will illustrate the matter. A brother who has labored very successfully in this region, in proclaiming the coming of the Lord, made an appointment to lecture at a certain place at a given time, but the Lord so ordered that he was sixteen miles from the appointment, but a Methodist minister was present at the head of a mob, with tar and feathers, for the purpose of applying them to that servant of the Most High God. This same minister commenced a protracted meeting soon after, but all was cold and dry as the glaciers of the north, no souls awakened or converted. At length the minister said he "believed he should have to take the anxious seat." What the result has been I know not. The devil could not have coined a more exact representation of the spirit of the dark ages of Papal rule, than was there presented. A Methodist class leader in this village, said to his class since we have been holding meetings here, that "if any man should come into his house, and say he believed Christ would come this year, he would turn him out of doors." I wonder if the same man would not wreak his hatred upon the bones of the holy Wesley, who expected the Lord before now, if it were possible to find them. I presume he says as did the Pharisees, "if we had lived in the days of our fathers, we would not have been partakers with them in the persecutions against Wesley and his brethren." But let such men hear the word of God, saying, "Be ye witnesses unto yourselves that ye are the children of them which killed the prophets!" You will conclude, if this is a specimen of the state of the churches here, that we are laboring where there is some resemblance to the "seat of the beast" Rome, beside in name.

Bro. Patten and myself have been here about a week. The ministry and churches stand aloof or oppose, with few exceptions. The meetings are however, well attended, and the interest is increasing; some are serious, and one soul has professed to find Jesus. We occupy the Court House. My mind has been much exercised upon "coming out of Babylon," within a few days. I adopted at first, the idea that to obey this command was to be delivered from the spirit of anti-christ; but this cannot be the meaning, for if we possess the spirit of anti-christ we are not God's people at all—but God commands *His people* (true saints) to come out of the corrupt bodies, or the "confusion" of these anti-christian combinations; and I feel bound, as I would escape the plagues that are about to fall upon this corrupt and mystical city, which now "sits as a queen, and says I shall see no sorrow," to protest against all organizations under human creeds, and by my voluntary act, dissolve the alliance which has formerly existed between myself and any such organizations. About eighteen months since, I united by letter with the church in Oberlin, and notwithstanding I have loved the pastor and members of that church as christian brethren, I cannot consent to be identified with them in their opposition to the doctrine of Christ's speedy coming, and I hereby, publicly renounce any connection with them upon any other ground than that of love for Jesus and his appearing—entirely disclaiming the idea of union by creeds and confessions of faith. I am amazed beyond expression, at the course pursued by the dear brethren at Oberlin, in reference to the Lord's appearing. I was there when the subject was first presented by Bro. Fitch, and cannot conceive how *holy* men could have resisted the amount of evidence he brought, in favor of the speedy coming of the Lord, while he spake by the mighty power of the Holy Ghost. I never have seen any scriptural arguments brought by the Oberlin brethren against the doctrine, they have been as absurd and fallacious as those of their opponents against holiness. The Lord grant that they may yet see the truth, and with all God's dear children not wait to be excluded, but "come out of Babylon."

Yours in love,

L. DELOS MANSFIELD.

"REASONS FOR WITHDRAWING FROM THE CHURCH."

THE MIDNIGHT CRY, APRIL 4, 1844 — BY F. G. BROWN.

REASONS FOR WITHDRAWING FROM THE CHURCH.

1. Simultaneous with my conversion to the Advent faith, I was overwhelmed with astonishment to find in what perfect confusion the religious world was, so that I involuntarily cried out, "O what a Babylon, what a Babylon we are all in!" For a long time my soul was like a fountain of waters, which every view of the backslidings, captiousness and infidelity of the professed church and ministry seemed to open afresh. Since that time, almost every day has furnished me with some new proof that the dear brethren with whom I have heretofore been associated, have erred from the faith, and departed from the simplicity of the gospel. The most prominent among them have, in my humble opinion, adopted rules of interpreting the scriptures in common with Unitarians, Universalists, Papists, Skeptics, and Infidels: of course I solemnly believe that they have, as a general thing, and to a greater or less extent, gone over to Unitarianism, Universalism, Papacy, Skepticism and Infidelity. I say this, not in the way of reproach, but with the deepest pain, and because I conscientiously and before God believe it to be true. I feel therefore that as an Evangelical Christian, and as a teacher of religion, whose duty it is to "contend earnestly for the faith which was once delivered unto the saints," (Jude 3,) to publish my unqualified dissent from all such expositions of God's word; and lest I should be thought to wink at such gross perversions of the plainest scripture, I do hereby dissolve my connection with such heeding what I believe to be applicable to the present case,—2 Cor. 6: 14, 15. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?"

2. Both among the ministry and the laity, I have been grieved to find many who deny the doctrine of the resurrection of the body, (Philippians 3: 21,) the second personal, glorious appearing of Christ: (John 11: 3) and who question at least, the doctrine of the final destruction of this earth, (2 Peter 3: 1,) with other kindred truths. These individuals are in the fellowship of the church, and are suffered to remain there unmolested, while those who are guilty of believing in the pre-millennial advent of our Lord, under the slightest pretext, are arraigned, tried and thrust out. Knowing therefore the contagious influence of being associated with those who wrest the Scriptures unto their own destruction, I must deem the following holy advice addressed to me, 2 Pet. 2: 17. "Beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness."

3. I verily believe that they have "a form of godliness," but deny the power thereof. "They profess the power of God, but in works they deny him." This is evident everywhere and in every thing. They have publicly ridiculed the idea of arriving at the doctrine of the Lord's coming by means of prayer, and the teachings of the Holy Ghost, so as in some few instances at least, to shock every sentiment of the soul. "From such" Heaven calls upon me to "turn away." (2 Tim. 3: 5.)

4. I cannot think otherwise than that very many of them are the scoffers, and the false teachers who were to arise in the last days, and impiously to demand, "Where is the promise of his coming?" (2 Pet. 3: 4) and to say "Peace and safety." (2 Thess. 5: 3.) In this general cry I dare not join, lest "sudden destruction" overtake me, and the blood of souls be found on the skirts of my garments. My duty is made clear therefore from 2 Cor. 6: 17, 18. "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 will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

5. They are eating and drinking with the drunken, and thereby furnishing alarming evidence of their character and doom. The counsel of the apostle is now applicable to me, Eph. 5: 11. "And have no fellowship with the unfruitful works of darkness, but rather reprove them."

