

SECOND ADVENT
WAY MARKS AND HIGH HEAPS.

OR A
CONNECTED VIEW,
OF THE
FULFILMENT OF PROPHECY,

BY
GOD'S PECULIAR PEOPLE,

From the year 1840 to 1847.

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BY JOSEPH BATES  
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P R E F A C E .

The design of the author of the following pages is to strengthen and encourage the honest hearted, humble people of God, that have been, and still are, willing to keep the COMMANDMENTS of God and the testimony of Jesus, to hold on to their past experience, in the connected chain of wonderful events and fulfilment of prophecy, which have been developed during the last seven years. "Prove all things and hold fast that which is good." Again, Jesus says, "ye are my friends if ye do whatsoever I command you." He has plainly and positively commanded us down here, "to hold that fast which we have, that no man take our crown." From other portions of his teaching, it is plain that in this passage he refers to our past and present experience, and nothing else. Because all our worldly interest is, and must be, consecrated to God. Then here, while we are in the fiery furnace, being shaped for the building that is in the heaven of heavens, we are exhorted to look back to these WAYMARKS and HIGH HEAPS in our pathway, that our confidence may be unshaken in our glorious commander, who has brought us off victorious thus far, and has promised us if we trust in him, "We shall be as Mount Zion which can never be removed." As I have no earthly object here in view but the prayers and good will of those who may be benefited by reading the following, which we dedicate to them, I hope to be pardoned if any thing which is said may be deemed harsh or too severe, where I have referred to names, books or papers, to vindicate the cause and work of God in these last days. I have honored and respected them, and do now, for all their good works; but for the stumbling blocks they have laid in the way, and removing of bounds, (See Hosea v : 10) I praise them not, but will endeavor to "speak the truth in righteousness."—
Amen.

TO THE LITTLE FLOCK.

“Set thee up *waymarks*, make thee high *heaps*; set thy heart towards the highway, even the way that thou wentest.” Jer. xxxi: 21.

How perfectly natural it is for every person either travelling or sailing, to have their minds excited respecting their starting place, their place of destination, and all the intermediate places on their way; among passengers on the land, but more particularly on the ocean, the continual enquiry is our whereabouts. If God's people manifested half the anxiety concerning their spiritual welfare, they would live in a continual state of joy and thanksgiving, and a perfect state of readiness for the everlasting kingdom. But as the reverse of all this has ever been the case, with comparatively but few exceptions—hence the instruction from the Prophet of God to this people, henceforward to set them up *waymarks* and make high *heaps*, and set their hearts towards the highway, even the way they went, or had come. Every anxious traveler knows what a relief it is to his mind to find a guide board, a mile stone, or a post. But the mariner has to be more particular. Instead of finding guide boards and mile posts on the Ocean, he has to chain out the distance he runs, and so prove it by signs in the heavens—something after the following manner.—He takes the bearing by compass, and then judges his distance from the land or lighthouse that is now receding from his view. And now the watch is set to keep the ship on her course, and measure the distance run every two hours, night and day, during her passage to her destined

port. At 12 o'clock every day this account is made up and recorded in the journal of the voyage. This is what the sailor calls *dead reckoning*. Every day when the sun is not obscured by clouds, the captain and officers ascertain the ship's position in relation to her latitude, by watching the sun, and noting the moment she leaves the Eastern and passes into the Western Hemisphere. It is then 12 o'clock at noon; and the next day now commences, with reckoning for the next 24 hours.

But there is still another more intricate and difficult process, by which the true (and not the dead) reckoning is ascertained. This is done by measuring the distance between the sun and moon, or moon and some well known star, if in the night. This process, when accomplished by the help of a nautical almanac, gives the ship's longitude, showing clearly how many miles the ship is either east or west, as the case may be, of the port she left. This, with the above process, (taking an observation of the sun at noon, by the same instrument,) gives the true position of the ship on the ocean. Then by consulting the latitude and longitude of the land from which they took their departure, and the port to which they are bound, the true bearing and distance from each place is correctly ascertained; the ship all the while making the best of her way *onward*, until another observation to correct her *dead reckoning*. Here passengers and crew, although they are wanderers alone on the trackless ocean, are relieved from their anxiety, and inspired with fresh courage and confidence to pursue their intended voyage. What a beautiful figure this, for the truly humble, faithful followers of Jesus. As the Mariner is here dependent on the celestial scenery, (sun, moon and stars,) to correct every now and then his *dead reckoning*, so the followers of Jesus are ever seeking from the Sun of Righteousness, whose habitation is in the heavens, a more correct view of their wanderings over the ocean of time, to correct their *dead reckoning*, and inspire them with unshaken confidence to pursue their pilgrimage toward the heavenly Canaan.

But ah, how many professed followers of Jesus, after launching out from the shores of sin and folly, with strong determinations to pursue the voyage over life's rough sea for the heavenly Canaan of rest, have laid down their watch, and thrown by their instruments of observation, and concluded to pursue their onward course and trust alone for their *destination* to their *dead reckoning*. But, bless the

Lord, there are some that are fully determined to correct their *dead reckoning*, by watching every opportunity for an observation of the Sun of Righteousness, and by faith cling fast to all the promises, doing as the Prophet has shown them—"Stand continually upon the watch tower in the day time, and set in their *ward* every night," watching for all the terrestrial and celestial land marks and heaps in their pathway, "Holding fast that which they have;" (that is their experience,) trusting in the Lord, which makes them as Mount Zion, that cannot be removed, but abideth forever, and as another prophet has it, "the righteous shall also hold on his way, and he that hath clean hands shall be stronger and stronger."

Now although the pathway of the truly righteous is directly opposite to the world, yet the way marks and heaps which they are to set up, and have in remembrance as they pass along, are so assimilated to the literal, that the way-faring man need not err. Of the literal in the scripture we will give an instance or two. "The case of Jacob, being overtaken by his father-in-law Laban, they finally made a covenant that they never would pass that place to harm each other, and that they may never forget this covenant, Jacob took a stone and set it up for a pillar (or way mark) and told his brethren to gather stones and make a heap, the margin reads the heap of witness, beacon or watch-tower. Laban says, this *heap* be witness, and this *pillar* be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me for harm." Gen. xlii: 31, 43-52.

2. "The curse of God rests on all such as remove their neighbor's land mark." Deut. 27: 17. This undoubtedly means both literal and spiritual, as in the case in Isa. x: 13. "The Assyrian (the oppressors of God's people) make their boasts in removing the bounds of the people (or land marks): God tells his people not to be afraid of them, for yet a very little while and the indignation shall cease, and mine anger in their destruction." 24, 25 v.

Hosea says the Princes of Judea were like those that remove the bound. v. 10. The spiritual leaders in Israel remove the bound, and make sad the heart of the humble seeker. This has been done undoubtedly since the days of the going out of Egypt, but never in so general and in such a peculiar manner as within the last thirty months. Hence the pressing necessity for God's people to set their hearts toward the highway which they went, and look well

to, and remember their *way marks* and *high heaps*, or as Jesus taught those in the Philadelpi church "to hold fast that which they had."

Our object then is to present in a prophetic and spiritual point of view, the way marks and high heaps which the people of God have bitterly experienced in these last days.

In directing your mind to this great and all absorbing subject, I wish you to look back on your *pathway* to the year 1840, when the subject of the preaching of the second Advent of Jesus aroused the dormant feelings of his people to examine their bibles as they never had done before. The best view, and I know not but the only one which was published down to May 1844, will be found in volume 1 of the ADVENT SHIELD and REVIEW, under the head of *Rise and Progress of Adventism*, Article II. As all of my readers may not be privileged to see this standard work which marks the Second Advent believer's *pathway* as above stated, I shall take the liberty occasionally to make some quotations therefrom to show the motives, feelings and determinations, of some of those who led the way in this glorious work. But to the subject of the text. Where in the Bible do we find the light in our pathway, showing us in 1840 what to call our

FIRST LAND MARK AND HIGH HEAP.

A Proclamation of the everlasting Gospel! John in vision says, "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 creature, 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." xiv; 6, 7. Now every one knows, or must see, that this angel symbolizes messengers or teachers preaching the everlasting gospel just before the judgment; for the next angel that follows announces the fall of Babylon just before the end of time. Furthermore, invisible angels have never been known to preach to men. Respecting 'the hour of God's judgment is come,' there must be order and time, for God in his judicial character to decide the cases of all the righteous, that their names may be registered in the Lamb's Book of Life, and they be fully prepared for that eventful moment of their change from mortal to immortality.

Respecting the time and order of this everlasting gospel, Jesus has given the same view in the 24th ch. of Matthew, his answer to his disciples respecting his coming and the end of the world, (or as Campbell translates it, 'the conclusion of this state,') he says in 14 v., "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." What end? See Campbell's translation. "And these good tidings of the reign shall be published through all the world for the information of all nations, and then shall come the end," or as he said in the 37., "the conclusion of this state," the closing of the gospel dispensation. It is clear that it is not the same in time that Paul speaks of in A. D. 64 to the Col. that this gospel had then been "preached to every creature under heaven." Now at the hour of God's judgment it is to be published *only* to every nation, and kindred, and tongue, and people, and not as it had been to "every creature under heaven."

Without pursuing the subject any farther, we say the only clear understanding of this proclamation at the hour of God's judgment in Rev., is the preaching of the Second Advent, and the reign of Christ in the new heavens and new earth, and that the angel that John saw represents messengers delivering a message with a *loud voice* (that the sound may be heard throughout all these nations,) was William Miller, of Low Hampton, N. Y., and all others who believed and honestly taught the same doctrine, and that this doctrine has been published, by books and preaching, to every nation under heaven, is clear, and not *now* disputed; and that I have given what all Advent believers admit and teach is the clear understanding of the text. Is it possible for any one to show that this proclamation in the text has ever been published to every nation and kindred under heaven since the days of the Apostles. I think history will be searched in vain for it, and if it has not been faithfully given since 1840, then I think it cannot through the instrumentality of man. Then if, as we have shown, this prophecy is fulfilled, it never can occur again. That it is done I have not the shadow of a doubt.

The commencing of the way. Father Müller says his first lecture on the Second Advent was in August, 1833. Advent Shield, page 57, says, "His first course of lectures in Chardon Street Chapel, Boston, constituted altogether a new era in the history of Adventism." This was in the winter of 1840. In March following the first paper was

issued by J. V. Himes, called the SIGNS OF THE TIMES, relating to the second coming of Christ. By this means the subject was made public throughout the land.

October 14 same year the first Second Advent Conference convened in Boston, at the close of which they sent out their first circular to the world. Before the close of the memorable year 1840 this glorious doctrine of our coming Lord was fairly under way. The flying angel or messengers now began to move from the very same quarter of the Globe where, sixty years before, the sun was darkened and the moon refused her light, to issue the Proclamation of the reign of Christ and give the world their last warning.

To show how this glorious work was progressing, I will make an extract from two letters published in the Signs of the Times, April 15th, 1840. The first is from the pen of Elder D. Millard, Portsmouth, N. H.; he says: "On the 23d of January brother William Miller came into town and commenced a course of lectures in our chapel on the second coming of Christ. During the nine days he remained, crowds flocked to hear him. Before he concluded his lectures a large number of anxious souls came forward for prayers. Our meetings continued every day and evening for a length of time after he left. Such an intense state of feeling as now pervaded our congregation, we never witnessed before in any place. Not unfrequently from sixty to eighty would come forward for prayers in an evening. Such an awful spirit of solemnity seemed to settle down on the place, that hard must be the sinner's heart that could withstand it. All was order and solemnity. Generally as soon as souls found deliverance, they were ready to proclaim it, and exhort their friends in the most moving language to come to the fountain of life. Our meetings thus continued on evenings for six weeks. For weeks together the ringing of bells for daily meetings rendered our town like a continual Sabbath. Indeed such a season of revival was never before witnessed in Portsmouth, by the oldest inhabitant. It would be difficult at present to ascertain the exact number of conversions in town. It is variously estimated at from 500 to 700. Never while I linger on the shore of mortality, do I expect to enjoy more of heaven than we have in some of our late meetings, and on baptizing occasions. At the water-side thousands would gather to witness this solemn institution, and many would return from the place weeping.

The second letter is from Elder Fleming of Portland. "Things here are moving here powerfully. Last evening about 200 requested prayers, and the interest seems constantly increasing. The whole city seems to be agitated. Br. Miller's lectures have not the least effect to affright; they are far from it. The great alarm is among those that did not come near. But those who candidly heard are far from excitement and alarm. The interest awakened by the lectures is of the most deliberate kind, and though it is the greatest revival I ever saw, yet there is the least passionate excitement. It seems to take the greatest hold on the male part of the community. What produces the effect is this—Br. Miller simply takes the sword of the spirit, unsheathed and naked, and lays its sharp edge on the naked heart, and it cuts!! that is all. Before the edge of this mighty weapon Infidelity falls and Universalism withers. False foundations vanish, and babel's merchants wonder. It seems to me that this must be a little the nearest like Apostolic revivals of any thing modern times have witnessed." April 6th he writes again,—“There has probably never been so much religious interest among the inhabitants of this place generally, as at present; and Mr. Miller must be regarded directly as the instrument; although many no doubt will deny it; as some are very unwilling to admit that a good work of God can follow his labors; and yet we have the most indubitable evidence that this is the work of the Lord. At some of our meetings since Br M. left, as many as 250, it has been estimated, have expressed a desire for religion, by coming forward for prayers; and probably between one and two hundred have professed conversion at our meetings; and now the fire is being kindled through this whole city, and all the adjacent country. A number of Rumsellers have turned their shops into meeting rooms, and those places that were once devoted to intemperance and revelry, are now devoted to prayer and praise. Infidels, Deists, Universalists, and the most abandoned profligates have been converted. Prayer meetings have been established in every part of the city by the different denominations, or by individuals, and at almost every hour—I was conducted into a room over one of the banks, where I found from thirty or forty men of different denominations, engaged with one accord in prayer, at eleven o'clock in the day time! In short it would be almost impossible to give an adequate idea of the interest now felt in this city. One of the principal booksellers informed me that he had

sold more bibles in *one month*, since Br. Miller came here, than he had in any four months previous."

We might go on multiplying accounts of the like nature from other places if it were necessary; but we think this will suffice to convince the honest hearted.

The Second Conference was another glorious gathering, in the city of Lowell, June 15—17, 1841. This was another time of deep interest, and gave a new impulse to the cause here. Br. J. Litch gave the history of the Ottoman empire, which closed up the sounding of the sixth angel and second woe, as he had stated would take place on the eleventh day of August, 1840, some two years previous, by calculating the prophetic numbers in ix ch. Rev. The attention of most all classes had been turned to the proceedings in the East, to see if this prediction would be fulfilled. Here then was where the flying messengers began to make their message tell! and faith in the Advent was much strengthened, and the believer's ranks hourly increasing. In the spring of this year, Father Miller, Elder J. V. Himes, and Elder Cole, visited the southern part of Massachusetts and Rhode Island. In Fairhaven and New Bedford the subject had been previously presented, but now it seemed to be fanned up to a flame that the luke warm and cold hearted professors could not withstand. The clergy were called upon to hold a meeting to canvass this subject. A large majority of them met and organized; read and prayed, and undertook to examine the visions of Daniel. Adjourned for further consideration; reassembled the next day; and closed their convention by giving the vision to a dead man, even Antiochus Epiphanes. "And so they wrapt up the matter." Opposition from various quarters began to arise; but the cause was hourly increasing and spreading through the land among the honest and faithful.—In October the third conference was held in Portland, Me. Here a new impulse was given to the cause in that section of the country. Conferences were held in other places during the winter particularly in New York city, Ct., N. H., Vt., &c.