6. They have beaten and smitten their fellow servants, who have been watching for their Lord's return, and proclaiming his coming. They have opened their pulpits for the discussion of almost every other subject, and thrown open their houses of worship for feasts, and a variety of public entertainments, but have prohibited God's ministers from proclaiming in the same "The hour of his judgment is come." They have thereby taken away our license to preach, and cast contempt upon us. Our affections are therefore alienated from them, and I can no longer regard them as the body of Christ. My duty is therefore pointed out in 2 Thess. 3: 6. "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us."

7. They have excommunicated members for worshipping God apart by themselves, when they were neither allowed to pray, sing or speak in relation to Christ's coming, or to hear the doctrine preached in their respective houses of worship. Therefore, recognizing the gospel principle, Matt. 23: 40, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me,"—I feel agonized and desire to go with my persecuted brethren, and to be a companion with them in tribulation, and in the kingdom and patience of Jesus Christ. (Rev. 1: 9.)

8. In addition to the wide disparity in our religious views, they have virtually divorced us from communion in cases where they could find no plausible ground for openly cutting us off. Why, therefore, should we seek any longer to preserve a union, which after all is only nominal? "How can two walk together, except they be agreed?" Amos 3: 3.

9. If, as they represent, we are fanatics, crazy, deceivers, lying vagrants, why should they desire longer to retain us? "A little leaven leaveneth the whole lump." (1 Cor. 5: 6.) Their good, therefore, on their own assumption, demands of us to do for them, what as yet they have failed to do for themselves, viz. 1 Cor. 5: 7, "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us."

10. They are known to have evil designs in store for all who remain incorrigible in regard to the Lord's appearing, should the present Jewish year expire, and as it is my purpose to look for the Lord until he come, and as I wish to save them from incurring more of Jehovah's wrath by any future acts of rebellion, I do hereby proclaim myself no longer subject to their supererogation. Prov. 29: 3; "A prudent man foreseeth the evil, and hideth himself; but the simple pass on, and are punished." The principle apparent in Prov. 23: 6, must govern my conduct—"Eat thou not the bread of him that hath an evil eye, neither desire thou his dainty meats."

11. I honestly and solemnly believe the nominal church to be in its Laodicean state, as set forth in Rev. 3: 14—18. That Christ has already spued it out of his mouth, and that he will not own it as his bride when he shall appear. I desire therefore for one, to be "zealous and repent," and to urge on all, the necessity of watching, of trimming their lamps, and of going forth to meet the Bridegroom.

12. My views of truth, of the awful state of the church, and of the world, together with what I believe to be my duty as an ambassador of Christ, require me to speak and write as is not consistent for one to do, who still retains his connection with the church. I therefore withdraw from it, that I may more freely execute my responsible duties. 2 Tim. 4: 2—5.—

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come, when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure affliction, do the work of an evangelist, make full proof of thy ministry."

13. If Christ is "at the door," as I confidently believe, then there is no good reason why my name or influence should any longer be with those who have cast Jesus and his humble followers out of their midst. I can no longer benefit them nor they me. Any further union with them would only disqualify me for repeating my Lord, "for whom I have suffered the loss of all things," (Phil. 3 : 8.)

14. Whether Rev. 18 : 4, refers to the present organized religious sects, and furnishes instructions for our present guidance, there is Bible enough independent of that to direct to the course I now undertake, and render it as clear and as imperative that I should withdraw from the church, as that I should profess my faith in the Lord's immediate coming.

I have now discharged the most painful duty that I ever undertook; it has been like cutting off a right hand, or plucking out a right eye. But God has seemed to require it at my hand, and I did not dare to disobey. My prayer to God is, that he may have mercy on them that believe not the truth, but have pleasure in

unrighteousness. A crisis has arrived when something ought to be done, if by any means they may be aroused from their apathy, and rescued from their opposition to the Lord's coming. May God enable us all to see that it is our duty to be formally separated from them.

Feb. 13, 1844.

F. G. BROWN.

THE LAST PARAGRAPH THAT IS SOMEWHAT DAMAGED IN TERMS OF QUALITY, HAS BEEN RETYPED BELOW: -

I have now discharged the most painful duty that I ever undertook; it has been like cutting off a right hand, or plucking out a right eye. But God has seemed to require it at my hand, and I did not dare to disobey. My prayer to God is, that he may have mercy on them that believe not the truth, but have pleasure in unrighteousness. A crisis has arrived when something ought to be done, if by any means they may be aroused from their apathy, and rescued from their opposition to the Lord's coming. May God enable us all to see that it is our duty to be formally separated from them.

Feb. 13, 1844.

F. G. BROWN.

"EXTRACT OF A LETTER FROM BRO. JOHN H. THOMAS." — THE
WESTERN MIDNIGHT CRY, APRIL 6, 1844.

**EXTRACT OF A LETTER FROM BRO. JOHN
H. THOMAS.**

AKRON, Summit Co., O., March 23d, 1844.

DEAR BRO. JACOBS—

I have taken the liberty to address you this sheet, although personally a stranger, and to ask you to do me the favor of forwarding it without delay to Bro Cook, as it may be of some benefit to him as well as to myself. I perceive by the "Cry" that he was with you at your conference, and conclude that he is still in your vicinity. Bro. Cook has doubtless given you an account of the Advent cause in this place and vicinity, at the time he left us. Since that time, God has been testing the faith of his children in Akron, in the glorious truth of the speedy coming of our Lord. *On hearing the Spirit say, "Come out of her my people,"* our minister, J. D. Pickand who has been the pastor of the Congregational Church here for nearly five years, felt it his duty to ask for a dissolution of the pastoral connection, which was granted. At the same time many of the members, (about one hundred,) hearing the same voice calling on us, and wishing to absolve ourselves from all creeds, and confessions, and church organization and take the Bible for our rule of faith and practice, obeyed the call, leaving the house and all pertaining to it with the minority, who have for a long time opposed and scorned the truth on this momentous subject. Advent believers in the different denominations in the place have come out of their respective churches. Consequently finding our numbers so large, and not being able to obtain a place sufficiently large to hold our meetings in, the brethren concluded to erect a temporary building, 34 by 60 feet, and in about twelve days from the time the trees for the timber of which was standing in the forest, our Tabernacle was completed. In the mean time Bro. Pickands was laboring with Bro. Fitch in Cleveland. The Lord abundantly blessed his truth. Bro. P. returned yesterday; last evening spoke to us in the Tabernacle from 1 Tim. vi. 13 to 17 verse. The opposition of the wicked in the churches and out, increased as the time draws near, just fulfilling the prophecies. The brethren and sisters are strong and unwavering in their faith of soon seeing the King in his beauty.

"LETTER FROM A. G. PERKINS." – THE WESTERN MIDNIGHT CRY,
MAY 18, 1844.

LETTER FROM A. G. PERKINS.
CONNEERSVILLE, Fayette Co., Ind., May 19, 1844.
DEAR BRO. JACOBS:-

The Advent cause is the only one in which I feel any great degree of interest. Politics, sectarianism, and worldly gains, have all vanished before the glorious doctrine of the coming of Christ.

The cause in this part of the country is about at a stand. Those who have been its enemies appear determined to remain so to the end, and it is probable that nothing will awake them but "the sign of the Son of Man in Heaven." On the other hand, its friends have neither burned their Bibles, nor turned infidels; neither have they cast away their countenance, in the speedy coming of their Master. If they had trusted in man, they would have drawn back, and though March is past, and their redemption has not come, they believe from the expiring prophetic periods, and the signs of the times, that it is nigh even at the doors. One new feature in the history of the cause is developing itself in this part of the land. Adventists are beginning to agitate the question, whether they shall stand connected with the sects of the day. But some of us were not permitted long to think upon it, until we found our old places too hot with contention for us, and we were forced to leave; or have been cut off for plain dealing with those in high places.

With myself, this question is entirely settled. The Bible has been my counsel in the case, and I find in Rev. 18: 13, that dealing in the bodies and souls of men, is a part of that unholy Babylonish traffic, which God will destroy: And I read in verse 4, "Come out of her my people." Not, "I will come and take you out," but *Come out*; do it yourself. The churches have, and continue to sanction this abominable work, and as I believe we are bound to obey God or lose our souls, what else can we do but leave? Moreover, it is evident that a large majority of Church members do not love the appearing of the Lord. So much are they opposed to it, that you must not pray about it, sing nor talk about it, or they are offended; and as for preaching on the subject, that is entirely out of the question; so much so that it appears to damp their holy joy when it is mentioned. Their own preachers purposely go round it in many instances, when it comes directly in their way. Or if they mention the coming of Christ, they are very careful to guard themselves by saying they are not "Millerites" i. e. they are not looking for Christ. I here put the question to all who are looking for their Lord, Can you hold communion with such things? Can you listen, and behold, and not arrive at the conclusion that you have no business there?

But they have no use for us in the churches. We can do them no good. Our theme is the Coming of Christ and the Resurrection. Theirs is death. We are looking for an inheritance in the new Earth. They for a heaven nobody knows what, or where. Why then should we remain together.

Perhaps these views may be considered disorganizing, but they are my honest sentiments, and I have acted accordingly: but I am willing to change them when I am convinced they are erroneous.

Yours, in the hope of Christ's speedy coming,

ALBERT G. PERKINS.

EDITORIAL CORRESPONDENCE.

The conference at South Woodstock, Vt., was well attended, and continued with deep interest for several days. We were very much gratified and interested, in meeting with our brethren in that part of the state. We attended meetings with them, the 8th, 9th and 10th of June, when we left for the Addison Camp Meeting. On the Sabbath, notwithstanding the heavy rain, the house was crowded; mostly with the faithful and true hearted servants, who are looking for their Lord. It was thought if the day had been pleasant, the house would not have held one half the people. So much for the "Death of Millerism." Whether it has been dead or not, the cause of God was never in a more flourishing state among them, than now.

ADDISON CAMP MEETING

Commenced on the 11th inst., and continued with unabated interest for one week. This in many respects, was one of the best camp meetings we ever had. The saints were full of faith, and the Holy Spirit. The lectures of Bro. Miller, Litch and others, were reasonable, and produced a mighty influence. The prayer meetings were worked with deep solemnity, and strong faith in God. We had a few conversions, and many cases of restoration from a backsliding state. Twenty five happy souls were immersed in Lake Champlain, which was only a few rods from our camp. But as you will have a more full account by another hand, I will say no more.

CHURCHES.—THE SEPARATION—CHARACTER OF THE MOVEMENT.

We found that the friends and supporters of the Advent cause, had as a general thing left their respective churches, and declared themselves free and independent of all associations that stood opposed to the Advent at hand, whether they professed *friendship*, or *hostility*. I could not learn that they rejected the idea of a true ministry or church, or the only *creed*; the BIBLE. But cling to all these with more interest than ever. They have regretted the necessity of this step. But it was a case of life and death; *certain death*, if they remained, in the old organizations, deprived of their rights and "meat in due season." Life, if they gave up all for Christ and his truth. The fruit of this action has been, and still is—life; a vigorous and strong faith, and a more thorough consecration to God and to the Advent cause.

It has been said, that this movement was got up and carried forward, by indiscreet men; disorganizers, come outers, etc. That there may be some such persons among us, we will not deny; but that the great body of the Advent believers, who have left the churches, are such, *we do deny*. We say without fear of contradiction, that they are from among the most wise, judicious and experienced members of the church. And more, that they are from among the most intelligent, pious and devoted: and are carrying out the

great principles of the gospel, in lives of self-denial and consecration; that some of their accusers at least would do well to imitate. And though I may not perfectly accord with them in some applications of scripture to the Protestant Church, which in all conscience are bad enough; yet I feel to stand with them in the humblest position, shoulder to shoulder in sustaining the Advent cause, till it be consummated by the Advent of our King.