In May, 1842, a general conference was again convened in Boston, Mass. At the opening of this meeting Br. Chas. Fitch and A. Hale of Haverhill, presented us the Visions of Daniel and John which they had painted on cloth, with the prophetic numbers and ending of the vision, which they called a chart. Br. F., in explaining the subject said in substance as follows: he had been turning it over in his

mind, and felt that if something of this kind could be done, it would simplify the subject, and make it much easier for him to present it to the people. Here new light seemed to spring up. These brethren had fulfilled a prophecy given by Hab. 2468 years before, where it says, "And the Lord answered me and said, *write the vision and make it plain upon tables, that he may run that readeth it.*" This thing now became so plain to all, that it was unanimously voted to have three hundred of these charts lithographed forthwith, that those who felt the message may read and run with it. A campmeeting also was appointed for the first time, and convened the last week in June, at East Kingston, N. H., where an immense multitude assembled to hear the glad tidings of the reign of Christ. Now—to use a figure—the Advent ship was making such rapid onward progress under her cloud of well trimmed sails, that all the opposition of currents and adverse winds, (traditions of men) could not check her career. Campmeetings and conferences were being multiplied throughout the middle and northern States and Canada, and the flying angels or messengers of this "judgment hour cry" were seen moving, with all the speed of locomotives, on railroads and in steamboats, passing from place to place, "saying *with a loud voice*, the hour of his judgment is come." Here too, God, "looking down from the height of his sanctuary," fulfilled his promise, and multiplied earthquakes in divers places, and fearful sights, and great signs in the heavens. Also, as said the Apostle Peter, they should prophecy, dream dreams, and see visions. I believe it was generally admitted on all hands, that history had never recorded the like within the compass of so few years, since the days of the first Advent. Who among the many thousands that crowded to the camp and great tent meetings about this time, at East Kingston, Littleton, Taunton, Salem, &c., does not distinctly remember the crowded steamboats, the overflowing cars, the jammed stage coaches, and almost all kinds of travelling vehicles, filled with men women and children; besides foot passengers crossing and re-crossing from every cross road, and almost every by-path, pressing into the great thoroughfares, all making their way to or from the Second Advent campground; many of them probably to gratify their vain curiosity, while thousands of others were filled with anxiety to learn the truth of this (said to be) new doctrine, by listening to these flying messengers of God, who were "saying with a loud voice, fear God and give

glory to him, for the hour of his judgment is come," in other words, "the end of all things is at hand." We believe that Christ will come in 1843. It was also called the "midnight cry." And who does not also remember the thousands of happy converts to this glorious doctrine, who began immediately to *purify* themselves (as said the angel Gabriel) by breaking off from all their sins and turning to God, so that not only on the camp ground, but from the highways, stages, steamboats and rail cars, the songs of "Alleluia" to the Lamb, and shoutings to the most high God, resounded and filled the air as we passed along.—Were these people mad or crazy? Why were they not afraid or ashamed so to disturb their fellow passengers, who had paid their fare for quiet and respectable accommodations? Because they believed the Message was true. It said "fear God and give glory to him," and as they obeyed, the fear of man departed. Some said we were crazy—but we heeded them not. Many say we are not only crazy, but fools, for the position we have taken, since the time past—but this does not trouble us much. We believe this will soon be tested, and we fear not the result. How was it that the city authorities, and the railroad directors at the Salem depot allowed so many hundreds of these crazy fanatics to fill up their buildings and recommence their meeting, in shouting and praising the Lord, for about two hours, while waiting for the cars that had been detained on the track? One reason no doubt was, they did not see that we were so much out of the way, as they were reaping such a rich harvest from our fare; and another perhaps more powerful reason was, that they were convicted of the truth of this doctrine. For according to accounts from there soon after, it appeared that the whole city was shaken by the power of these truths. Here I might go on and multiply facts of a similar nature in various places, but my limits will not admit of it.

Laborers now began to cross the great Atlantic to sound the cry. A paper was now established in New York called the "Midnight Cry." As 1843 was ushered in the cause seemed to move forward with redoubled energy. It might well be said the virgins now took their lamps (bibles) and went forth to meet the Bridegroom. Do not forget this literal fulfilment. Hardly an Advent believer in their camp and conference meetings, but what was furnished with a bible, to give them light.

As it is not my object to enlarge this work, I would

again refer the reader to the Advent Shield for information respecting the many interesting events, scenes and disappointments, in the passing of times, and so forth, down to the end of the Jewish year 1843.

Before the close of this memorable year, conferences were appointed to be held in New York, Philadelphia, Baltimore, and finally Washington city, to re-arouse, and give the last warning, and if possible, wake up and warn the household of Cæsar! This was a season of thrilling interest to all who truly loved the Second Advent doctrine. Br. G. and myself passed through these cities down into the slaveholding States, where we found a great number of white people ready and anxious to hear the doctrine. But the poor slaves feasted upon it, especially when they learned that the Jubilee was so near at hand. They seemed to drink it down as the ox drinks water, and from what I have since heard, I believe that many of them will be ready when Jesus comes. As we passed on from county to county holding meetings, I one evening observed one of my hearers very uneasy. He came and got hold of me after we had closed the meeting, and says, you must go home with me. I introduced him to Br. Gurney, my companion. He said we must both go. After we were in his coach under way for his plantation, he asked his wife if she remembered the dream which he related to her a few mornings since. She said yes. Well, said he, these are the two angels which I saw in that dream. Said he, while I was listening to your discourse, I thought I had seen you before: I now remembered my dream of seeing two angels, that had come with good news, or something to this amount, and much more that I don't now remember.—Your countenance and sallow complexion and mark (mole) on your cheek, are clear and distinct. This so impressed his mind and his neighbor's also, to whom he related the dream and the message which we had delivered in five lectures, that we were earnestly entreated to stop and give them more light on this absorbing subject. We could not, for our appointments were ahead. What gratified us much was, he gave his coachman orders for all hands (his slaves) to go to meeting. This was just the thing we wanted, for we had ere this learned that the great burden of our message was to the down trodden and oppressed slave, and we trust some will be found there on the rock when Jesus comes.

When we had closed our lectures here, the coach of Mr

H. was ready to convey us some 25 miles to our next appointment. He related his dream to his friends on the way and where we arrived, and said at parting, "I would be willing to sacrifice all the property I have if I could be in your situation." God grant he may be saved, with all that are willing to make the like sacrifice.

As I have quoted Peter on this subject to prove that these things would be in the last days, I will just give one instance more, out of the thousands that could be named of others, in different places, during this loud cry. For some days my mind had been burdened to go with this message to Block Island, some thirty miles at sea from Newport, R. I. Objections and entreaties were thrown in my way, as in the case just mentioned, that the slaveholders would kill me because I was an abolitionist. Now there was no way for me to go in the dead of winter, and I never had been there; I was an entire stranger, and what did I expect to do? I said, God knows best. This I know, I have got to go. Finally all objections were removed. If God had directed it was of course my duty. Through much anxiety and difficulty, mingled with joy and satisfaction, I at length reached there on Sunday, (not the Sabbath) I met the Minister and people coming from the forenoon meeting. After making myself known to the Minister, he introduced me to his Deacon. He said to his companion, (as it was soon afterwards told,) that is the man I saw in my dream, I think he said night before last. He came here from the east to bring us news, or good news. The Justice of the peace pressed me to call and see him. I did so, and at the time I had in my hand an unbound book. He seemed somewhat agitated, and wanted to know the contents of the book, and if I would not let him have it. Said he, in my dream the other night, I saw a man here from the east with good news; he held a letter in his hand, and I thought there was fifty dollars in it for me. A few evenings after this, to the astonishment of his neighbors he heartily confessed his opposition, came over on the side of truth, related his conviction for sin, his singular dream, and conversion. Said he, my dream is interpreted: instead of fifty dollars in that letter, (I had been reading some extracts from Litch's Prophetic expositions) I have received that which is far beyond it, (or to this effect,) and that's the man I saw. From another neighborhood here, a woman related her dream about the chart, which had not been known here, described it hung up over the pulpit; as the

house was constructed, this was the only place we could hang it to explain from. Now I ask, were these dreams from God or the Devil, judge ye? One thing I know, that I never had such a peculiar burden for any other place I visited during this loud cry, as these two, and I returned perfectly free and joyful, satisfied in my own mind that I had obeyed the Lord, and all that was done would result to his cause. "To him be all the glory, Amen."

All attention was now called to the long looked for period, the end of the Jewish year, viz, the 17th of April, 1844. We had rallied down to this point buoyant with hope and expectation, bible in hand, (our lamps) to meet the bridegroom, expecting certainly that "the Lord himself would descend from heaven with a shout, and Daniel with all the just would stand in their lot." Here we were sadly disappointed. But the world was glad, and said to us, "You see now what we told you—we were right. You thought you knew more than your neighbors. Now go and make your confession, and be reinstated in your former position." Though we could not see the meaning of our disappointed hopes, the response to our prayers was, God will justify his word, it will "not return to him void." And this word said, "Light is sown for the righteous," (Prov. ii: 7,) and our minds were made up to wait for it. Our reply was, never! Go back to what? darkness, confusion, Babylon! No, no. We have experienced too much of the power and glory of God, to yield this "*waymark in our pathway*" If there is no other difference to be seen, one mark is sure; we have been honest, and you have not.

At this important crisis the "Advent Shield" was published, reviewing all the past, especially the propetic chronology, showing positively that our *waymark* was sure.

Now see page 87. "We look upon the proclamation which has been made, as being the cry of the angel who proclaimed, "The hour of his judgment is come." (Rev. xiv: 6—7.) It is a sound which is to reach all nations; it is the proclamation of the everlasting gospel. In one shape or other this cry has gone abroad through the earth, wherever human beings are found, and we have had opportunity to hear of the fact. The story for instance, which was started by the New York Sun, that Mr. Miller had fixed on the 23d of April, 1843 as the time for Christ to come.— There was scarcely a place known, where this report was not heard, and an interest awakened. Again, 92d page—

"No cause of a moral or religious character, probably, ever made so rapid advances, as the cause of Adventism. Its votaries have usually been the most humble, pious, devoted members of the different churches, men and women who love their Lord, and to whom the thought of his glorious advent has been a source of the sweetest pleasure. Never have a set of men labored more faithfully and zealously in the cause of God, or with purer motives. Their record is on high."

What shall we say more? What need of multiplying more testimony to prove this point? All advent believers have agreed down to this point. Here then we say is demonstrated our first great *waymark with heaps* to sustain it. Not heaps of stones, but scripture testimony, proved out in our actual experience, which has so completely blocked up the *pathway*, that it cannot be retraced but at the utter destruction of the whole man, body, soul and spirit. This brings us to our

SECOND WAYMARK. TARRYING OF THE BRIDEGROOM.

Matt. xxv : 5. "While the Bridegroom tarried they all slumbered and slept." In overhauling our dead reckoning, and re-examining our past observations, we could discover no mistake. But we did discover one thing which was to us a clear explanation of our text, at the same time so simple that the most we could say about it was, that God had withholden our eyes from this point as he did the two disciples in company with Jesus at his resurrection. And this was that six months had yet to be added to the prophetic periods before we could make them out full and complete. For instance, we now could see clearly that it would take every hour of 457 B. C., and 1843 years after, to fill up 2300 days or years; and so of the seven times of the Gentiles; 677 B. C. and 1843, was only 2520 as given on the chart. Here we see plainly that the commandment to restore and build Jerusalem, did not go forth until the middle of 457; and so of the captivity of Manasseh, B. C. 677. And also that the 6000 year of the world could not be complete until the seventh month, where it commences.

That the ten Virgins, a company of Second Advent believers, had been out with their lamps (bibles) to meet the bridegroom (Christ) in 1843, was not doubted. That he *tarried*, that is, came not so soon as they expected him,

was also clear. That this company became *drowsy and fell asleep*, and consequently lost a great part of their interest in the doctrine, and especially on *time*, was afterwards fully demonstrated, first by the publication of a letter from one of our leading messengers (Wm. Miller) in the Advent papers, which stated that we must now look for the bridegroom (or Christ) every day until he came. This was generally admitted, but was soon proved to be a great mistake; but it was about the best we knew at that time, (May 1844) for while we were in this *stupid, dark and still* time, (Midnight) a cry was raised, which clearly proved that the Bridegroom could not come until at least three months.

Secondly, by the tens of thousands of confessions which these very same virgins made, at private and general conference, and camp meetings, after they were aroused by a cry at Midnight. So clearly was this part of the parable fulfilled, that I can now hardly remember an individual among all the virgins, that did not confess (and many with pungent sorrow) their stupidity and loss of interest in the doctrine and time of the Advent. It may answer for individuals who seldom visited our general meetings, to deny this fact, but any one who frequented them at this crisis must have had their ears closed, and been fast asleep, not to have witnessed the multiplied and continual cases of this kind, in all parts of the meeting. But why need I labor any further to prove what almost every living virgin in that company knows was *their* experience. I think it would be as easy to prove that we never had any meetings after April, 1844. I think *this*, with what further additional evidence we shall offer in another place, will sufficiently demonstrate this second *waymark* in our pathway, during this judgment hour proclamation. For we did clearly and literally, according to the representation of an Eastern marriage, fulfil the text in the 5v.; viz: became drowsy and fell asleep, while the Bridegroom *tarried*.

THIRD WAYMARK. THE FALL OF BABYLON.

"And there followed another angel, saying Babylon is fallen, that great city, (What for?) because she made all nations drink of the wine of her fornication."—She has made all the world drink from that cup of poison. Rev. xvii; 4. Hence as John says, "the inhabitants of the earth are made *drunk*"—and the only remedy pointed

out by God to heal his people of this awful malady, and make them *saber* again, is to come out of her altogether, for while you stay there you will be continually *drunk* with her poison.

I feel that I have now come to a waymark which has been represented under so many false colorings by the majority of these messengers, making it very difficult for all the honest hearted to keep their eyes upon it long enough to be fully satisfied of its identity, that I need wisdom from God to direct, and by his help I will try, not to go all over the ground, which has been ably done by the minority, but touch some of the points, and shew it fulfilled as it stands in our pathway. I at first supposed that this should be called the second waymark, instead of the tarrying time; but I think it will be seen *where* I have placed it, by the time I have described the fifth waymark. It is true it began to be seen before the second one, but its prominency was not fully discovered until we had passed the most trying part of the tarrying time. "And there followed another angel"—that is, during this judgment hour cry, some of the same messengers, with others that had been joining the ranks; commenced the second message, saying as in the text, "Babylon is fallen." Many of the prominent and leading angels or messengers, utterly rejected this message, while others were burdened and pained to be delivered.—This message began to be heard in the fall of 1843, and increased in proportion to the first, down to the tarrying time. Here the subject began to be pretty thoroughly discussed, but still a great number of virgins could not, or would not understand it, on account of the difference of opinion among the messengers. Not that any of them doubted the message being given, for that could not be disputed any more than the first; but what the scriptural meaning of the fall of Babylon was. As the Advent Shield was introduced here in the tarrying time, for the especial purpose of reviewing all the past, so that our standard may be perfect and clear, this subject was canvassed under their iv. article, page 112. *What is Babylon, and what is the fall of Babylon?* They answer on pages 119 and 120, that Babylon is the *world*, and her fall the coming of Christ. Notice one thing here; the authors of this standard work opposed the giving of this message in its main features. They called Babylon "Babel," "the city of Rome," "the Catholic Church" and lastly "the World." But those that had been burdened with this subject and felt the cry in them, insisted upon

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

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

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

receive this exposition. It is evident from xviii: 4, that God's people are called out of Babylon, that they may not receive of her *plagues*.

How many *plagues* are there? The angel says seven. Now, Mr. M. taught at that time, and I suppose fully believed, that six of these *plagues* had been poured out. Indeed, he has taught in his book, and in almost every place where he has given a course of lectures, that the seven *last* *plagues* (of course there are no *plagues* to come after the last,) would be poured out before the gathering of the saints.—The xvi. of Rev. shows clearly that six of them will be poured out before Christ comes (See 15 v.) Now if God's people have to wait in Babylon until Christ takes them out at his coming, as he has here attempted to show, then there is no meaning to the 4th v. of the xviii, where God's people are called out of Babylon to get clear of, or receive not of her *plagues*! Now I say this same text is proof positive that God's people are called out of Babylon before the last *plagues* are poured out. And Babylon certainly falls before the Third Angel calls them out.

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

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

About this time [August 1844] ten thousand extras of the Voice of Truth, containing the Editors, S. S. Snow, and Geo. Storr's Exposition were published, showing what was Babylon and her fall, &c. &c. This presented the subject in so clear a light, and in accordance with the teachings of the Spirit, that it was clearly seen that Babylon, that great city symbolized by a "woman seated upon a scarlet colored beast, full of names of blasphemy having seven heads and ten horns," represented the exist-

ing organized Churches which had now fallen in consequence of rejecting the doctrine of the Second Advent of our Saviour, which was now being given by the messengers that were flying through the midst of Heaven, just as the Jewish Church fell by the rejection of the First Advent. See 23d Chap. of Math.