The churches have taken such a course in relation to the advocates of "the faith once delivered to the saints" that they could not honestly live with them: And notwithstanding the remonstrances against leaving the churches, heretofore, God has led his people out into a large place, and into rich pasture: and we believe the hand of God is in this matter; although, we never anticipated such a result, in the commencement of our labours.—We expected our King to have come, and the gathering angels to have brought us home ere this. But, we are out off from this hope as to the definite time: so, while we wait for the Lord from heaven, the little time the vision tarries, we shall be obliged to unite our strength, maintain, and still diffuse the truth. We cannot go back to a Laodicean church, or the world. There is but one course left for us, and that is, to maintain the truth as we have received it; and reduce it to practice. *We cannot give up our faith, or hope*. If it cover us from the church, friends, and all that is dear, we shall give them up cheerfully. If it subjects us to sufferings, reproaches, or privations, we will endure them patiently: but, God helping us, we will never! never! while we have the promise of Jehovah, give up or yield one jot or tittle of our faith.

With this life-giving faith, and heart cheering hope, we must show to the world an example of purity, zeal, industry and consecration, that will justify our high profession; or we shall become a living disgrace to the faith we profess. We must come up to God's standard of holiness in the fullest sense, is "denying ungodliness, and worldly lusts, living soberly, righteously, and godly, in this *present world*"; looking for that blessed hope, and glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

Let ministers and people aim at this high and scriptural standard. We cannot please God without. We cannot be useful without it: we cannot be saved in the day of the Lord Jesus without it. What little time is remaining, even God will not *trust us with his message* without it. No, nothing can be done in this most holy cause, without this high and holy aim—to the attainment and practice of the sum of the true religion; to love the Lord with all the heart, and our neighbor as ourselves. May God grant us a fresh anointing for our work, and help us to enter the field with fresh courage; and while the harvest is so plentiful, and labourers few, what our hands find to do, may we do it with our might.

JOSHUA V. HIMES.

Steamboat Troy, Hudson River June 19, 1844.

"MEETING AT GEERY, N. Y." — THE MIDNIGHT CRY, SEPTEMBER
26, 1844 — BY BRO. MARSH.

MEETING AT GEERY, N. Y.

Bro. Marsh, in the Voice of Truth, gives the following sketch.

This meeting, just closed, was one of the best we have ever attended, with the exception that but few (if any) sinners were converted. The course they pursued, and the spirit they manifested under the most powerful and melting strains of the gospel, most strikingly reminded us of the words of the Saviour—viz. "As it was in the days of Sodom, so shall the coming of the Son of Man be." Can it be possible that the day of the sinner's salvation is closing up! So the facts in the case universally seem to indicate, and so the evidences of the immediate coming of Christ constrain us to believe. But they know it not! and will not know until swift destruction shall come upon them.

The lecturers who attended this meeting were Bro. Galusha, Porter, Wilson, Bywater, Robbins, Hoyt, Billings [from the east who will remain awhile in that region,] Richmond [a Presbyterian minister who for the first time came out on the time at this meeting,] Seymour, and sisters Seymour and Plumb. All seemed deeply impressed with the solemn, yet glorious truth that the Lord standeth at the door, and labored accordingly.

There was a good attendance of brethren from the different towns, who are strong in the faith, and most fervently seeking for a full and constant preparation to meet the Lord. A number who had been wavering on the time became fully convinced on this point, and are now rejoicing in the blessed hope of soon seeing the Lord. The sectarian organizations of that entire community, have been and are now shaken to their centre. Their best members have left and are leaving them, as God has commanded. Those who obey, live; while those who linger behind, meet with trouble, doubts, darkneys, and must (if they long remain where they are) starve for the want of the bread of life. Finally, a fire has been kindled in Chautauque and Cattaraugus counties, which our opponents cannot extinguish, and which will burn until the world shall be set on fire at the actual coming of the Lord; and there will only be lost in the flame of eternal glory.

Our season of eating the Lord's supper was truly rejoicing; and that of baptizing of the deepest interest, especially to myself, as one of the three candidates was *my own brother*.

"Call to Remembrance the Former Days."

It is good to obey this injunction of the Apostle, and call to remembrance past experience in the Advent cause. Those who believe it to be the cause of God, should not reject the means that has made it a separate cause. Those who talk much of standing on the "original faith," should be the last to trample under-foot that faith they have boldly defended, at the origin of the Advent cause.

The original Advent faith is not merely to believe in the literal coming of Christ, the resurrection and the restitution of all things at some future period, of which we can know but little or nothing about. Thousands believed all this, and believe it still, who are not, and have not been, connected with the Advent cause.

We say that the original faith is that which has made us a separate people. If we had never heard the judgment hour cry, which was based on definite time, we never should have been led to bear a testimony which, being rejected by our own brethren, made it necessary for us to separate from the churches. If the Advent people had closed their ears to the cry of the second angel, [Rev. xiv, 8,] they would, as a general thing, have remained in the churches to this day and would now be Baptists, Methodists, Christians, &c. And where would be the Advent cause, as it is called by some who reject the very means that has made it a separate cause? It would not be in existence.

That this may appear in its true light, please look at those Ministers and church members who went with us till the cry "Babylon is fallen" was given, or to those who have since returned to the churches. Some of them may take an Advent paper, but who believes they stand on the original Advent faith? No one. They have lost their faith, and now perhaps, preach, or hear those preach who teach the world's conversion prior to the Second Advent. And if the Advent people who are now a separate people, had not heeded the cry of the second angel, but had remained in the different churches they would, probably, have no more interest in the coming of the Lord, than those now have who stand in the churches.

We say that the Advent cause owes its very existence to the first and second angel's messages of Rev. xiv. Then why talk of the Advent cause being the cause of God, and at the same time call the means that gave it birth a mistake, some say, a lie, false excitement, or the work of man. Such had better, like consistent, honest men, retrace their steps, and go back to their former brethren in the churches, who were not led to take those steps in the Advent cause, which they attribute to an evil influence. We think that such a course would look far more consistent, and be less displeasing to God, than to profess great interest in the Advent cause and at the same time trample down the very means that has given it an existence. "I would," says the True Witness to the Laodicean church, "thou wert cold or hot," Rev. iii, 15.

The following letter will show the position of the Editor of the "Advent Herald" in 1844, who was one of the last to speak in defence of the work of the second angel's message.

From the Advent Herald.

Editorial Correspondence.

SEPARATION FROM THE CHURCHES.

When we commenced the work of giving the "Midnight cry" with Bro. Miller in 1830, he had been lecturing nine years. During that time he stood almost alone. But his labors have been incessant, and effectual, in awakening professors of religion to the true hope of God's people, and the necessary preparation for the advent of the Lord: as also the awakening of all classes of the unconverted to a sense of their lost condition, and the duty of immediate repentance and conversion to God as a preparation to meet the Bridegroom in peace at his coming. Those were the great objects of his labor. He made no attempt

to convert men to a sect, or party, in religion. Hence he labored among all parties and sects, without interfering with their organizations or discipline; believing that the members of the different communions could retain their standing, and at the same time prepare for the advent of their King, and labor for the salvation of men in these relations until the consummation of their hope. When we were persuaded of the truth of the advent at hand, and embraced the doctrine publicly, we entertained the same views, and pursued the same course among the different sects, where we were called in the providence of God to labor. We told the ministers and churches that it was no part of our business to break them up, or to divide and distract them. We had one distinct object, and that was to give the "cry," the warning of the judgment "at the door," and persuade our blow-men to get ready for the event. Most of the ministers and churches that opened their doors to us, and our brethren who were proclaiming the Advent doctrine, cooperated with us until the last year. The ministry and membership who availed themselves of our labors, but had not sincerely embraced the doctrine, saw that they must either go with the doctrine, and preach and maintain it, or in the crisis which was right upon them they would have difficulty with the decided and determined believers. They therefore decided against the doctrine, and determined, some by one policy and some by another, to suppress the subject. This placed our brethren and sisters among them in a most trying position. Most of them loved their churches, and could not think of leaving. But when they were ridiculed, oppressed, and in various ways cut off from their former privileges and enjoyments and when the "most in due season" was withheld from them, and the ayren song of "peace and safety" was resounded in their ears from Sabbath to Sabbath, they were soon weaned from their party predilections, and arose in the majesty of their strength, shook off the yoke, and raised the cry, "come out of her, my people." This state of things placed us in a trying position. 1. Because we were near the end of our prophetic time, in which we expected the Lord would gather all his people in one. 2. We had always preached a different doctrine, and now that the circumstances had changed, it would be regarded as dishonest in us, if we should unite in the cry of separation, and breaking up of churches that had received us and our message. We therefore hesitated, and continued to act on our first position, until the church and ministry carried the matter so far, that we were obliged in the fear of God to take a position of defence for the truth, and the down-trodden children of God.

Apostolic Example For Our Course.

"And he went into the synagogues, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. But when divers were hardened, and believed not, BUT SPAKE EVIL OF THAT WAY BEFORE THE MULTITUDE, he departed from them, and SEPARATED the disciples, disputing daily in the school of one Tyrannus." Acts 19: 8, 9. It was not until divers were hardened, and spake evil of that way (the Lord's coming) before the multitude, that the brethren were moved to come out, and separate from the churches. They could not endure this "evil speaking" of the "evil servants." And the churches that could pursue the course of oppression and "evil speaking" towards those who were looking for "the blessed hope," were to them none other than the daughters of the mystic Babylon. They so proclaimed them, and came into the liberty of the gospel. And though we may not be all agreed as to what constitutes Babylon, we are agreed in the instant and final separation from all who oppose the doctrine of the coming and kingdom of God at hand. We believe it to be a case of life and death. It is death to remain connected with those bodies that speak lightly of, or oppose, the coming of the Lord. It is life to come out from all human tradition, and stand upon the word of God and look daily for the appearance of the Lord. We therefore now say to all who are in any way entangled in the yoke of bondage, "come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. vi. 17-18.

J. V. HIMES.

McConnellville, O., Aug. 29, 1844.

"WORD OF WARNING" – THE MIDNIGHT CRY, OCTOBER 3, 1844

BY M. WILLIAMSON.

WORD OF WARNING.

Dear Brother Southard, – I want to say a few words through the "Midnight Cry," to my dear brethren and sisters scattered abroad, by way of encouragement and warning, with my prayer to God that it may be the means of awaking some of them to see that our Lord *is at the door!* And I wish to address each class separately. 1. To my brethren placed over the "household, to give them meat in due season." Do we feel the force of that language, "*The great day of the Lord is near! IT IS NEAR!! and hasteth greatly!!! even the voice of the day of the Lord; the mighty man shall cry then bitterly.*" This language is forcible, and full of warning, and it seems that God designed it *especially* for us. O that we might take the warning, and awake out of sleep. "*Who then is a faithful and wise servant, whom his Lord hath made ruler over his household TO GIVE THEM MEAT IN DUE SEASON? Blessed is that servant who his Lord, WHEN HE COMETH, SHALL FIND SO DOING.*" Doing what? Why "GIVING MEAT IN DUE SEASON." This certainly is ours, and for us to read in our closets on our knees, asking God to direct our attention to that which shall be "meat in due season," necessary for the "household," to make them ready for their coming King, and for wisdom and grace to administer it fearlessly, in its proper time. It does seem to me that the "meat" given two years past is not the "meat" necessary now to qualify the "household," for their coming Lord and Master. When you and I entered this glorious field of labor, our business was to feed the flock with what seemed to us the then present truth; i. e. the coming of Christ in 1843, but now it is acknowledged by nearly all that the time is past, of course *it* cannot be "*meat in due season*" now, for our brethren and sisters. The household are calling for "their portion of meat." What shall we do for them? they must be fed. O Lord, open our eyes to see the meat suitable for the family just now, that they may be ready to go in when thou shalt come. They must be fed, brethren, and if we refuse to feed them, God will raise up servants who will do it, and we shall be laid aside as "unprofitable servants." "O let us be ready to hail the glad day."