And the Beast with seven heads and ten horns, on which the Woman is seated, represented, "the kingdoms of this world drunken with the wine of the wrath of her fornication." The Woman a symbol of the fallen Church, and the ten horned beast a symbol of the kingdoms of this world, just as closely united and connected together as the woman is seated on the beast: witness the union of Church and State supported by civil, Military and Naval power throughout all Christendom. Still it is difficult for many to distinguish between the woman and the beast she is seated upon. They confound it and make both one. Now to illustrate by a simple figure, for instance, a beautiful, gay dressed woman seated upon a great red horse; now who would run the risk of being laughed at for his ignorance by saying that the horse and woman were one, and there was no distinction? Would it not be perfectly plain that they were two. The woman riding and the horse carrying the woman,—so closely connected together that when the horse moved, the woman moved also. Would it not be obvious, also, that they were born separate, and at a certain period of time the woman mounted the horse, and became thus united and closely connected with him by riding about the world at her pleasure? Well then, in the same point of view, look at this mystery Babylon, which is called a Woman, and this ten horned beast (which represents the kingdoms of this world) carrying her. In Rev. xii: 6, 14, John sees her entirely separate from the beast, struggling with these beastly kingdoms to maintain her honor and purity. She was then the pure Church. In the xvii chap. the Angel directs John to look at her again. She is now about 1260 years older than when he last described her. What a mighty change. She has now become a drunken harlot. With wine? No. But with the blood of God's dear children; v. 6.—Math. xxiii: 34, 35. She has made the inhabitants of the earth drunk with her poisonous cup, and the kings of the earth while thus intoxicated, have unlawfully united with her, and she rules, guides, and directs them as the rider does the red horse. She is now riding at her leisure full of

names of blasphemy, with this blasphemous name written on her forehead, MYSTERY BABYLON, THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH. The 15th v. interprets the 1st v. and says, "the waters she sets upon are peoples, and multitudes, and nations and tongues." These are what the beast represent.

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

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

Where is the history for the fulfillment of this event? We answer. Just where it ought to be, following in its order, and no where else. When this subject first began to be introduced in 1843, the most of the professed nominal Churches had closed their doors against the Second Advent doctrine, and began to treat the message with

scorn and contempt. Some however looked at it more favorably until this message was presented in a clear Scriptural light, they then withdrew, and began stoutly to declare it the doctrine of the Devil. At this crisis the loud cry from Heaven was nervously proclaimed, come out of her my people, &c. Now I do not remember of hearing an objection against this doctrine's being in its proper order. If, as we fully believed, we were now called to go out and meet the Bridegroom, this message was just where it should be; of this, thousands were fully convinced, for it was just what we were witnessing all around us, and it fully accorded with the predictions of Isaiah, Jer., Paul and John. By comparing Rev. xvii: 2, and xviii: 9, it was perfectly evident that no other body could commit this sin of fornication with the kings of the earth; but the organized Churches, the professed people of God, whose law requires them to be separate from the world. Every sect is therefore guilty, for they are unlawfully connected with the world, and consequently condemned.

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

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

FOURTH WAY MARK. COME OUT OF HER MY PEOPLE.

"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 the wine of the wrath of God, which is poured out without mixture" (no mercy with it as in instances before.) This is the third message given by all the messengers that fully believed Babylon had fallen in Rev. xiv: 9-11. They showed up the awful plagues that would

befal all those that held, or again received the mark of the beast in any way connected with fallen Babylon, and is in substance the same as chap. xvi: 4. "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." Now if we have proved that *mystery Babylon*, the antetype of literal Babylon, which signifies confusion and mixture, represents the organized Churches of all descriptions, divided into three parts, Rev. xvii: 19, viz. Roman, Greek, and Protestant. Then is it not clear that this call from Heaven "come out of her my people," is a message delivered by messengers calling on God's people to come out of these Churches.

Respecting these three Angels. Angel signifies a messenger or one sent by God, spiritual beings whom he makes use of as his ministers to execute his orders. See Heb. i: 7, 14. Ps. 104: 4. Rev. xv. 8, seems to be that class which he employs to execute his judgments.

In the second and third chap. of Rev. they are the Ministers or Messengers of the Churches, 1—20. And so in the xiv. as I have shown, the first three angels are men preaching to men, delivering the last messages which God has in store for this wicked world. In 25th Math. we read that the Devil also has his angels or executors of his wicked purposes.

It is also obvious that these Angels, said to be flying through the midst of heaven, are men delivering their message to us here on the earth's surface. Moses says, "God made the firmament and divided the waters which were under the firmament from the waters which were above the firmament. And God called the firmament Heaven. Gen. 1: 7, 8. In the 20th v. says, "let the waters bring forth them that have life, and fowls that may fly above the Earth in the open firmament of Heaven." Here we have it explained that every where above the earth and waters, is called the firmament, and the firmament is called Heaven. Then God's living people live in the first Heaven, heavenly places in Christ. Eph. 1: 3, 20, and 2: 6; Heb. 12: 22. See 2d Peter, 3d chap. 5: 7, 10—12. David in 19. Ps. 1st v. speaks of the starry Heaven, second above the first. Paul says, Paradise, that is the Heavenly Jerusalem, is in the third Heaven, which is the sanctuary. The Prophet says "he hath looked down from the height of his sanctuary, from Heaven did the Lord behold the earth. Solomon says the Heaven of Heavens. Now see his people in the first

Heaven just above the earth, and the whole subject is clear, that Angels flying through the midst of Heaven *preaching the Gospel*, are no more nor less than men burdened with a message and are pained to be delivered. Our business then is with the Protestant Church, for it will be admitted by all that the Roman and Greek Church are corrupt and anti-Christian.

WHAT IS A CHURCH?

A Christian Church is an assembly or congregation of *faithful men*. An anti-Christian Church is an assembly or congregation of *unfaithful men*. This Church proves itself corrupt and anti-Christian. 1st. By trampling on humanity or disregarding its claims. 2d. By becoming carnally minded and covetous. 3d. By ceasing to do the work for which Christian Churches were founded. And 4th, by disregarding or renouncing any of the fundamental truths of the Bible. This I believe is the mildest form of an anti-Christian Church, and whoever remains in it is far from being blameless in the sight of men, and of course criminal in the sight of God; hence the imperious necessity for the call, "come out of her my people." That the Bible does speak of such a call is perfectly clear from the following testimony, "Depart ye, depart ye, go ye out from thence,—go ye out of the midst of her, be ye clean that bear the vessels of the Lord." Isa. 52—51, Jeremiah speaking of literal Babylon, and John of mystical Babylon, shows clearly that the first is a type of the second, and harmonizes with other prophets and makes the subject clear in this last message to the Churches. He says, "Flee out of the midst of Babylon and deliver every man his soul." "We would have healed Babylon, but she is not healed, forsake her,"—9 v. God says the Daughter of Babylon is like a threshing floor, it is time to thresh her, yet a little while: and the time of her harvest shall come," 33d v. This shows clearly that the message is to her before the harvest, which is the end of the world. Again in 45th v, "My people, go ye out of the midst of her and deliver ye every man his soul,"—Micah shows that the Daughter of Zion shall go out of the City into the field, iv: 10. John says, "the woman which thou sawest is that *great City* which reigneth over the kings of the earth." Here in 13th v, the Daughter of Zion is called upon to thresh, and thou shalt beat in pieces many people. Zac. says, "Deliver thyself, O Zion, that dwellest with the *daughter* of Babylon," ii: 7—12, and Zep. iii: 14,

20. These scriptures show a work to be performed before the Resurrection. And that the Daughter of Zion is the true Church, the remnant that have literally gone out of the City [the Church] into the *fields* and into the *woods*, and there held their meetings.

Paul is in perfect harmony with these, and says, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and I will be a Father unto you and ye shall be my sons and daughters, saith the Almighty," 2 Cor. vi: 17; 18. Come out from what? See 14 v. from unrighteous unbelievers. Where did Paul learn this doctrine before the visions in Rev. was given? why from the very Prophets which I have quoted, and he makes the promise strong by quoting God for his author. I suppose that every rational person would admit that these prophecies relating to this subject would be fulfilled, and this message given before the second advent. Says the reader, the great difficulty with me is that I don't believe that this Woman, called "Mystery Babylon," "the great city," represents the present organized churches. Well, but it represents something. O yes. What is it, then? There are but four names or expositions given to Babylon that I have read of, and only one of these can be the true. Let us try them by a simple rule. The first, then, as the Advent Shield says, the kingdoms of this world are comprised in Babylon. Isaiah says, "depart ye, depart ye, go ye out from thence." Jeremiah says, "flee out of the midst of Babylon—my people go ye out of the midst of her, and deliver ye every man his soul." Micah says, "For now shalt thou go forth out of the city" (Babylon). Zac. says, "Deliver thyself, O Zion, that dwellest with the daughter of Babylon." Paul says, "Come out from among them, and be ye separate." The last cry is, "Come out of her my people, that ye be not partakers of her sins." Come out of what? Why out of the world!—that is what the Shield calls Babylon. Where shall we go? We are told, up to meet the Lord in the air. Who cannot see, to say the least of it, that this is a perversion of these texts? Do look at their connection; especially the three last. See if they will compare with 1 Thes. iv: 16—18, and 1 Cor. xv: 52. Besides it is absolutely contradicting the angel to say that Babylon is the kingdoms of this world, for he says the woman (Babylon) which thou sawest is that great city which reigneth over the kings of the earth." How can a city reign over itself?

2d. Babylon has also been called the City of Rome. "Come out of the City of Rome, my people." They are not there, nor have not been for many hundreds of years. Anti-Christ reigns there.

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

4th. And last, the cry is made in the Protestant churches, "Come out of her, my people." What is now the response? Thousands on thousands dissolve their connection, and out they come, under the full conviction that this loud cry is to them, and the churches which they are leaving are fallen Babylon, because they have rejected the message which preceded this. "The hour of his judgment is come." Their houses which they have closed against this second advent message, are left unto them desolate. God has left them in their own confusion. And hundreds and thousands of them have in their own way acknowledged it since. I ask you to look back to the summer and fall of 1844, where you see the fulfilment of this 3d angel's message in a most wonderful and striking manner in almost every town and city throughout New England. Why not some where else just as well? Because the sun was darkened here, and these flying messengers, as I have shown, multiplied and congregated here—and this being the lightest spot under the whole heavens, the angels were seen, their message was heard first here, and then carried out to the utmost bounds of the earth. It is true, many of the Middle and Western and some of the Southern States, and the Canadas, have joined. Some object because it was not simultaneous in England, &c. If you will look at the xiv. ch. again, you will see that it was the first messenger only that sent his message to every nation, kindred, tongue and people. It has also been objected that the dark day was no sign, because it did not extend farther. But who does not know that it was more striking on this account? If as much as I have now written in these forty lines, had been recorded as history some few years ago, say relative to the sounding of the sixth angel or the sixth plague, who would have doubted? What then shall we do with the above, and much more that could be added, if necessary? Yes, I could begin to call names, and show from seventy-five to one hundred living cases in Fairhaven and New Bedford that fulfilled this prophesy, that either came out or were turned

out of the churches about this time. It makes no difference whether they are infidels or backsliders now; they then claimed to be God's people, and they were so long as they obeyed, in his fear. I am aware that there were many others that left these churches before and at this time that had no faith in this message, but they saw the church was proslavery, and had no sympathy for the poor, down-trodden slave; on this ground alone (and this was clear duty,) they came out from her unhallowed communion. The advent doctrine was the *last*, and crowning test which God ever gave his people to come away and separate themselves from all unrighteous unbelievers. Why, who does not remember what a perfect rush there was to get out of these churches just before the message ended in the closing up of *A Cry at Midnight*? They seemed to be as thoroughly convinced of this duty as many ministers and laymen did that thronged to the water side to be buried with Christ in baptism, being satisfied that they had withstood this ordinance as long as they dared to. Notwithstanding Mr. Miller took the ground as I have quoted that Babylon's second fall would be, or the second angel's message fulfilled at the second advent, he has in the same books previously noticed, (*Advent Library*, No. 47, page 19-20,) admitted the whole message in its time and place. Hear him:

THE MOTHER OF HARLOTS.

"Well may the Church of Rome claim the title of Mother Church; and those churches which have come out from her may as well be called HARLOTS. For there are few of them at this time, but are partaking of the old mother's character, and committing the same ABOMINATIONS of pride, vain show, worldly grandeur and riches, popular applause and political power. Where is there a Protestant sect but now claims the same authority as the Pope over those who may honestly differ from them in understanding the word of God? Never did the Church of Rome persecute the Protestant Covenanters more when they fled from their fellowship, than the sects of the present day would the Adventist had they the power. See the venom of our sectarian papers which is cast out against those who believe in the near coming of the dear Savior? They have all in their turn been come-outers. Why not let the Advent brethren have the same privilege? [Sure enough.] Why complain? you gave us a sample, we are only working after the copy. You once called the Church of Rome the

mother of harlots. We, because you partake of her nature and perform her acts, CALL YOU HARLOTS. This is the scripture language, and was once yours when you came out.—*The present moment* is one in which the sins of the people are reaching "to heaven," 34 pg. Why keep back the message, then? why not allow those to declare it that were barded with it also. This to us was paradoxical, first to preach and claim the privilege for all his brethren, showing it was right to do so, and then tell them that this message would not, nay could not be given (without perverting the scriptures) until the second advent. See also pages 39, 40. The *Advent Herald* has also sustained corresponding views and opposed these messages. Look at the 309 No., April 6, 1847—just read their article, *The Churches Coming Out*. After the message had ceased to have any real effect, they can say it is their 'deliberate opinion and duty to teach this doctrine, (just as it had been done three years before) and call on them to come out of the churches.' Just read it for yourselves. What is the matter? has immortality come! or is the time come now to give this message? or was it given in the right time? We say without hesitation the latter. If we need any further human testimony to prove the permanency of this way-mark in our pathway, we know where to call. If these messages were not fulfilled there, they never have been any where. Then it is impossible for them to occur again. Can any wise man show where faith and zeal, and power, as in this case, will ever occur again to do any thing like what has been done? No, never! and whoever looks for its fulfilment in immortality is not with the 'wise.' I think the state of the nominal churches around us are of themselves sufficient evidence that these two angels have passed. Indeed, they are confessing it themselves, in their own way. For brevity's sake, I will give but one out of scores that might be adduced. *Special fast*—"The general association of Congregational Ministers of Massachusetts have recommended that the last Tuesday in September be observed by the churches throughout the State as a day of humiliation, fasting and prayer, in view of the suspension of the divine influence now so general."—*New Bedford Mercury*, Sept. 19, 1845. More of this in another place. As there are still thousands of living witnesses that can testify to these truths, we will now leave this way mark in its proper place in our pathway, and pass on and review what we see shining here so clearly at midnight.

FIFTH WAY MARK—A CRY AT MIDNIGHT.

"At Midnight a cry was raised, the *bridegroom* is coming, go ye out to meet him. Then all the virgins arose, and trimmed their lamps." We have already shown that the tarrying time for the bridegroom by the prophetic periods was six months, beginning the 19th April down to 22d October, 1844. The Midnight of this dark stupid time would be about July 20th. S. S. SNOW gave the true Midnight Cry in the Tabernacle in Boston at this time, and it was received by the virgins in a different light from what it ever was before. He says he had been trying to make people believe it before, but without effect, because it was generally believed as we had been taught from 1840, that the Midnight Cry embraced the whole subject, even beginning back to the French Revolution, and some were old enough to believe it had began in the days of the Apostle. But now it began to move with rapid progress. God was giving the light by his spirit. I well remember *some* that I conversed with, who related the wonderful manner in which they were moved upon to examine this subject before they had heard it.