You, know, brethren, the Jewish 1843, in which it was calculated the prophetic periods would end, is admitted by nearly all to be numbered among the things that are past, and is it not true that the vision (of the coming of Christ) is tarrying to us, and that we are waiting for it? It is certainly true. When

we first believed the Advent doctrine, we were represented as those "*who took their lamps and WENT FORTH TO MEET THE BRIDEGROOM.*" March 21st passed by, and we were thrown into the "*tarrying*" time. When we were asked "what are you going to do now?" we told them, "*If the vision tarry, wait for it; because it will surely come, it will not tarry.*" "*For yet a little while and he THAT SHALL COME, WILL COME, and will NOT TARRY.*" How comforting this was to us, when time passed by! It was sweeter than "cold water to a thirsty soul."⁴

While the "Bridegroom tarried." To whom does he tarry? To those who are looking for a thousand years of peace and safety, - the return of the carnal Jews to old Jerusalem. Does he "*tarry*" to the "nominal churches" who have no faith in his *immediate coming*? He does not. To whom then does he tarry? To those "who took their lamps and went forth to meet him." Our brethren and sisters at home and abroad are living witnesses of this truth, and it has been the only answer we could give. It is no hard matter to find who took their lamps and went forth. It is that class who were disappointed, to whom the vision tarries. "And while the Bridegroom tarried, they all slumbered and slept; and at midnight (of this tarrying) there arose a cry, Lo the Bridegroom cometh, go ye out to meet him." When we embraced the doctrine, we were represented as those who "*went forth.*" When the cry comes, "Behold the Bridegroom cometh," we are to GO OUT *to meet him*. But how came we into this tarrying night? Because we commenced the vision in the *spring*, instead of the *fall*, 457 B. C. ⁵ We fell short of reaching the destined port six months and a few days over. It threw us into the tarrying night, six months. God stepped in with an assurance that "it will surely come, it will not tarry," and tells us to "wait for it." We are past midnight, brethren. How is it with us and with the "household".

There is no time to be at ease in Zion, "there is a wo pronounced on such. Brethren, awake! awake!! awake!!! OH! let all the soul within you – for the truth's sake go abroad! STRIKE! let every nerve and sinew *tell on ages, tell for God.* "Seeing we look for such things, what manner of persons ought *we* to be in all holy conversation and godliness. Our labours will soon be at an end, and O that we may be faithful servants whom the Lord, when he cometh, shall find "giving meat in due season." "For yet a little while, and he that *shall* come will come and *will not tarry.*"

TO THOSE IN THE MORE PRIVATE CIRCLE. You see, by the above, where we are, and the awful responsibility under which you are laid not only to one another, but to the dearest cause ever espoused by mortals. When God calls, you must obey; when the truth is presented by the servant of God, or in other words, when “meat in due season” is offered, you are to eat and live, or refuse and be lost. When God *shows us a truth*, essential to *our* salvation, we have only to reject it once, to secure our utter destruction and banishment from the presence of the Lord, and the glory of his power forever. We want to impress on your memory the importance of strict obedience, “that now it is high time to awake out of sleep.” Your prayers and efforts were never more needed than at this moment, when we consider that we are on the threshold of the Judgment. Our brethren who carry the word of the Lord to you, need your prayers and presence. You are not aware of the feelings the lecturer has who comes to you with a message from God, in which your eternal all is involved, charged to deliver it faithfully, and in the fear of God, when he has done it to feel in his heart that but a very few have been benefited, he leaves the house of prayer with the language of the prophet of old coming from the recesses of his heart, “Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughters of my people.” To you we make an appeal for your assistance at this perilous moment. It is after midnight of the tarrying, and we again repeat the cry, “Behold the Bridegroom cometh, go ye out to meet him.” Awake, beloved brethren and sisters, that your lamps may be all trimmed, and burning to welcome the “Bridegroom” to “the throne of David.” “The night is far spent, the day is at hand, let us cast off the works of darkness, and let us put on the armor of light.” “My son, keep thy *father’s commandment*, and forsake not the *law* of thy *Mother*. Bind them continually upon thine heart; tie them about thy neck. When thou *goest*, it shall lead thee, and when thou *sleepest*, it shall keep thee, and when thou *awakest*, it shall *talk with thee*.” Why? Because the commandment is a lamp, and the law is light, and reproofs of instruction are the way of life.” We once more call upon you to ‘awake,’ ‘arise’ and “trim you lamps.” “Go ye out to meet him.” “The end of all things is at hand.” How near is that? “He is at hand that doth betray me; and while he yet spake, lo Judas came!” This is what we call at hand, when the signs are fulfilled, especially the last one before our eyes. Some of you still remain in the nominal churches; supporting those who scoff at the coming of Christ (at hand) behind your back; who are beating your brethren and sisters, that are praying, “Come Lord Jesus, come quickly.” God has forsaken

them, and you know it. It will be in vain to reach you and to do you good, until you refrain from daubing **these rejected walls with untempered mortar**. “Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you.” Some of you we never expect to see in the present state of things, but oh shall we meet in the air, to crown him “King of kings and Lord of lords?” I close with my prayer to God in the language of the poet,

“May all our lamps be burning,
Our loins well girded be,
Each longing heart preparing
With joy thy face to see.”
“Amen, even so come Lord Jesus.”

M. WILLIAMSON. 6

⁴ Under the 1st Angel’s Message, William Miller and his associates expected the 2nd Coming of Jesus to occur sometime within the Jewish year 1843. This was calculated by Br. Miller to end on March 21st, 1844. It was after the passing of this first time of expectation for the 2nd coming to take place that the “Tarrying Time” of the Ten Virgin Parable of Matthew 25 commenced. It is to these events under the preaching of the 1st message that the writer is referring to in the first two paragraphs of this article.

⁵ Under the preaching of the 1st Angel’s message, William Miller taught that the seventy weeks of Daniel ix: 24 - 27 ended at the crucifixion of Christ, in the Northern Hemisphere spring of A. D. 33. And thus the 2, 300 days of Daniel viii: 14 would end in the spring of the Jewish year 1843. It was the research of Brother S. S. Snow amongst others that moved the ending point of the seventy weeks to the autumn of A. D. 34, and thus moved the ending of the 2, 300 days to the autumn of 1844. This finding gave rise to the “Midnight Cry” or “7th Month” Movement.