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

A camp meeting was held in Concord, N. H., somewhere about the first of August. Here, as we afterwards learned; the cry resounded throughout the camp. On the 12th of August, another was held in Exeter, N. H. On my way there, something like the following seemed to be continually forcing upon my mind. You are going to have new light here, something that will give a new impetus to this work. How many thousand living witnesses there still are scattered over the land that experienced the manifestation of the spirit's power in applying to their hearts the many scriptures, and especially the clear exposition of the parable of the ten virgins, at that meeting. There was light given and received there, sure enough; and when that meeting closed, the granite hills of New Hampshire rang with the mighty cry, *Behold the Bridegroom cometh, go ye out to meet him!* As the stages and railroad cars rolled away through the different States, cities, and villages of New England, the rumbling of the cry was still distinctly heard. Behold the Bridegroom cometh! Christ is coming.

on the tenth day of the seventh month! Time is short, get ready! get ready!! In a few weeks this *Way Mark*, like a beacon to the tempest-tossed mariner, was clearly seen in our pathway throughout New England, and onward into other parts as it moved by camp meetings, conference and papers. Here S. S. SNOW published the true midnight cry (Aug. 22, 1844). "Then all those virgins arose and trimmed their lamps." *General excitement and looking with awful and unparalleled interest to a definite point.* What a striking and perfect fulfillment. Who does not still remember how this message flew as it were upon the wings of the wind—men and women moving on all the cardinal points of the compass, going with all the speed of locomotives, in steamboats and rail cars, freighted with bundles of books and papers, wherever they went distributing them almost as profusely as the flying leaves of autumn. They purported to contain the last warning to a guilty world. (How true it was that this was the last warning that they would ever receive from Advent believers.) And then the agonizing prayers and entreaties for our families, friends and brethren. Surely time can never efface those deep impressions, besides the deep searchings of heart and consecrations of time, friends, property, all, all, to God. Surely here is where we put on the wedding garment—"was made white." Say, was this the work of God? If you deny it, you veto the work and power of God among men, in every age, and make religion a something which man can never understand. Admit that there were frailties and improprieties in some, and every thing else that man is subject to; but it does not follow by any means that all was wrong. By the assistance and grace of God, I feel bound to say without fear of contradiction, that this mighty cry was the power and work of God. I should peril my soul to deny it, and so will every honest hearted one that had any thing to do with it. Why, if this was not the work of God, then I should forever despair of finding the road to heaven. I say again, in the fear of Him before whom I soon expect to appear to receive my final destiny, it is downright infidelity in any Advent believer to doubt this being the fulfillment of the parable of the ten virgins. It was the only conclusion we all came to at the time we felt and knew the most about it that we ever shall in this mortal state. And surely none could understand it better than those that were burdened and pained to be delivered of this cry. For eight long months we were discussing the

subject of this cry, while the sound was rolling away in the distant heavens. *And the foolish said to the wise, give us of your oil,*—that is, give us your evidences, your light; we want preparation. *Buy for yourselves,*—that is, search your Bibles, pray God for grace to prepare you. *While they went to buy, the Bridegroom came, and those who were ready went in with him to the marriage, and the door was shut.* Here is where the division took place which was so clearly manifest at the very close of the cry, and has been a standing witness ever since. *While they went to buy*—clearly showing that they left a part of the virgins in the right position with oil in their lamps waiting. When he comes, this waiting party go in, and the door is shut. Where are the others? Gone away for oil. Do any of my readers say this is not fulfilled? I ask what you mean then, by writing, preaching, talking, and lamenting the division among the Advent people? Don't you see that you are to the very letter acknowledging the fact. But you say that would be acknowledging ourselves the foolish virgins. Whether you do so or not, the parable and our experience make it clear; each party had their choice.

"Afterwards came also the other virgins, saying master, master, open unto us." After when is this knocking? Why it is after the door is shut! And there has been a clamoring at the door ever since the cry was finished—a perfect fulfilment of the parable in all its features. This calling for an open door after it is shut, must certainly be fulfilled here, and not in the air. Thus we have the likeness perfect and complete. Suppose, for instance, your likeness should be painted, leaving out your hand, foot or nose, or even the expression of your eyes, you would detect it in a moment, and point to the defect; and when finished, you would pronounce it a likeness. Well, this parable is a likeness of the kingdom of heaven, and finishes after the 12th verse, and no where else. And after it was finished, we were at least eight months examining its features, and proving it to be what our Lord had told us it was; and how many thousands there were that pronounced it a perfect picture. Many have since denied it, but that has not altered the features of it in the least, nor produced the least proof of when, or where, or how, this cry with all its appendages will or can be, in the future. I say there is not faith enough in all those who have doubted this mighty work to put forth one hundredth part of the energy, moral courage and zeal, to do this work, as it was done

when accomplished. And I ask who else will attempt it? Not those surely that believe it is done. Neither the world nor such as have pronounced it mesmerism. You know very well that God has called out a people to do his work and will; and think you that it will not be done in scriptural order, and in the right time? It has been and it is the height of folly to believe that God will require his people to do it twice. I know it is triumphantly stated that the door is not shut; and there has not been any striving to open it, because no one would ask for admittance until they knew it was shut. They must know the fact first, say they, and they say they do not. Answer, why did not these same virgins understand that their vessels were empty of oil before it was too late? So in the case of the clamor about the door—they have then already been proved to be foolish virgins, and are as likely to make a fatal mistake in this part of the parable as the other. How many scores of writers could be called up here, if time and space would admit of it, to prove how clearly this cry has been fulfilled, and that our work ended here for the world. I know it is called infidelity now and even blasphemy to say so. Admit this to be your testimony then about all the advent believers have committed blasphemy, and their confession to backslidden advent blasphemers or a fallen church and guilty world, will never atone for one sin or back track which they have taken. One letter out of the many was joyfully received, (though it came at a late hour,) as so much interest was felt for the author. I will extract a few lines: "Oh the glory I have seen to-day. My brother, I thank God for this light. My soul is so full that I cannot write. My doubts and fears and darkness are all gone. I see that we are yet right. God's word is true; and my soul is full of joy. Methinks I hear you say, Br. Miller is now a fanatic. Very well, call me what you please; I care not. *Christ will come in the seventh month, and will bless us all. Oct. 6, 1844.*" This then was our united testimony respecting the tallest way mark in our pathway. See Isa. xiv: 31 and 40, 2, 6; Jer. viii: 19, xlv: 12; Lam. ii: 19.

SIXTH WAY MARK—PHILADELPHIA CHURCH.

"And to the Angel of the church of Philadelphia write." Without doubt the second and third chap. Rev. is a brief history of the church in its seven states or stages down to the second coming of Christ. *Proof*—According to the

epistles the Asiatic churches were established by the year A. D. 64. About 24 years after this, John receives this revelation respecting things which *must shortly come to pass*, (not what had been 24 years before,) 3 ch. 1 v. This revelation is a prophecy of things past, like the seven churches in Asia, which were already revealed. If the whole book is a prophecy, how can these two chapters be in the past; and why not address the other nine churches which Paul speaks of. Again, after John had seen the whole in the 22d chapter, it was said to him, I, Jesus, have sent mine angel to testify unto you *these things in the churches*. The whole message was then to the churches. Once more—it is clear that the signification of the names of the seven churches in Asia describe the spirit and qualities of the several periods of the christian church. Lastly—if the above statements are not true, how can we apply any part of Revelations to the present state of the church? As the present state of the Philadelphia Church has been discussed, I shall be brief. The fifth state or the Sardis Church looks just like the nominal church in 1844, when the third angel in Rev. xiv. were giving their messages: “The hour of his judgment is come,” “Babylon has fallen,” “Come out of her, my people.” connected with the overpowering, soul-stirring Cry at Midnight, “Behold the Bridegroom cometh, go ye out to meet him.” Here the Sardis Church was shaken to its centre; and all those who really believed these messages began to move out. It is true some were drove out; but no matter, the work was done. Those whose fear of God rather than man prevailed, cleared themselves from the different orders and sects, and with all their various views, they here merged and united together as in apostolic times. Creeds and formulas passed away like smoke from the chimney. They gloried in this heavenly union, while rallying under these flying messages. And every feature denoted the true state of the Philadelphia Church, which signifies *brotherly love of the fraternity*. They read the promises of Jesus, “that there were a few names in Sardis which had not defiled their garments, and they shall *walk with me in white, for they are worthy*.” We thought then there was more than a few, but we are pretty well convinced now that Jesus was right; for he says, “*I know thy works, behold I have set before thee an open door, and no man can shut it, [if it had not been open, how could those that were ready in the parable have gone in?] for thou hast a little strength, and hast kept my word, and hast*

not denied my name.” Rev. iii: 4, 7, 8. The 9th to 13th v. show what will follow, viz. the confession of them that *lie*. The safety of them that hold fast their experience (don't yield up their *way mark*.) their crowning promise of the name of God, and Jesus' own new name.. Here is positive proof of division or separation which makes the Laodoccan state of the church, which Jesus says he will ‘Spue out of his mouth for being neither cold nor hot.’ Awful condition indeed. Where and how does this heavenly union dissolve, and show a state of neither cold nor hot? Neither one thing nor yet another, believing past experience and yet not believing, looking for Christ's appearing without living faith, boasting of keeping the commandments of God while living in open violation of them every week. Answer just where Jesus taught us in the *parable* Matt xxv: 10—12. ✓ When the or a Cry at Midnight was finished 22d Oct. 1844, here was the beginning of the division under the sounding of the 7th trumpet. ✓ In May following, 1845, almost all the leading messengers on one part of this division (Princes of Juda) commenced a new organization in Albany, N. Y., which when fully developed in the city of Rochester, April 5th, 1846, looked just like the description of the Laodicean or last state of the church, as described by the Savior in Rev. iii. 14—22. As so much is voluntarily fulfilled, I cannot see how the least part can fail. More in another place.

SEVENTH WAY MARK.—SEVENTH ANGEL SOUNDING UNDER THE THIRD WO.

“But in the days of the voice of the Seventh Angel, when he shall *begin* to sound the mystery (or secret) of God should be *finished* as he hath declared to his servants, the prophets.”

1st. Here it is plain and positive that the secret of God should be finished when the seventh angel begins to sound.

2d. That the Seventh Angel is to sound days. (which mean years,) no one I think will dispute, who will first examine the word day and days brought to view twenty times in this book of Rev. It is plain from the 591 years in the 9th chap. and 1260 and 3½ in the 11th, called days, on each side of this text, and 1260 in 12th chap., all proved to be years, that this has the same meaning; every other day in this book has its meaning attached to it. Then this text

would read thus: "In the years of the voice of the seventh angel," &c.

3d. Then this proves that this angel will sound years. O yes, says the reader, he will sound 1000 years, because he won't begin to sound until the 1000 years commence. You know the messengers have taught that Jesus would sound the seventh trumpet and that would be the last. Am I to understand that Jesus will be 1000 years sounding the seventh trumpet? O no, he has got something else to do. This view then falls to the ground, unless you can prove that Jesus gives the trumpet or message to some one else after he has raised the righteous dead. You say this won't do. Well then take the Bible view, and no longer undertake to pervert "the scriptures." What is the Bible view? It is this. The seventh angel or messenger sounds and delivers his message in this mortal state. Immortalized beings will perfectly understand their duty without the book.

Now turn to Rev. viii: 2, 6. These seven angels with their messages prepared themselves to sound. As we read on down to the 13th v. we see four of them have sounded. But the 13th v. shows plainly that the other three are connected with (separately and distinctly) the three woes that are to come on the earth; the third is the last wo, or the message of the seventh angel. Now I ask in all candor where is the least particle of proof that our blessed Lord is one of these angels or messengers. Do you see any thing here to distinguish him from the other six? Let us for a moment compare your view with the apostle Paul's. "The Lord himself shall descend from heaven with a shout with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first." And then the living will be changed and caught up. "We shall all be changed in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound." Thes. ix. 1 Cor. xv. Will you confound the apostle's view here given so distinctly?

(1st.) Are any of the seven angels, particularly the last, said to be descending from heaven? (2d.) Is the last one called an archangel? (3d.) Is it said that the seventh has the trump of God? (4th.) Is it said that the seventh is the Lord himself? (5th.) Is it said that the seventh raises the dead and changes the living saints? No, say you, but I think it has reference to it, for the seventh must be the last. Allow me to say that your thoughts and John's vision don't agree, for he says distinctly, "And the seventh angel sounded, [did the Lord descend now from heaven?] and there

were 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 forever and ever." xi: 15. Let us read the acts recorded under the sounding of the seventh messenger. (1st) The seventh messenger sounded. (2d.) The four and twenty elders (the whole Priesthood) fell upon their faces. I understand this thus: all that had been giving the messages subscribed to it and believed it then when a Cry at Midnight ended in 1844. Please read the next verse, 17th; this conclusively proves the Lord is yet to come, after he received his kingdom: don't forget this point here. (3d.) The nations were angry. (4th.) Thy wrath is come. (5th.) And the time of the dead that they should be judged. (6th.) That thou shouldst give reward to thy servants. (7th.) And shouldst destroy them which destroy the earth.

Now don't you see plainly that the seventh angel or messenger has been sounding for years, and still the Lord himself has not yet come. And don't you see as many of you are teaching that the Lord will come to-day, (April 18) how inconsistent you are and have been since Oct. 22, 1844, or a little after, in not admitting the seventh messenger to fulfil the five first items above mentioned?

Can it be believed that God will change the order of things, or have every thing here in disorder to suit our views? No, no! We read, "To every thing there is a season, and a time to every purpose under the heaven," "Every thing upon his day." God is exact; and we shall yet find it so. I say it is clear that the seventh messenger began to sound on the 1st day of the 7th month, 1844. If he has not sounded, you will look in vain for the Lord. I have no idea that he can ever come until this message is given. The scripture also teaches me that if you do not admit this, you are looking in vain for the Lord to-day. How can he come according to the order of the signs in Matt. xxiv. until God shall speak and shake the earth and also heaven? And after that, see the sign of the Son of Man in heaven; then the order is clear for him to come next. I think the proof is clear that the seventh angel sounds years before Christ comes, as I have shown in the sixth place, to reward his servants, (see Matt. xvi: 27,) and that he is now sounding the third year from the 12th day of Oct. 1844.

MYSTERY OR SECRET OF GOD FINISHED.

The text emphatically declares that when this seventh

trumpet begins to sound the *mystery or secret of God should be finished* as he hath declared to his servants, the prophets. Rev. x: 7. Here is where all the trouble lies. If the mystery of God is finished, then there is no more mediation for the world, and my near and dear friends will be lost. And I am quite uncertain whether I am in a saved state myself. And says the preacher, I must stop preaching and give up my talent and my influence with the world. Well, this is exactly what you was taught and fully believed would be when the 12th Oct. 1844 should come. And because the Lord did not come in ten days afterwards you changed your minds, and would not admit the fulfilment of this prophecy. I admit that the considerations are painful in the extreme. But suppose they were ten times more so, would or could it alter the mind and purpose of God in any way relative to the fulfilment of prophecy? You answer no. As our Lord did not come on the 22d Oct., we soon began to see clearly that God's people were now in the furnace being tried (Lev. xxiii. 32) and that here was the very place for its commencement. We were therefore still right. Then of course we had no right to give up the past. I ask where and how we got the light of a Cry at Midnight. Did we not say we saw clearly that it was through a system of figures or types pointing to Christ and his kingdom?

The Types.—Malachi in citing our minds to the last days, tells us to remember the law of Moses. Now he of course knew that we should have nothing to do with sacrifice and oblation, a part of Moses' law, for that would be nailed to the cross; there was nothing else he could point us to in Moses' law but the law of types. Now when our Lord died on the cross some 430 years after this, he began the fulfilment of these types in this very law, and as our King and High Priest he is still fulfilling them, and will be until he comes the second time. Not one particle can fail. Just see how perfectly to the very hour of the day our Savior fulfilled the type of the passover, about 1500 years from its commencement, at 3 o'clock in the afternoon, on the 14th day of the first month. Surely not one jot of the law failed here. Again, 50 days after this, the anniversary of the giving of the law by God to Moses at Sinai, called the feast of weeks, was fulfilled by the Holy Ghost descending like a rushing mighty wind, and as eleven tongues of fire. Here too was antetype answering to type. Here then are two feasts out of three entirely and forever fulfilled in this state. God said, "Three times thou shalt keep a feast unto me in

the year." Ex. xxiii: 14. The first at the Passover, second 50 days after or the Pentecost, third and last seventh month at the ingathering of the harvest. Now here were types to be fulfilled as clearly as those which had already been, and my solemn conviction is that the feast of Tabernacles at the ingathering of the harvest is to be fulfilled here by the ingathering of the whole Israel of God. But to the subject.