⁶ This excellent article was written at the height of the “Midnight Cry” message, when it was going with the power of the Holy Spirit, just a few weeks before the “Great Disappointment” of October 22, 1844. In this article, the writer has given us an excellent overview of the Ten Virgin parable, and the necessity for the Advent believers to leave the nominal churches, which had rejected the message of Christ’s 2nd coming being near at hand.

1884 GREAT CONTROVERSY,
"THE SECOND ANGEL'S MESSAGE."
— pages 230 — 240 Ellen G. White.

The churches that refused to receive the first angel's message, rejected light from Heaven. That message was sent in mercy to arouse them to see their true condition of worldliness and backsliding, and to seek a preparation to meet their Lord. God has ever required his people to remain separate from the world, that they might not be allured from their allegiance to him. He delivered the Israelites from bondage in Egypt because he would not have them corrupted by the idolatry with which they were there surrounded. The children of this world are the children of darkness. Their attention is not directed to the Sun of Righteousness, but is centered upon themselves and the treasures of earth. Blinded by the god of this world, they have no just perception of the glory and majesty of the true God. While they enjoy his gifts, they forget the claims of the Giver. Such have chosen to walk in darkness, and they are led by the prince of the powers of darkness. They do not love and enjoy divine things, because they do not discern their value or loveliness. They have alienated themselves from the light of God, and their understanding becomes so confused in regard to that which is right, true, and holy, that the things of the Spirit of God are foolishness to them.

It was to separate the church of Christ from the corrupting influence of the world that the first angel's message was given. But with the multitude, even of professed Christians, the ties which bound them to earth were stronger than the attractions heavenward. They chose to listen to the voice of worldly wisdom, and turned away from the heart-searching message of truth.

Peter, writing as he was inspired by the Holy Spirit, described the manner in which the message of Christ's second coming would be received: "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth stand-

ing out of the water and in the water; whereby the world that then was, being overflowed with water, perished; but the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." [2 PETER 3:3-7.]

Those who perished in the waters of the flood had an opportunity to escape. All were urged to find refuge in the ark; but the multitudes refused to heed the warning. So when the first angel's message was given, all who heard were invited to receive it, and share the blessing to follow its acceptance; but many scorned and rejected the call. One turned to his farm, another to his merchandise, and they cared for none of these things. Inspiration declares that when the antediluvians rejected Noah's words, the Spirit of God ceased to strive with them. So when men now despise the warnings which God in mercy sends them, his Spirit after a time ceases to arouse conviction in their hearts. God gives light to be cherished and obeyed, not to be despised and rejected. The light which he sends becomes darkness to those who disregard it. When the Spirit of God ceases to impress the truth upon the hearts of men, all hearing is vain, and all preaching also is vain.

When the churches spurned the counsel of God by rejecting the Advent message, the Lord rejected them. The first angel was followed by a second, proclaiming, "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." [REV. 14:8] This message was understood by Adventists to be an announcement of the moral fall of the churches in consequence of their rejection of the first message. The proclamation, "Babylon is fallen," was given in the summer of 1844, and as the result, about fifty thousand withdrew from these churches.

The term Babylon, derived from Babel, and signifying confusion, is applied in Scripture to the various forms of false or apostate religion. But the message announcing the fall of

Babylon must apply to some religious body that was once pure, and has become corrupt. It cannot be the Romish Church which is here meant; for that church has been in a fallen condition for many centuries. But how appropriate the figure as applied to the Protestant churches, all professing to derive their doctrines from the Bible, yet divided into almost innumerable sects. The unity for which Christ prayed does not exist. Instead of one Lord, one faith, one baptism, there are numberless conflicting creeds and theories. Religious faith appears so confused and discordant that the world know not what to believe as truth. God is not in all this; it is the work of man,--the work of Satan.

In Revelation 17, Babylon is represented as a woman, a figure which is used in the Scriptures as the symbol of a church. A virtuous woman represents a pure church, a vile woman an apostate church. Babylon is said to be a harlot; and the prophet beheld her drunken with the blood of saints and martyrs. The Babylon thus described represents Rome, that apostate church which has so cruelly persecuted the followers of Christ. But Babylon the harlot is the mother of daughters who follow her example of corruption. Thus are represented those churches that cling to the doctrines and traditions of Rome and follow her worldly practices, and whose fall is announced in the second angel's message.

The close relation of the church to Christ is represented under the figure of marriage. The Lord had joined his people to himself by a solemn covenant, he promising to be their God, and they pledging themselves to be his, and his alone. Said Paul, addressing the church, "I have espoused you to one husband, that I may present you as a chaste virgin to Christ." [2 COR. 11:2.] But when her confidence and affection were turned away from him, and she sought after vanity, and allowed the love of worldly things to separate her from God, she forfeited the privileges included in this peculiar and sacred relation. By the apostle James those who assimilate to the world are addressed as "adulterers and adulteresses." [JAS. 4:4.]

A profession of religion has become popular with the world. Rulers, politicians, lawyers, doctors, merchants, join the church as a means of securing the respect and confidence of

society, and advancing their own worldly interests. Thus they seek to cover all their unrighteous transactions under a profession of Christianity. The various religious bodies, re-enforced by the wealth and influence of these baptized worldlings, make a still higher bid for popularity and patronage. Splendid churches, embellished in the most extravagant manner, are erected on popular avenues. The worshipers array themselves in costly and fashionable attire. A high salary is paid for a talented minister to entertain and attract the people. His sermons must not touch popular sins, but be made smooth and pleasing for fashionable ears. Thus fashionable sinners are enrolled on the church-records, and fashionable sins are concealed under a pretense of godliness. God looks down upon these apostate bodies, and declares them daughters of a harlot. To secure the favor and support of the great men of earth, they have broken their solemn vows of allegiance and fidelity to the King of Heaven.

The great sin charged against Babylon is, that she "made all nations drink of the wine of the wrath of her fornication." This cup of intoxication which she presents to the world, represents the false doctrines which she has accepted as the result of her unlawful connection with the great ones of the earth. Friendship with the world corrupts her faith, and in her turn she exerts a corrupting influence upon the world by teaching doctrines which are opposed to the plainest statements of the word of God.