On the first of the 7th month, as we learn from Lev. xxiii: 24, was to be the memorial of the blowing of trumpets. This is the first type to be fulfilled in this last feast, and was one of the great leading features in the pathway A Cry at Midnight. That this was repeated every seventh month, see Ps. lxxxi: 3, "Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day." This was a statute for Israel. How often? Once every year preceding the ingathering or harvest. Where shall we find the antetype? At the sounding of the seventh angel. Why? Because the sixth had ceased to sound in August, 1840, just where the flying messengers began to move. That the sounding of the seventh messenger fulfils this type is plain. Says the reader, as you have shown that the seventh trump is entirely separate from the "trump of God when the Lord himself descends," why may not the memorial of the sounding of trumpet represent the trump of God? Answer—the seventh trumpet is *not the last*, but the first in this feast. The next and last to this did not sound until ten days after. See Lev. xxv: 9. This is the last one which will sound the release and ingathering of all the true Israel of God and the true type of the triumph of God, for it is the Jubilee. Then as in Rev. x: 7, when the seventh messenger begins to deliver his message, i. e. sounds, then the mystery of God should be finished as delivered to his servants the prophets. Now all this was only a statement of what should take place when this messenger began his work. Here it is:

"And the seventh angel sounded, and there were great voices in heaven saying, the kingdoms of this world are become the kingdoms of our Lord, &c. &c. xi: 15. Now as we have examined all history for a certain series of events among men to fulfil 591 years and 15 days of the sounding of the fifth and sixth, or two first we trumpets, and did find events so clearly developed (though we had to travel back eighteen generations,) that all our opponents were silenced (see J. Litch's Prophetic Expositions, vol 2.)

Has it become impossible for the present generation to see the fulfilment of prophecy where the light was shining with at least 100-fold more splendor. Away with such treacherous unbelief, and take things as they were in the history.

THE HISTORY.—In that memorable year when the cry, "Behold the Bridegroom cometh," was moving with railroad speed, the mighty messenger with a voice of thunder, his hands upraised to heaven, his feet upon the land and sea, declaring by him that liveth forever, there should be no longer delay. The message was literally declared on land and sea, and was so clear that *all* the virgins arose and trimmed their lamps. Time was seen clearly then. How? where? Why, the first point was to the sounding of the seventh trumpet, on the 12th of Oct. 1844. With what intense interest we approached it. Where, I ask, is the advent believer who was then in Boston, Providence, New Bedford, Fairhaven, Nantucket, New York, Philadelphia, Baltimore, &c. &c., that did not hear the sounding of the "seventh angel," viz.: "The mystery of God is finished," "The kingdoms of this world have become the kingdoms of our Lord," and also remember distinctly (as it was afterwards stated) the simultaneous movement among them even in the first 48 hours. What a raging among the wicked, and breaking up of the advent meetings! But more striking still was the development of character among the "virgins." During the ten days to the 22d of October, the sounding of the seventh message caused simultaneous dispersion among the virgins. Disgust, dismay, disappointment, grief, contempt, scorn, and evil surmisings, on the one hand, while others were boldly declaring that the message was just what we believed, although we were surprised at the effect it was producing.

Here was the point and peculiar time (don't forget it,) where the division of the virgins took place. They began to go away for oil, or to look for it from a different source.

Here is another strong proof of the fulfilment of the parable of the 10 virgins. Sounding of trumpets denotes generally the cause of some mighty movement, in gathering and dispersion. When the multitude shut up in Jericho were given up to death, the sounding of the trumpets the seventh time caused the walls to fall and leave them defenceless. When Gideon's peculiarly reduced little army sounded the trumpet, "the host ran, and cried, and fled." Confusion, dismay, and death followed in the track.

"Shall a trumpet be blown in the city and the people not be afraid? Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos. Then surely the sounding of the seventh trumpet has been revealed, and who is there that is not fast asleep that needs to be told of the divisions and sub-divisions of the once united band that arose and trimmed their lamps for the coming of the Bridegroom, and began immediately to dissolve this union at "the sounding of the seventh angel" on the 12th day of October, 1844. But it is said there were men that did this work. Certainly—so they were men that sounded the first six trumpets. See the effect produced by the trumpet of Joab, 2 Sam. xviii: 16, and xx: 22.

I am aware that there are thousands of living witnesses to this stupendous and mighty work that have no faith in this part of it, while many say it was false and of the devil! My reply to all such is, that if men and women making their sacrifices and such pretensions to holiness of heart, anxiously waiting in expectation of their coming Savior within ten days, will yield up what then was certainly the most pious effort of their lives, and give all this experience to mesmerism and the devil, they are welcome. If such is our dependence for the kingdom of heaven, farewell all other efforts to obtain it. I would rather ten thousand times believe that their heavy burden was fear and hypocrisy. I praise God that this awful delusion was not universal. Many believed in that day, and I trust they do still. For myself I can truly say it was the most triumphant and soul-stirring point in all my christian experience. Draw back because we were disappointed in our expectations? No; the watchword is onward to victory.

MYSTERY OF GOD—WHAT IS IT?

Let the Apostle Paul answer: Eph. i: 9, "Mystery of his (God's) will," ii: 2, "Mystery of God and of Christ," iii: 4, "Mystery of Christ," 9th v. "Mystery hid in God," iv: 19, "Mystery of the Gospel;" Rom. xvi: 25, 26, "Mystery of the preaching of Jesus Christ;" Col. iv: 3, "Mystery of Christ;" 1 Tim. iii: 16, "Mystery of godliness was preached unto the Gentiles;" Col. i: 27, "To whom God would make known what is the riches of the glory of this mystery among the Gentiles which is Christ in you the hope of glory, which we preach."

This then is the good news and glad tidings; the Gospel of Christ published to the Gentiles, or as Jesus said, "And

these good tidings of the reign shall be published through all the world for the information of all nations, and then shall come the end," Matt. xxiv: 14. What end? See 3d v. "The conclusion of this state," (Campbell's trans). "And Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be over." Luke xxi: 24. "Blindness in part hath happened unto Israel till the fullness of the Gentiles come in," Rom. id. In farther proof see Dodridge and Campbell's notes on Matt. xii: 22, xxiv: 3, and xxxviii: 20—"In this world," "World to come," "End of the world." "The word STATE suits better than "age" or "world," though it is not certain that the Jews and christian dispensation is here meant." Says the standard, "Take the word of God wherever the context will bear it in its literal and grammatical sense." And then no sophistry of man can drive you from your position. I have looked for other translations of the text, viz. Rev. x: 7. Here is the last one, "But in the days of the voice of the seventh angel when he shall begin to sound the secret of God as he hath revealed his glad tidings to his servants the prophets, should be fulfilled."

Now to be honest in the sight of God, taking the above rule and the foregoing scriptures for my guide, whether my heart be pained with such a view of the awful state of the world or not, or rejoice that God's word is thus far fulfilled; the inevitable conclusion is that the seventh angel has been sounding for the last 30 months. And the best and clearest understanding of the text is that when "he BEGAN to sound the Mystery of God should be finished as he had declared to his servants the prophets." Please read the above cited scriptures once more. I am aware of the main conclusion that thousands have resorted to; yes, and even many of those that have stated their belief, and even now insist upon it that the seventh angel has sounded, and the Bridegroom has come, and the door is shut, that the mystery brought to view in 1 Cor. xv: 51, is the final end of this secret which God had declared to his servants the prophets. In other words that it includes the mystery of God which will be finished there, and not as the angel has stated, when he begins to sound. Paul does not call this the mystery of God. This reasoning might possibly answer for the first class, if there was not to be another resurrection at the expiration of a thousand years, which will probably be as great a mystery as the first. I cannot see why the secret of God should apply to one resurrection more than another.

er. If it does not, then all those who adhere to the mystery's being finished at the resurrection, (to be consistent) cannot look for its finishing until 1000 years in the future. And the sounding of the seventh angel would avail us no more than just the bare notice of it. Then if we have the original meaning of the text; *the mystery of God is finished.* Here then is the last link in the chain of our first way mark. The judgment hour cry ceases to be published throughout the world, because the conclusion of this state has come. The last link in the chain of all the pre-previous way marks, connected with the first except the sixth, also ended here. Here also the Vision began to tarry after it spoke and told the truth at the appointed time, and will tarry to the coming of the Lord. Heb. x: 37. This we believe was the ending of the times of the Gentiles 2520 years. Here then of course ended the 2300 days of the vision, because there is to be a tarrying after. Don't forget this, neither. "For at the time appointed the end shall be." Here too ended our last work in warning the world; and our labor ceased. Why? Because the messages ceased, and left us entirely destitute of labor. And there was silence in heaven for the space of half an hour, a whole week or seven and a half days. Here we say our glorious High Priest began the cleansing of the sanctuary, and "received his kingdom, dominion, and glory," the "New Jerusalem." "And there were great voices in heaven saying, the kingdoms of this world are become the kingdoms of our Lord and of his Christ."

Voices denote many people engaged in the same cry to be eased of their burdens or rejoicing. Here was the closing up of our burdens, and how we sang too as follows: "Rejoice, my friends, the Lord is KING." Have I said any thing more than what we did and really believed? Was it not reiterated through the land that our work would cease here? Yes and it did cease. And there was not a man in all the advent ranks that knew what the next message was. And they literally waited for another message. What was the matter? Why, we had fulfilled the prophecy thus far—the nominal church or Sardis state had been tested, and rejected all the messages that had been given. And all those that had received the messages in part or full, were to be plunged into a fiery furnace to be tested also. "For God will have a tried people." Here is the fulfilment of the second or next type, ten days after the seventh trumpet began to sound. Look now at Lev. xxiii: 27—32. Now

I ask, if affliction and trials of the most peculiar kind, have not been the portion of God's scattered Israel ever since that *very day* even the 10th of the 7th month, Oct. 22, 1844. I care not what you call it,—fanaticism, disappointment, or the work of darkness! The same peculiar afflictions abide them still, and must, to fulfil that type. Peter tells us not to think strange of it, neither. 1 Peter iv: 12. When this is admitted, (and where is there an honest advent believer that dare deny it?) you must also admit that the preceding type, the seventh trumpet, began to sound ten days before. Then the next type to be fulfilled here is the feast of Tabernacles, at the ingathering of the harvest. Here, then, is the final harvest, or ingathering of the Israel of God. As I before stated, here was where the division in the parable was progressing. The next message was, "here are the patients of the saints, here are they that keep the command of God and the faith of Jesus. "And a voice from heaven saying unto me *write*, blessed are the dead that die in the Lord from henceforth; yea, saith the spirit, they do rest from their labors, and their works do follow them." Whoever will take the trouble to examine the scripture references of "dying in the Lord," will learn that we here followed Paul's example of dying in the Lord. Our duty was and is still in part to be found in the rest of this chapter. Now one question: Where did we receive any orders while in this *patient waiting* to re-arouse these messengers and send them out to repeat these same messages in the vision again? Was not the work done once? Will not that suffice? Does God fulfil prophecy twice? No. Then how passing strange that the great majority of these messengers should without any authority undertake to do this work over again, and be continually finding fault with all who take the stand that that work was forever done, and what we now had to do was of an entire different character, and if done properly would result in salvation. Hence every move they make is only assimilating them nearer the old Sardis church, or rather developing the true features of the Laodicean. Isa. instructed us here what to do. Hear him: "Comfort ye, comfort ye *my people*" (not the world, nor the condemned nominal church). God says, "Speak ye comfortably to Jerusalem, and cry (give the message,) that her appointed time is accomplished." See xl: 1, li: 8—10. If it was not here, pray tell me if you can, when and where it will be? For here is a message to be given God's people in this world, and it is a definite and separate

one, and does not include the world, but these of the "New Jerusalem," "the mother of us all." There is no such promise for old Jerusalem. If we are referred to the future for the giving of this message, then an entire new set of messengers must be raised for the purpose, for I do not know of three of the former among the ministers, but what are professedly doing the work in part or the whole over again, and while time continues will be if they follow their leader. Word from their head quarters now is, to be getting ready for great meetings in new places, to convert sinners. We say this message comes in after we had condemned the world. We are not left without witnesses all around us that it was an admitted fact that we had given the world the last warning, and discharged our duty. Out of scores that could be adduced, let the two following testimonies, from two of the principal messengers suffice: "We have done our work in warning sinners and trying to awake a formal church. God in his providence has *shut the door*. We can only stir one another up to be patient. Never since the days of the Apostles has there been such a division line drawn, as was drawn about the 10th, or 23d day of the 7th Jewish month. Since that time they say "they have no confidence in us." We have now need of *patience* after we have done the will of God, that we may receive the promise; for he says, "Behold I come *quickly*, to reward every one as his work shall be." William Miller—Voice of Truth; Dec: 11th, 1844.

Second.—Boston, Oct. 30, 1844. My dear Bro. Bates—This will be handed to you by Bro. Davis. He will tell you of our affairs, and of our faith in *this time*, this "*trying time*." I repose in God. I never felt more happy and reconciled to his will; the late work has *saved me*—it has been a blessing to us all. Now let us hold on. Let us remember, that though we have not realized our hope, yet we have *condemned the world by our faith* and stand *justified* before God. Abraham did not offer Isaac, God provided a *lamb*; so he has provided something else for us. And now to suffer and live for his name a little while longer.

Yours, J. V. HINES.

This I think is a pretty fair representation of the state of things at this time, with this exception, divisions were going on.

If any apology be necessary, I will say that it is not my practice to publish private correspondence. I have done

this out of no wrong feelings to a once long and tried friend. I think it belongs to the cause.

Here, then, we say the world received our last warning, and although 30 months have rolled away since that crisis, I have yet to learn of one individual that has been brought into that state where that Gospel required the church of God to stand and pass through the fiery furnace of affliction. If the three cries of the 14th Rev. 1st, 3d and 4th way marks are in the past, as I think I have clearly proved, it is utterly vain to look to the nominal church for any such individual. And if the great majority of advent believers, and especially the preachers, as I have shown particularly in the sixth "way mark," have drawn back from this peculiar work, and I think it is as plain as that two and two make four, that they have; then it will be utterly futile to believe that any of the converts they claim to have been converted to their faith since that time can be saved, unless they send them to a higher standard than they aim at themselves. "If any man shall draw back, my soul shall have no pleasure in them." The vital commandment in the decalogue is set at naught and trampled upon by them. Inspiration says, "He that turneth away his ear from hearing the law, even his prayer shall be abomination." "How long refuse ye to keep my commandments and my laws," the seventh day Sabbath. Exod. xvi: 23, 38. They boast much about keeping the commandments that lead into the gates of the city. But inspiration says again, "If we fail in one point we are guilty of all." And yet they rush on, claiming, as I was told yesterday by an individual, that he knew all be wished to on this subject.

It appears plain to me that if those that were truly in the work when the cry ended, had continued to exhort and pray, and labor with those which were willing to unite, that ten would have been saved that are now lost, for every one which is said to be gained by going out to preach as had been done before, "*Remember Lot's Wife.*"

THIRD WO—IS IT COME?

"And I beheld and heard an angel flying through the midst of heaven saying with a loud voice, "Wo, wo, wo, to the inhabitants of the earth, by reason of the voices of the trumpet of the three angels which are yet to sound." Rev. viii: 13. In xiv. chap. 6 v., John says, "I saw another angel," &c., referring to one before, which must be this

with the three woes. When the fifth angel had sounded 150 years the first wo passed, ix. chap. 1, 12. When the sixth angel had sounded 391 years and 15 days, the second wo passed. ix: 13; xi: 14. See also J. Litch's *Prophetic Prophecy*, Vol. II.

What I wish to show here is, that there is no distinction between the woes and trumpets. I think no one will be able to show any. Therefore the three woes and the three trumpets are the same. The messengers in examining this subject declared that the sixth trumpet ceased to sound and the second wo passed on the 11th day of August, 1840.

It is then declared that "the second wo is past, and behold the third wo, or the seventh trumpet, by a voice which is the same, "cometh quickly." This word denotes a short period in almost every instance in the scriptures. In this case we say it was four years and two months. Then of course it is clear if the seventh angel is sounding, the third wo is come.