Prominent among these false doctrines is that of the temporal millennium,--a thousand years of spiritual peace and prosperity, in which the world is to be converted, before the coming of Christ. This siren song has lulled thousands of souls to sleep over the abyss of eternal ruin.

The doctrine of the natural immortality of the soul has opened the way for the artful working of Satan through modern Spiritualism; and besides the Romish errors, purgatory, prayers for the dead, invocation of saints, etc., which have sprung from this source, it has led many Protestants to deny the resurrection and the Judgment, and has given rise to the revolting heresy of eternal torment, and the dangerous delusion of Universalism.

And even more dangerous and

more widely held than these are the assumptions that the law of God was abolished at the cross, and that the first day of the week is now a holy day, instead of the Sabbath of the fourth commandment.

When faithful teachers expound the word of God, there arise men of learning, ministers professing to understand the Scriptures, who denounce sound doctrine as heresy, and thus turn away inquirers after truth. Were it not that the world is hopelessly intoxicated with the wine of Babylon, multitudes would be convicted and converted by the plain, cutting truths of the word of God. The sin of the world's impenitence lies at the door of the church.

God sent his professed people a message that would have corrected the evils which separated them from his favor. A state of union, faith, and love had been produced among those who from every denomination in Christendom received the Advent doctrine; and had the churches in general accepted the same truth, the same blessed results would have followed. But Babylon scornfully rejected the last means which Heaven had in reserve for her restoration, and then, with greater eagerness, she turned to seek the friendship of the world.

Those who preached the first message had no purpose or expectation of causing divisions in the churches, or of forming separate organizations. "In all my labors," said Wm. Miller, "I never had the desire or thought to establish any separate interest from that of existing denominations, or to benefit one at the expense of another. I thought to benefit all. Supposing that all Christians would rejoice in the prospect of Christ's coming, and that those who could not see as I did would not love any the less those who should embrace this doctrine, I did not conceive there would ever be any necessity for separate meetings. My whole object was a desire to convert souls to God, to notify the world of a coming Judgment, and to induce my fellow-men to make that preparation of heart which will enable them to meet their God in peace. The great majority of those who were converted under my labors united with the various existing churches. When individuals came to me to inquire respecting their duty, I always told them to go where they would feel at home; and I never favored any one de-

nomination in my advice to such."

For a time many of the churches welcomed his labors; but as they decided against the Advent truth, they desired to suppress all agitation of the subject. Those who had accepted the doctrine were thus placed in a position of great trial and perplexity. They loved their churches, and were loth to separate from them; but as they were ridiculed and oppressed, denied the privilege of speaking of their hope, or of attending preaching upon the Lord's coming, many at last arose and cast off the yoke which had been imposed upon them.

In the days of the Reformation, the gentle and pious Melancthon declared, "There is no other church than the assembly of those who have the word of God, and who are purified by it." Adventists, seeing that the churches rejected the testimony of God's word, could no longer regard them as constituting the church of Christ, "the pillar and ground of the truth;" and as the message, "Babylon is fallen," began to be proclaimed, they felt themselves justified in separating from their former connection.

Since the rejection of the first message, a sad change has taken place in the churches. As truth is spurned, error is received and cherished. Love for God, and faith in his word, have grown cold. The churches have grieved the Spirit of the Lord, and it has been in a great measure withdrawn. The words of the prophet Ezekiel are fearfully applicable: "Son of man, these men have set up their idols in their heart, and put the stumbling-block of their iniquity before their face. Should I be inquired of at all by them?" "I the Lord will answer him that cometh according to the multitude of his idols." [EZE. 14:3, 4.] Men may not bow down to idols of wood and stone, but all who love the things of the world and take pleasure in unrighteousness have set up idols in their hearts. The majority of professed Christians are serving other gods besides the Lord. Pride and luxury are cherished, idols are set up in the sanctuary, and her holy places are polluted.

Anciently the Lord declared to his servants concerning Israel: "The leaders of this people cause them to err, and they that are led of them are destroyed." [ISA. 9:16.] "The prophets prophesy falsely, and the priests bear rule by

their means, and my people love to have it so; and what will ye do in the end thereof?" [JER. 5:31.] "For from the least of them even unto the greatest of them, every one is given to covetousness; and from the prophet even unto the priest, every one dealeth falsely." [JER. 6:13.] The Jewish church, once so highly favored of the Lord, became an astonishment and a reproach through neglect to improve the blessings granted them. Pride and unbelief led to their ruin. But these scriptures do not apply to ancient Israel only. The character and condition of many nominally Christian churches are here portrayed. Though in possession of far greater blessings than were granted to the Jews, they are following in the steps of that people; and the greater the light and privileges bestowed, the greater the guilt of those who permit them to pass unimproved.

The picture which the apostle Paul has drawn of the professed people of God in the last days is a sad but faithful delineation of the popular churches of our time. "Having a form of godliness, but denying the power thereof," "lovers of pleasures more than lovers of God," "lovers of their own selves, covetous, boasters, proud," [2 TIM. 3:2-7.]--such are a few specifications from the dark catalogue which he has given. And in view of the frequent and startling revelations of crime, even among those that minister in holy things, who dare affirm that there is one sin enumerated by the apostle which is not concealed under a profession of Christianity?

"But what fellowship hath righteousness with unrighteousness?" "And what concord hath Christ with Belial?" "And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." [2 COR. 6:14-18.]

At the proclamation of the first angel's message, the people of God were in Babylon; and many true Christians are still to be found in her communion. Not a few who have never seen the special truths for this time are dissatisfied with their present position, and are longing for

clearer light. They look in vain for the image of Christ in the church. As the churches depart more and more widely from the truth, and ally themselves more closely with the world, the time will come when those who fear and honor God can no longer remain in connection with them. Those that "believed not the truth, but had pleasure in unrighteousness," will be left to receive "strong delusion," and to "believe a lie." [2 THESS. 2:11, 12.] Then the spirit of persecution will again be revealed. But the light of truth will shine upon all whose hearts are open to receive it, and all the children of the Lord still in Babylon, will heed the call, "Come out of her, my people."