If the wars and various calamities which fell upon men under the fifth trumpet, made it a wo trumpet, and the wo under the sixth trumpet still more severe in the wars and cholera, and various epidemics, do not the awful calamities which have and are taking place in the world, teach us plainly that a greater wo than these has already come? I think Jesus has taught us this plainly in xxii. Luke, in the signs which should precede his coming, viz. "Distress of nations, with perplexity, sea and waves roaring, men's hearts failing them for fear, and for looking after those things that are coming on the earth, for the powers of the heavens shall be shaken." And then the Son of Man will come. Since the fall of 1844 these have been increasing in various ways, until men's hearts now begin to fail. Here lies before me a pamphlet of 83 pages, entitled, the *Voice of God*, or an account of the unparalleled *Fires, Hurricanes, Floods, and Earthquakes*, beginning with 1845; also, *Pestilence, Famine, and Crime*—compiled by Thomas M. Preble. Since this work was issued at the beginning of this year, the periodicals of foreign countries and those of our own boasted happy Republic, show that these calamities among men are still increasing to a fearful extent. The inhabitants of many nations are at their wits' end. A great portion of them have heard that the people of the United States are happy, and have got bread enough and to spare, and they are crowding with their friends and families on ship board, and are almost daily reaching our sea-

ports, helpless, sickly, and dependent, crowding on the wharves and streets of the cities, filling up the dispensaries and hospitals, and almost all places of public charity, and railroad and canal depots, to be conveyed to towns and cities in the interior. Bread they want, and must have or perish, and I trust we shall be willing to share with them until our storehouses are "suddenly emptied." Then I suppose we shall begin to think (if not before) that the third we has come upon this nation, this boasted land of liberty; this heaven-daring, soul-destroying, slave-holding, neighbor-murdering country! What mean these illuminated cities, roaring of cannon, and pealing of bells, and exultations through the land? Is it because Christ is coming to set up his everlasting kingdom here? Oh no. It is the nation's *te deum* in honor of the mighty victory obtained by our gallant murderers (for they would be considered such in every case, until they were licensed by the rulers, chosen by the people). What have they done? Why, they have killed or murdered thousands more of their neighbors than they have had murdered of their own. They have desolated their country for 1200 miles, dispersing their neighbors into caverns, forests and mountains, and in the last great victory they have taken their citadel and fort, and murdered some say from 1000 to 500, mostly women and children; and then let loose between three and four thousand of their enemies famished and starving murderers, that by last accounts were ravaging, pillaging, and devastating all that is pleasant to the eye before them. And they say the whole nation is in a state of anarchy, confusion, distress and revolution! What caused this mighty uproar? Why out of about 7,000,000 of slaves in the Christian world we of this continent can boast of having about 6,000,000 of them. Our neighbors, the Mexicans, undertook some years ago to obey God by breaking the yoke of their slaves. This was too much for the most enlightened nation under the sun to bear. So a revolt ensued, and finally we took a part of their territory from them; from hence has come this havoc and murder. And one portion of the professed church in this boasted land of Bibles and *converts* have held a convention, and in their zeal for God, (as they would have it,) have chosen the chief murderer, with some of his principal associates, and made them honorary members of the Methodist Missionary Society during their lives. That is to assist them to convert the world. Nashville; Tenn. [From the Boston Liberator, Dec. 25, 1846.]

This was before the last great battle. What honors await them from the professed followers of the Prince of Peace for this last horrid sanguinary murder of human beings, we do not hear. But the Devil, without any doubt, will instruct his voting religionists how to still honor and sustain these their beloved brethren in the missionary cause! Is there any feature in this picture that looks like the conversion of the world under the third and last wo?

But the book quoted from—THE VOICE OF GOD—read it, and also Burrett's One Week in Ireland, (and then the story is not half told,) and tell me if you can what all these calamities mean. If it is not the third wo that is rumbling through the nations of the earth, and hastening greatly to form its focal centre for "such a time of trouble as never was since there was a nation." This book is advertised in the leading advent papers, and they say read it, and of course would have you believe it, and every other startling calamity respecting distress among nations, which they publish. Tell them you do read and believe, and it is your solemn conviction it is the *third and last wo* under the sounding of the seventh trumpet, and what is the result? Scorn and contempt, by some; ridicule and fanaticism, say others—we don't want to hear it. Why the third wo can't come until after immortality; you ought to let these things alone, and be laboring for the conversion of sinners. Where? Why in the world. But you have said the work was done, and we have condemned the world! Well, we have repented of that, and confessed our error, and so ought you. And so we will if you can show us that we were then wrong, and who we must confess to, and that you received your message from heaven. Well, I mean to continue on preaching the Gospel of the kingdom. You have done so; look back two years, and say what have you gained. Experience says leanness, barrenness, and unbelief. Why so? Because this was not the peculiar work for God's "peculiar people" after Oct. 1844. See xiv. Rev. from 12th v. onward to the 17th ch. and elsewhere in prophecies. One of the editors of the Herald, after having sufficient time to consider this subject, in 1845, says, "We can no more resume our old plans of spreading the advent doctrine than we can labor for the conversion of the world." A. Hale. Taking this for the truth, then, by what kind of logic has it become fanaticism now?

Fires.—The entire loss by fires of the last two years amounts to about 65 millions of dollars, about 45 millions

in this country. In 1845, about 31 millions of dollars' worth was destroyed in something like 38 cities and towns; in a majority of cases the heart, or business part, was destroyed; besides the multitude of small fires under twenty-five thousand dollars, and also thousands of acres of woodland, probably swelling the amount to about forty millions of dollars, and according to numerous accounts, in a majority of instances they raged beyond the control of man. The National Preacher said, "Men have indulged in their own boasted mastery over this great element. New York, Pittsburg and Quebec, on the land—the Lexington, the Pulaski, and the Missouri on the water; are the fearful utterances of judgment addressed to the nation within a few years past, which have started us from our fancied security, and made men tremble at the cry of fire! They said "God in the great fire." And where was the skeptic, I ask, that doubted it then? It is just as true now as then. "And another angel came out from the altar which had power over fire." Rev. xiv. "Thou shalt be visited of the Lord of hosts with thunder, and with earthquake, and a great noise with storm and tempest, and the flame of devouring fire." Isa.

Sea and waves roaring.—The tremendous gales and storms of 1845, and many in '46, certainly have not been surpassed in past ages. If I remember right, the lost and missing vessels of this country exceeded 500 sail, and with a great part of those, all hands perished. The coasts of Europe were also visited in a similar manner. Who will soon forget that awful hurricane, commencing in the Gulf of Mexico and Havana, and sweeping the broad Atlantic? Says the account from Havana, "Out of 100 vessels, only 6 have escaped, besides about 50 coasting vessels. The wrecks lay here *three deep*. Says Commodore Sloat at Key West, "I really never beheld such havoc made on dry land, by the fury of the elements," and as to the gale, he said "as long as he had been to sea, it was the most furious that ever raged between heaven and earth." Pages might be written of these disasters. Surely distressed widows, children, and insurance offices, that generally are the living witnesses, could say such a wo has never befallen us before. "The anger of the Lord shall not return, until he have executed, and until he have performed the thoughts of his heart, in the latter days ye shall consider it perfectly." Jer. 44.

Floods and Inundations in 1845-6—Since the days of Noah I believe we have no such records. On the shores

of the Yellow Sea, whole provinces with population larger than some of the second class kingdoms of Europe, were entirely submerged, carrying death and desolation in its train, sending of them that were spared (upwards of *seventeen millions* of starving human beings) into the adjacent provinces, crying for bread. Read of that awful one in France; and of 93 villages swept away in Egypt; and in Hungary, and Italy, and many other parts of Europe; and Pennsylvania, Hallowell, Me., Vermont, Pittsburg, Delaware, Ohio, &c. &c. Surely these have felt the dreadful wo.

Earthquakes.—I will not stop here to enumerate. The Scientific American records upwards of *fifty* in 1846. The earth cracking and rending, and "waxing old like a garment." "Thou shalt be visited with thunder, and with earthquake, and a great noise." Isa.

Pestilence.—The Asiatic cholera, a dreadful pestilence, God's flying messenger with a drawn sword in his hand: see 2 Sam. xxiv: 13—25. No wonder that it is described as sailing along the shores of the Yellow Sea, touching here and there, sweeping off 8000 in one place in 72 hours. One account says, "So sudden was death with some, that they were *seized, cramped, collapsed, dead*, almost as fast as I have written the words." According to accounts, it is making rapid strides into Europe, as in 1831, under the second wo. And who can stay this angel's flight across the great Atlantic?

But why need I go on to state these direful calamities, plagues and famines that are floating on every breeze, and by almost every arrival, and passing the electric wires as the lightning? We know it well. We know, too, that they are the mighty plagues, the last wo, that is rolling through the earth like pealing thunder, giving the warning of the great day of God Almighty! What does God say? "*In the latter days ye shall consider it PERFECTLY*." If you do not understand it now, you will not long be left in doubt; the work is being accomplished.

The prophet says, "The store-houses shall be suddenly emptied." Where are they? In the United States! How will they be emptied? By the famine in Europe. Take one fact. It is stated in the papers that the deficiency of food in Great Britain is estimated at 16,000,000 quarters. We call this 224,000 tons, which would require 746 ships carrying each 300 tons to transport it. Accounts say 45 ships arrived at Cork in three days, with provisions from

the United States, and the prices have fallen. But don't you see this is not a sixteenth part of the demand? There can be no harvest under 150 days; besides the demand many of the starving nations of the continent are making upon us. It is stated that the poor in Hungary are grinding the bark of trees for food, and Belgium is almost as destitute as Ireland. According to statements, 1500 ship loads will not suffice. Will the store-houses be suddenly emptied? Yes, "you will or shall understand it perfectly." Last arrival states that gloom and consternation appear to pervade the entire mass of European society.

The Liverpool accounts say "God only knows what will be the end of this tide of emigration of the Irish to the United States." Our ships almost constantly leaving our shores laden with provision for their relief, and freighted back with the thousands on thousands of the still destitute and hungry. The New York papers state that 1000 per day arrived in that city from the 1st to the 16th of April. Thus saith the Lord of hosts, behold evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth." Jer. xxv. These mighty agencies (judgments of God,) that make the nations tremble, is the whirlwind that is now raising up, from the coasts of the earth, under the sounding of the third wo trumpet, emphatically the last plagues on Babylon and the seat of the beast, leading directly down to the time of "Jacob's trouble." I think I have proved that this *woy mark* is in the *pathway*; that is, the third wo has come, the seventh angel has been sounding since Oct. 1844. "And when he began to sound, the mystery of God *should* be finished." I know it is objected to, because of the professed converts since that time. I think we shall find just such a time prophesied of in the last days; see Hose. v: 6—7; Amos viii: 11, 12; Ezek. vii: 26; Rev. xviii: 7, 8. How honest men can look at these passages and not admit their fulfilment before the resurrection. I know not; of this I am clear, that a "thus saith the Lord" is of more weight with me than all the assertions of men. Make me believe God has not said these things, and you have gained your point. Make me believe that God has sent out any one to warn the world, and so fulfil prophecy the second time, and I am ready. I don't dispute what is said concerning converts in the main, because Hose. v. proves it. But I have no faith in them. If they were to take the decided stand that the little flock are required to, *now*; to be saved, it would look

more like it. Their standard is no higher than their leaders, and theirs is every where on the wane.

I am aware of the arguments that are resorted to, to resist these clear scriptural fulfilments in advent history. We hear (say they) there are souls converted. So your argument won't stand. I think the scripture argument will stand ten thousand times firmer than all the said be converts since this trumpet has been sounding. How can you have faith in Babylonish revivals, after Babylon has fallen? Oh, we don't believe that they can have any converts, for God has rejected them; (this opinion has become almost universal with professed adventists,) it is their backsliders that we are after; we want to get them out to our meetings, that they may hear us preach the doctrine of the kingdom, and be converted, and become good and substantial adventists, so that we can continue to say in our publications, in such and such places the advent believers are increasing, and the congregations are becoming large and *respectable*. I speak advisedly. One of the leading lecturers stated to me that this was his business, viz. to draw backsliders out of the churches, and there is now hardly one of that class that have not followed in his track. I do not know in what dictionary or where in the bible to find the definition of backsliders in a fallen church, (it appears to me they must all be backsliders,) except Jude has given it like those that are "twice dead and plucked up by the roots." If this be it, where is the hope of their becoming sound in the faith? Well, we mean backsliders in the advent, too! This, to be sure, is rather more tenable ground. But how can you hope to save such, that have fallen by your neglect to encourage and strengthen them in the present truth since 1844. You know you have left God's peeled and scattered people like sheep upon the mountains without a shepherd. You acknowledged if there were any to be saved, it must be those that were alarmed, and aroused in that mighty searching Cry at Midnight, and trimmed their lamps. If you could not move the other *then*, how is it possible for you to do it after the disappointment, when they turn upon you and say that you deceived them, and Millerism is a perfect failure? But you say we did not leave them. You certainly did do it in various ways. Look at your publications, and your Albany and subsequent conferences, all tending to establish the belief that it was yours and all advent believers' duty to be preaching and spreading the doctrine that we had been giving previous to the

fall of 1844—to save backsliders and sinners that you had in various ways acknowledged were already *condemned*. All such as did not subscribe to this creed and countenance this organization, and of course yield up their former views, have been treated as disorganizers and fanatics. This was too much for some that were then valiant for the truth, such as the leaders of the advent paper, the Hope of Israel, and afterwards Hope wit in the Vale, at Portland, Me. They must change their position, and make their acknowledgements to your regular organizations, before it should become too late to save their characters. Such treachery as this in Israel's camp spread dismay all around. The Day Star of Cincinnati, with its editor and a portion of his subscribers, turned their substance and influence into the Shaker camps. The Jubilee Trumpet of New York, which had stood so fearlessly for the truth, fell through, for want of support. Its editor, and many of his adherents, have since taken ground so extremely opposite that their hope if persevered in, will lead them almost any where but to the kingdom—while many others, through lack of stability, moral courage or pure love for the truth, made the best of their way to your congregations, (now composed principally of backsliders in the advent,) and made their confession that they were wrong in believing the seventh trumpet had began to sound, bridegroom come, door shut. This was enough to secure your favor; when if some of them had attempted to confess the fancied, unscriptural and demoralizing doctrines which they had, (during this faith) been practising, instead of setting a watch over them, that they may not deceive the *respectable* congregations, you would rather have believed that it would have been a stigma on the cause of God for them to believe such a Bible doctrine. The Advent Standard moreover had published in the spring of 1844 that “we neither expect nor desire any other organization until we reach the New Jerusalem, and organize under the king of kings;” page 91. Sometimes it looked dark and dreary. At this crisis the Day Dawn came, edited by O. R. L. Crosier, of Canandaigua, N. Y. This is now all the paper that endeavors to sustain the present truth. Now I verily believe if the present truth was allowed to be held up and declared in the organized advent congregations, that seven-eighths of them would disband and flee! The other eighth might possibly remain and hear, and believe. Such is my belief and such my views, and I think they correspond with the prophet Jeremiah. Hear

him: “Behold a whirlwind of the Lord is gone forth in fury. In the *latter days* ye shall consider it *perfectly*.” “I have not sent these prophets, yet they ran. I have not spoken to them, yet they prophesied. But if they had stood in my council and had caused my people to *hear my words, then they should have turned them from the evil of their doings;*” xxxiii: 19—22. In opening my Bible for a passage of scripture to apply here—this was the first reading that caught my eye. As it is given for the last days, it must mean a certain class of teachers which had been in the service of God proclaiming that which he had not authorized them to. I don't know how it will apply except to such as are repeating the messages of 1843 and '44, since the sounding of this seventh trumpet and third wo, as it is said when he begins to sound the mystery of God should be finished. This *way mark* with high heaps is distinctly in the pathway. This leads us to the next.

EIGHTH WAY MARK.—BRIDEGROOM COME.— MARRIAGE OF THE LAMB,—AND DOOR SHUT.

“And while they went to buy, the Bridegroom came, and they that were ready, went in with him to the Marriage, and the door was shut.” Matt. xxv: 10.

Now just so sure as we have had a Cry at Midnight, just so sure in the sense of the parable the Bridegroom has come! That we have had just such a one as our Lord described in the parable of the ten virgins, in its details, is clear from our past history, and has been affirmed too by almost every advent believer in this country; and at a time too when they acknowledged that they had the spirit and power of God as they have not felt it since. Now if this testimony is to be set at naught and overthrown just to suit the interest of men; when shall we ever know that the church can speak the truth; or that we are in the pathway to the kingdom?

Second. This cry is not now being given, neither has it been since Oct. 1844. Neither does any one undertake to show when nor where, it will or can be given in the future, except a few individuals who say it will be given when Jesus comes, and these can neither show scripture time or order for it. We say therefore that it is clear it was finished as shown in the fifth way mark, in the fall of 1844, when

the Bridegroom came. Children of the bride chamber is the church on earth in their proper place, ready when he came, Matt. xxv: 10; ix: 15. Bridegroom is only another name for Christ, and designates him under this title when brought into connection with his people; or the New Jerusalem "the Mother," and will be completed when the children get home. At his first advent he was Bridegroom to his people; as such he left them, (see the above quotation) went away with this title, that he retains it or assumes it again in connection with his marriage or everlasting union with the New Jerusalem, which is to take place before his second coming is clear from Rev. xxi: 2, 9, 10. But when he comes to receive his people that he was bridegroom to, he comes under quite a different title, viz. a king; xxv: 34. There it is also clear that he does not come to this earth again under the title of bridegroom. Then the transaction as in the parable, 10th v., is as David and Daniel have represented. "Ask of me, and I will give the heathen thine inheritance; and the uttermost parts of the earth thy possession;" Ps. ii: 8. "I saw in the night visions, and behold one like the Son of Man came with the clouds of heaven, and came to the ancient of days, and they brought him near before him." Now this must be Jesus come in his cloudy chariot before the great God, who is represented in the height of his sanctuary in heaven beholding the earth; Ps. Solomon represents him in the heaven of heavens. Here, then, Jesus is brought before him. "And there was given him dominion and glory and a kingdom." Three things—1st, "Dominion," denoting unlimited authority and government; "from sea to sea, and from the rivers to the end of the earth." 2d, "Glory," denoting splendor and magnificence. This, I understand, is the splendid golden city, the New Jerusalem, the capital of all his dominions; Matt. xxv: 31. 3d, Kingdom. John says it is the "kingdoms of this world; Rev. xi: 15. Now the *glory* that he received is the only one of the three which is in heaven: The other two, viz. "dominion" and a "kingdom," are here where the children or church are sojourning. Then when he comes as king he brings that "*glory*" the "mother" of the children with him, and when it is located here, and the children with the "mother," the vision of Daniel will be realized in full: "The saints of the Most High possessing the kingdom and dominion and the greatness of the kingdom under the whole heaven." Having become perfectly and forever united with the city that has come down

from heaven. This is what we have called Paradise lost, but now restored forever. In Matt. xxv: 31, Jesus has taught us that when he shall come to judge the world as king, (34th v.) he will "set upon the throne of his *glory*;" then he takes possession of his kingdom and dominion under the whole heavens.

Now when Daniel receives the interpretation of this night vision (see 16th v.) the angel gives him the chronological order, by stating that "the saints of the Most High SHALL (in the future) take the kingdom and possess it," 18th v. "And the time came that the saints possessed the kingdom," 22d v. When did the time come? Certainly after the Son of Man had received his dominion and glory, and a kingdom in the heavens: and when he comes as king to judgment, he brings that glory with him, and sits upon it. (See Matt. xxv: 31, 34; compare with Titus ii: 13.) "Blessed hope and glorious appearing." Then is it not plain that his union with his *glory*, the New Jerusalem which is called the Bride, constitutes him the Bridegroom there for that special purpose only, and all this to be done before he can have his Bride, the "*glory*" that Daniel saw him receive to bring with him, when he comes as king (having changed his name.) to possess his kingdom. It certainly will not be disputed that this marriage or union of the Lamb is an event to transpire in time, some where at the close of the prophetic periods, and in order that every event may have its proper fulfilment before he can come as king. For this is the title he claims at his second appearing, and no where is it shown that he will ever be personally seen here under the title of "Bridegroom." We say therefore that his coming in the sense of the parable, is as Daniel describes it. He received, or as we best understand it, was inaugurated as king into his throne, the Holy City, which is the capital of his kingdom, that he will bring with him and establish here, and it will ever be the capital of all his dominions under the whole heaven. Here follow the scriptural names "New Jerusalem," "Holy City," "Tabernacle of God," "City of my God," "Zion of God," "True Tabernacle, which the Lord pitched, and not man," "a building of God," "a house not made with hands; eternal and in the heavens," "Garden of Eden," "Paradise of God," "the Mother of us all." These all have one meaning, which is the Bride, the Lamb's Wife. She cannot be fully adorned until all the children of the Mother are at home in the capital, with the king.

Now comes again "the law of Moses." *Types*.—Now understand me; I want you to see what I have partly stated in the fifth way mark. "THREE times in a year shall all thy males appear before the Lord thy God." First is the feast of unleavened bread, i. e. the Passover. (2d.) Feast of weeks. (3d.) Feast of Tabernacles, in Deut. xvi: 1-16. The reasons are given. The details and explanation are principally in the xxiii. chap. of Lev.

Let us start now understandingly. These three feasts are typical of three of the most important events to transpire in this world from the first to the second advent.

(1st.) Was the crucifixion of our Lord at the *Passover* feast?

(2d.) Fifty days after, or the 7th week feast, the day of Pentecost, A. D. 31.

Now as these two feasts have been perfectly fulfilled, we have nothing farther to do with them here.

(3d.) Feast of Tabernacles on the 15th of the 7th month. This undoubtedly represents the gathering of all Israel at the ingathering of the harvest, the end of the world, and will have a perfect fulfilment here.

Now let us examine closely; for here I think we shall find the longitude of our ship, which will enable us to correct our *dead reckoning* preparatory to receiving the time when we shall enter the glorious harbor of rest.

Here then in this third and last feast are three types each marked by time making perfect order in their fulfilment.

1st. 24th. v. Is the memorial of trumpets on the 1st day of the 7th month? In the 7th way mark we think we have shown how this is being fulfilled, viz. sounding the seventh trumpet. If any one doubts respecting this, the next type will make it clear.

2d type: "Also on the 10th day of the 7th month, there shall be a day of atonement. Ye shall afflict your souls from even to even shall you celebrate your Sabbath," i. e. it shall be a 24 hour day. Here in this type the people were all these 24 hours in a deep state of trial, afflicted for their sins, waiting around the Tabernacle, while the High Priest was performing the services in the "most holy place," making the atonement for the sanctuary, himself and people; and when he comes out he pronounces the blessing; and then the day of affliction is over until the next year. New mark. God was so particular to have this type fulfilled, that he made it a standing order that whosoever would not be afflicted in that day, should be cut off from among his

people. Now if I can show the fulfilment or antetype to this type, will you believe?

First, then to be perfect in time it must begin on the 10th day of the 7th month, and no where else. Then please look back to the 10th of the 7th month, 1844, where all the virgins were out looking for the Bridegroom, or as in the type, waiting for Jesus our great High Priest, to finish the atonement for the sanctuary and ourselves, and bless us by his glorious appearing. At this point of time our disappointment when the day came and no indications of our Lord's coming was intense. Here then all the honest and sincere virgins were plunged into a furnace of affliction, which they could not avoid, and have been wading through it these last thirty months. This has been such a universal and simultaneous affliction, presenting itself in all its various forms, prophesied of by prophets and apostles, that it is impossible for advent believers to deny without apostatizing from the faith. They have likened it to the passing of gold and silver through "refining fire." Peter says we must not "think strange concerning it." James calls it the patient waiting time. John calls it the patience of the saints. The angel Gabriel was also instructed respecting the holy people in the last days. He said they should be *tried*. When we say we are looking for the Lord, we virtually acknowledge all this in the past, for it would be perfect folly to say these trials would come on the holy people after the resurrection. This history is in perfect accordance in the time and manner with the type. Indeed if this is not clear and admitted, we should forever despair of appealing to the conscience for testimony. Here then we say is the perfect antetype to the 10th day of the 7th month affliction. For if the universal and peculiar trials to God's people have not yet come, then vain is our hope of the second advent here. Do you doubt now whether the seventh trumpet, the first type of these three, is sounding, you must see that these two types are 10 days apart. In time therefore the seventh trumpet must sound, first to usher in this very affliction. And now see there is but one type more to be fulfilled in this last feast; and this is the feast of Tabernacles, which cannot take place in April nor May, nor any other month but the 15th of the 7th month. The fulfilment of the two preceding types prove this position. O God, I thank thee for the clear light that arises from this feast of Tabernacles.

Then we say at the commencement of this second type, the symbol of our trial, was where the Bridegroom came.

and commenced the cleansing of the sanctuary. When God speaks and shakes earth and heaven, Joel says Jerusalem will be holy, the sanctuary will be complete, the atonement finished; for God will then be the hope of his people.

Here then we say on the 10th day of the 7th month, in accordance with the type, God has particularly given the work of reconciliation, atonement or cleansing; it must begin here and no where else, for this is the special time to commence the atonement. It was on the 10th of the 7th month that Aaron the high Priest finished the atonement, and he was the type of Jesus our great High Priest; the most holy place a type of the coming of Jesus out of the third heaven to the New Jerusalem, prepared as a Bridegroom to be united to his Bride.

Let us for a moment look at the type in Lev. xvi. In the first place the High Priest enters the most holy place once a year, on the 10th day of the 7th month, and with the blood of beasts begins by making atonement for himself and house (6th v.). Please read 16th and 17th v., and then 29—34. "And he (the High Priest) shall make an atonement (or cleansing) for the holy sanctuary." And then for the Tabernacle, (the whole building) and for the altar; then for the Priests, and for all the people of the congregation. And this is to be an everlasting statute; 33 and 34 v. The only way to make atonement or forgive sins, until Christ our great High Priest shall come. Now let Paul explain: "Now of the things of which we have spoken, this is the sum; Heb. viii: 1. The sum of the preceding chapters, especially the seventh where he shows that Christ now comes to be our Priest forever, and that of course abolishes the Priesthood, and law of Moses respecting Priesthood. Now read viii: 1, again: "We have such an High Priest" who is with God in the heavens; "A minister of the sanctuary and of the true Tabernacle, which the Lord pitched and not man." This places Jesus our High Priest in the heavens, where the sanctuary, the New Jerusalem is; he ministering there for us in the holy place, not with bullock's blood, but his own, fulfilling in all that has been shadowed forth in the type by the high priest in the Tabernacle on earth. Let Paul speak again in the 4th and 5th v: "Seeing that there are [or was then] Priests that offer gifts according to the law, who serve unto the example and shadow of heavenly things; as Moses was admonished of God when he was about to make the Tabernacle [a meeting-house on earth].

For see, saith he, that thou make *all* things according to the pattern showed to thee in the mount;" as stated in Ex. 25—27 and 40 chapters. I understand it thus. Make a meeting-house and every article of the furniture to correspond with the great meeting-house and its furniture which is in the "Third heavens." Why, Paul? "For (or because) Christ has not entered into the holy places made with hands, which are the *figures* of the *true*, [that is, the meeting-houses which Moses and Solomon made] but unto heaven itself;" ix: 24 (to become a minister of the great meeting-house in heaven, which God made). Then in the 23d verse he shows that every thing pertaining to the meeting-house on earth was to be purified or cleansed by the blood of Jesus the great High Priest over the house of God;" x: 21. Now if you will read chap. ix: 1—10, Paul will show you the use and meaning of the earthly meeting-house. Then he begins in the 11th v. thus: "But Christ being come an high priest of good things to come, by a greater and more perfect Tabernacle [meeting-house in heaven] not made with hands." How was it made? "Just as the worlds were: *by the word of God*," ix: 3. He is then there to minister for us the great antitype to fulfil all that is given in the types above stated.

This I understand is a part of what Daniel saw in his night vision. John in his Revelation says, "The temple of God was open in heaven, and there was seen the ark of his testament, (the chest containing the ten commandments) xi: 19; see 15 v. This was under the sounding of the seventh trumpet. Again in the xv. he says, "the Temple of the Tabernacle of the testimony in heaven was open." Now mark; this was after the cry "Come out of her, my people" was given, for here they are altogether rejoicing over the victory they had obtained over the churches; 2d and 3d v. And in the same chronological point of time, he "beheld a cloud, and one sat like unto the Son of Man, having on his head a golden crown;" xiv: 14. Now John shows here that he saw all this after the message of the third angel, and before the seven angels had begun to pour out the seven last plagues; for he never saw them until the temple was open. Now the 15th v. of the xvi. ch. shows clearly that Christ does not come before the sixth plague is poured out. Here then is positive corroborated proof of Christ's receiving his *dominion* and *glory* and *kingdom* or as in the parable of the ten virgins the Bridegroom came to the marriage under the sounding of the seventh

trumpet, and after the third angel's message, and before six of the seven plagues are poured out.

I am aware that all this can be objected to. So can the whole vision. But it does mean something which took place in heaven. And who that will read Leviticus xvii: 29—34, and xxiii: 27—32, where the type is presented every year can ever doubt but the antetype will take place here on the 10th of the 7th month, where the appointed time must end (2300 days) and Jesus after his marriage enter the Holiest of Holies, and commence the cleansing of the sanctuary; as John has it, "prepare mansions in my Father's house." Jesus says emphatically, "after I have prepared a place for you, I will return and take you with me." Is not this the New Jerusalem? and does he not prepare it before he comes for his saints? This must be the cleansing or justifying the sanctuary. And we say again there is no other place or time for it to take place. And as it respects the history, the only place and time that God's people did simultaneously go out to meet the Bridegroom was on the 10th day of the 7th month, 1844. A more perfect fulfilment never has taken place before. Who can see any thing like this in the future?

Now as our experience shows such a perfect fulfilment of events, where in our history should we look for this important event to take place, if not in the text and types, "And the Bridegroom came, and at the end of the appointed time, (2300 days) where the sanctuary is to be justified or cleansed?" Here, then, we say is the commencing of this important work. Here is the beginning; and Joel tells us when it will be finished or cleansed. When the "Lord roars out of Zion, and shakes the heavens and earth," (see Hag. and Paul's description, also,) "then shall Jerusalem be *holy*." The Bridegroom will then have changed his title to that of king. At this point of time I think is where John saw the crown on his head. This certainly is before his coming, and after the shaking of the powers of heaven. And that has not yet been done, but is the very next sign in order. What next? The sign of the Son of Man. What next? Jesus coming in the clouds of heaven. Now this is the order Jesus has given us himself—why cannot we believe it? I know it is easy enough for any one who does not search the scriptures very diligently or give any stretch to his thoughts, to say that all these events can, or will take place when Jesus comes. It might just as well have been said that when the sun was darken-

ed, the stars fell, but we clearly see there was time and space for both. So there will be for all the signs given. This subject of the coming of the Bridegroom has also been ably discussed, and very clearly seen and admitted. The backsliding of its principal advocates is no more proof of its non-fulfilment, than that there has been no Midnight Cry because the same class of people have rejected it. The scriptures are our guide. This has been the great scape goat or loop hole, for a certain class to *crawl* away from the position they had taken, into more *respectable congregations* and society, and confess this the great error they had been led into, when in fact their hearts were filled with unbelief respecting the short distance they had travelled in the pathway after the fall of 1844. The proof of this is clearly seen in their concessions and confessions to them that retreated back after the cry to what was called the broad platform, the tarrying time in the spring of 1844. They are about all united now in doing the work over again, and in finding fault with the shut door people. I am aware this is plain language, but I speak *advisedly*. My heart has been burdened and pained while I have been watching the progress of backsliding Israel.

MARRIAGE.—"And they that were ready, went in with him to the marriage." I know it reads so, says one, but is it a literal wedding or marriage? No, it is a figurative representation (as we have shown) of a union effected between Christ the Bridegroom, and his Bride, the New Jerusalem in heaven; and when this took place the church here below were all brought into a certain state ('READY') and participated in the union. This must necessarily be so, for Christ being the vine and the church the branches, also the head and the church the body, one could not move without the other. Again, Jesus says, "My sheep hear my voice, and they follow me." Therefore when Jesus leaves the mediatorial seat to be united to his Bride, the church will as necessarily move as the body does when the head turns round. Now we say that our history on the 22d of October, 1844, was a perfect fulfilment of the figure or parable given to illustrate it. See "*While they went to buy, the Bridegroom came, and they that were READY went in with him to the marriage.*" Here at this point the heavens rang with song and praise, "the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders saying, Alleluia, for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor

to him, for the marriage of the Lamb has come, and his wife hath made herself ready: And to her was granted that she should be arrayed in fine linen clean and white, [why?] for the fine linen is the righteousness of saints;" Rev. xix: 5—8;—that is, the real saints would at this time be arrayed in fine linen clean, and white, or they would be ready by sacrifice and obedience just as the angel Gabriel shewed Daniel it should be with the holy people in the latter (or last) days, "purified and made white, and tried," but the trial is between the wedding and the supper. For he adds in 9th v., "Blessed are they which are called unto the marriage supper of the Lamb. These are the true sayings of God." His meaning I understand to be this. They only are blessed that are called to the supper, for many would be at the wedding and join in the marriage song that would not be at the supper in the New Jerusalem, because they would not endure the trial that they should be plunged into between the marriage and the supper. How clear that the marriage takes place, and consequently the Bridegroom come, and the door shut, before the trial comes to purge and fan out the chaff from the wheat. "Many are called, but few are chosen." It seems to me that the trial of the saints is as positive proof of the marriage in the past, as that thirty months of our trial is in the past. Says the reader, I thought that those who were at the wedding and were shut into the guest chamber, were sealed and safe. You have no scripture to prove it; but to the contrary. See our Savior's parable or figure for the marriage of the king's son, meaning himself, Matt. xxiii: 1—14. 10th v. shows the last gathering for the wedding to be made up of guests both *bad* and *good* (two classes). "And when the king came in to see the guests, he saw there a man which had not on a wedding garment." And when he was asked how he came there "without a wedding garment, he was speechless." What is a wedding garment? John says, "fine linen clean and white, for the fine linen is the righteousness of the saints." They had made their sacrifice, and were waiting for their Lord to come—"were made white." God says, "Gather my saints together unto me, those that have made a covenant with me by sacrifice;" Ps. l: 5. "Then said the king, bind him hand and foot, and take him away into outer darkness." &c. So we plainly see there were those at the wedding that did not have on a wedding garment—their sacrifice and obedience was incomplete. This *one* represents many as in the parable of

the virgins, and also the "angel giving the everlasting Gospel," in Rev. xiv. This defines the meaning in Rev. xix: 9, where John was told to write thus: "Blessed are they which are called unto the marriage supper of the Lamb," for Jesus says, "many are called, but few are chosen."

The positive instructions to all who were *ready* and entered into this state with the Bridegroom to the marriage, was as Luke has recorded it: "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding, that when he cometh and knocketh they may open to him immediately." Their trials during this interval, if they endure them patiently, will fit them for the marriage supper. This leads to the enquiry

Is THE DOOR SHUT? "While they went to buy, the Bridegroom came, and they that were ready went in with him to the marriage, and the door was shut;" Matt. xxiv: 10.

Jesus says, "When once the master of the house is risen up and shut to the door, and ye begin to stand without and to knock at the door, saying, Lord, Lord, open unto us, and he shall answer and say unto you, I know you not whence ye are."

This was in answer to the question "if there were few that be saved." He said, "Strive to enter in at the strait gate, for many I say unto you, shall seek to enter in and shall not be able;" Luke xiii: 24, 25. None can go in short of perfect obedience to God. Jesus says to his disciples, "I am the door of the sheep." Again, "I am the door, by me if any man enter in he shall be saved;" John x: 7—9. He further says, "I am the way, the truth, and the life." Here it is perfectly plain we have got to go in by and through Jesus, the door.

He says to the Philadelphia Church, "he that openeth and no man shutteth, and shutteth and no man openeth. Behold I have set before thee an open door, and no man can shut it." How clear it is that the door is open to this church; this class of believers. Why? Because they have a "little strength and have not denied his name."—What name? "New name," iii. Rev. 7, 8, 12, "king of kings and Lord of Lords," xix. We believe he has received his kingdom, and his title king of kings, and we acknowledge him as such, while the others in 9 v. deny him, and will not admit him to be king. Christ then will be their open door, and their way while they acknowledge and obey him, their king. Now it appears to me that we

can understand how the door is shut. Christ says he is the door. Then when he rises up to leave the office he has been fulfilling these 1800 years, and moves to the most holy place to receive his *dominion* and *glory*, and a *kingdom*, then he virtually shuts the door, and the work for the church is as necessarily changed; because as his sheep they follow him. Now as I have shown in the preceding chapter that this work precedes his advent and must be done on the 10th of the 7th month to fulfil the type and the parable of the virgins, and his people here on earth must participate and do their part, as was done in the type, and it must be something just like what has taken place, and will be known and believed in by God's true children, and history has not recorded any thing like it in the past down to October, 1844. Neither has it transpired since in the 7th month of 1845 or '46. Neither can any thing like it take place again by the virgins in the parable, for they are divided and subdivided, without a possibility of a union. Therefore if it is to be done in the future, it must be by an entirely new set of believers that are united as the virgins once were, when "they all arose and trimmed their lamps to go out and meet the Bridegroom." How clear it is then that the door was shut as I have shown, on the 10th day of the 7th month, 1844, and no where else. And that here ended Daniel's appointed time, 2,300 days. Why end here? Because they were to end at an "appointed time," viii: 19. Hab. says at the end it shall *speak* and not lie, and then if it tarry, wait for it. This is precisely what we are now doing. *Then it has spoken at an appointed time*, 22d Oct. 1844, and now is the tarrying of the vision.

It must be pretty well understood by this time how the Advent Herald and its associates have derided those that adhere to this view since the noted Albany conference, and how repeatedly they have cited us to the future for the cleansing of the sanctuary at the ending of the 2,300 days. Now see them making another tack to windward! Here it is: "We shall continue to believe what we have constantly taught, [we should like to see how often since the Albany Conference,] that the 2300 days began about B.C. 457, and must end at a point of time not remote from 1843, as Wm. Miller first taught. The time is past to which the majority of evidence in our minds pointed for their termination."—Advent Herald, Feb. 24. In a few weeks after this, the old chart is drawn out from the rubbish to which it had been exposed through neglect and uselessness and hung up

in a conspicuous place in the meeting for reference again, and hailed with joy as an old particular friend. Not by all. For another division has taken place, which is another proof of the unsettled state respecting their true position. A true position they have never had since they began to repeat their message after the Bridegroom came and the door was shut. Their admission of the 2,300 days in the past necessarily acknowledges the principal part if not all which we have claimed, or they may acknowledge it to be so without fulfilling prophecy. They don't show what sanctuary is being cleansed at the end of these days. Luke shows clearly that after the door is shut, those that are outside will begin to knock, and when they are denied admittance, they will tell of the wonders which they have wrought, and still the reply will be "I know you not." Matthew is as clear. He says, "afterwards came also the other virgins, saying, Lord, Lord, open to us. He answers, I know you not." After when was this knocking? Why, after the door was shut. Now I ask if the door is not shut before the second advent, unless this knocking afterwards can be proved to be after the change to immortality. And that can be admitted only on the unscriptural ground that the wicked will be also immortal. But according to Paul's order of the the resurrection, a gulf will be between them immediately, and those outside cannot knock for admittance, but we are told that their cry will be for "rocks and mountains to fall on them." Then the knocking will be in this present state as it has been, and now is, clamoring about the door, in favor of backsliders and sinners when they have hardly any faith respecting their own true position—changing like a ship beating to windward in a heavy head bent sea, losing ground on every tack. Some have attempted to show in Luke xiii, that the 28th and 29th verses were a proof that this knocking would be after the advent. I think it shows the reverse. "Weeping and gnashing of teeth," certainly is not knocking for an open door, but shows, as it is stated, that had already been done. What does the apostle Paul call an open door? He says to the Cor "For a great door and effectual was open unto me;" xxi: 19: "How he (God) had opened a door of faith unto the Gentiles;" Acts xiv: 27. "Praying also for us that God would open us a door of utterance to speak the mystery of Christ;" Col. iv: 3. "When I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord;" 2 Cor. ii: 12. Paul's open door, then, was the preaching the gospel

with effect to the Gentiles. Now let this door be shut, and the preaching of this gospel will have no effect. This is just what we say is the fact. The gospel message ended at the appointed time with the closing of the 2,300 days; and almost every honest believer that is watching the signs of the times will admit it. I know it will be said "why you have, or would close the door of mercy!" There is no such language in the Bible. I have no desire nor wish in my soul to see my worst enemy lost. I think I have made it manifest for the last twenty years, and am still willing to do what I can to save those that will help themselves. But I am perfectly sensible that it cannot be done only in God's appointed way; and all that will walk under the shadow of his wing will rejoice at the fulfilment of his word, although their hearts may be burdened and pained at seeing the opposite in their friends.

I think I have fully proved this eighth way mark and high heap in our pathway, that the Bridegroom has come, the marriage is past, and the door is shut.

"Come, my people, enter thou into thy chambers, and shut thy doors about thee for a little moment, until the indignation be over-past;" Isa. xxxi: 20.

NINTH WAY MARK.—THE PATIENCE OF THE SAINTS KEEPING THE COMMANDMENTS OF GOD AND THE FAITH OR TESTIMONY OF JESUS.

"Here is the patience of the saints; here are they that keep the commandments of God and the faith or testimony of Jesus;" Rev. xiv: 12.

Here we come back again to the history of the advent, at the closing up of the messages of the three preceding angels. When the last had delivered his message in 9—11 v. the same as brought to view in xviii: 4, John sees this company on the picture before him—the saints in their patience "keeping the commandments of God and the faith of Jesus." This is an entire different company from those that had just passed before his eye. These are some of the same company seen in the sixth way mark, the Philadelphia Church. Jesus marks them by saying, "Because thou hast kept the word of my patience," &c. &c. Then, as we have shown, this church had come out of the fifth, the Sardis state, which we called the nominal church, precisely the same which the third angel speaks of as "having the mark of the beast and his image in his forehead and hand," in xiv: 9, that had just preceded the last. He marks the

time by showing them to be in the patient or trying time, just where the virgins were placed after they came out of the churches in the fall of 1844. What were they doing? We say they were keeping the seventh day Sabbath. John knew perfectly well what the commandments of God were. He sees them persecuted by the old dragon in the previous chapter, but did not say who and what they were until he had this view, only that they were a remnant (the last end, after all the rest had been cut off from them). Here, then in the xiv. chap. he designates them under an entire different character from their former associates. He could not nor does he say that those from whom they had separated kept the commandments; but this last company had been keeping nine of them, (or they could not have been made white,) but John does not give them or the others any credit for keeping a part, for James has said they were a perfect law and "if we offended in one point, we should be guilty of all." Therefore as soon as he saw them keeping the fourth commandment which had been trampled under feet, he cries out, "Here are they that keep the commandments of God." Every person of common sense that read their Bibles must know that not one particle of proof can be produced therefrom to prove that the keeping of the first day of the week is any more the keeping of the fourth commandment than keeping Thursday. Here, then, I prove is the difference that John saw. Here our history comes in again to fulfil this very point, as I have stated in my late work on the Sabbath, (see 58 and 59 pg.) and it binds down all the other way marks as it came to us, after we entered the furnace of affliction, and has been increasing ever since. Does not this company which you can and most likely do point out by name, in your different cities and towns, prove to a demonstration that the third angel's message is, and must be given before there could be a company found as stated in 12th v. This is the remnant that is to be saved out of all the great company that published the good news and glad tidings of a coming Savior. "Blessed are they that DO his commandments, that they may have right to the tree of life, and enter in through the gates into the city;" xxii: 14. Now this people are to be saved for keeping the commandments of God and the faith or testimony of Jesus.

Then it will be very important to know what the commandments of God are, separate and distinct from the commandment and testimony of Jesus.

Commandments of God.—They are ten. See Exo. xxxiv: 28; Deut. iv: 13 and x: 4. They are given in detail in Exo. xx: 3—17. “Given on two tables of stone, written by the finger of God;” Deut. ix: 10; Exod. xxxi: 18. “*And the tables were the work of God, and the writing was the writing of God graven upon the tables;*” Exo. xxxii: 16. This also is called the covenant which God made with his people, Deut. ix: 9, and iv: 13. When they were put into the ark, they were called the ark of the testimony. Of Moses? No, the testimony of God himself. Has God ever abolished this testimony? No. It is also called his word. Isaiah says, “the word of our God shall stand forever.” Will he ever abolish this covenant? Hear him: “My covenant will I not break, nor ALTER the thing that has gone out of my lips.” Then I clearly perceive that the ten commandments which he calls his covenant, “his testimony,” “my word,” can never be altered or changed. When I write them on the hearts and minds of the Gentiles, it will be the same, unless I shall distinctly state to the contrary. God calls them his laws. Will they be changed? The Psalmist says, “the law of the Lord is perfect converting the soul.” Jesus says “it is easier for heaven and earth to pass than one tittle of the law to fail.” Will it fail after Jesus is nailed to the cross? Paul speaks 25 years after, and says, “We establish the law”—“wherefore the law is holy, just and good.” James about the same time calls it a “perfect royal law,” the law of liberty by which we are to be judged. They are both speaking of the commandments. James quotes two out of the ten to show what he means, and says, “if we fail in one point of keeping the whole law, we are guilty of all.” “Out of the mouth of two or three witnesses every word shall be established.” Don’t forget these two last witnesses. Their testimony here does utterly and forever condemn every advocate for no Sabbath, and first day Sabbath in the world. Because if the law is broken or altered, it is impossible for it to be perfect or holy.

Let God speak once more, and at a time, too, when men were violating his law. “How long refuse ye to keep my commandments and my laws. [You have violated my Sabbath.] See for that the Lord hath given you the Sabbath. So the people rested on the seventh day;” Exo. xvi: 27-30. What is the testimony of the Savior, to the man enquiring for eternal life? “If thou wilt enter into life keep the commandments.” Six only are named, and these all relating to our duty with man. It is said by our opponents, because

the Sabbath was not mentioned, that the fourth commandment was not in force. By the same rule, the first three must be abolished; that is, pay no regard to God, only love your neighbor. Jesus proved this man a hypocrite without testing his love to God, by quoting the first table or four commandments. For you see if he had loved God with all his heart, he would have sold all and been perfect, “but as he had only kept the last six in the decalogue, he went away sorrowful;” Matt. xix. That he did not always leave out our duty to God in the commandments, see his sermon on the mount. “Whosoever therefore shall break one of these least commandments [beware oh vain man,] and shall teach men so, shall be least (or as Campbell translates it,) shall be in no esteem in the reign of heaven.” Here he quotes two from the last table, and one from the first, murder, adultery, and taking God’s name in vain. But in xxii. ch. he includes the whole, love to God and love to our neighbor; “on these two hang all the law and the prophets.” In Luke x: 25—28, in answer to the question how to inherit eternal life, Jesus asks what is written in the law. The man quotes the words of Jesus in Matt. xxii. He says, “*thou hast answered right; this do, and live.*” Now what law was it that these commandments, which are God’s law, sustained? Why, none other than the law of Moses. Then the law of God on tables of stone, and the law of Moses in a book, both laid in the ark together are two entire and distinct codes of laws; Deut. xxxi: 26. The testimony of God, Jesus Christ, David, Paul and James, is that the law of God is the ten commandments on tables of stone. God distinctly says the seventh day Sabbath is his commandment and his law. And there is not one passage in the Bible that shows that they were ever abolished. Then they are still in full force. And so John understood it in Rev. xiv: 12. (See Sabbath work, page 53, 54.) How advent believers, and especially teachers, can have the effrontery to disobey and contradict God on this clear doctrine, I know not. The leading ones seem to be very tenacious of every word of God, but this portion of truth is treated by them with as much malevolence and contempt as if it were some doctrine found in the Apocraphy.

“*Faith or testimony of Jesus;*” Rev. xiv: 12. What is it? I understand it to be his teachings or testimony at his first advent, except the Revelation after his ascension. Are his commandments shown to be distinct from God? Yes. See John xiii: 34: “A new commandment I give unto you, that

ye love one another; as I have loved you that ye also love one another." "If ye love me, keep my commandments;" xiv: 15 and 21 v. Again, "If ye keep my commandments ye shall abide in my love, even as I have kept my father's commandments and abide in his love;" xv: 10. Think it is best to believe that Jesus kept the fourth commandment, or shall we say that he violated it and changed it, by giving the first day for the Sabbath, and leave the Bible and go to history for proof?

"This is my commandment, that ye love one another as I have loved you;" 12th v. This, then, is the sum of Jesus' commandments, viz. the "new" one in xiii: 34. This new, last, or eleventh commandment, is entirely confined to the true disciples of Jesus, while the ten commandments are to love God and all mankind. But Jesus has commanded us to believe in him and his disciples. True, but that is not called his commandment. (See his last testimony and instructions.) "Go ye therefore and make disciples of all nations, teaching them to observe all things whatsoever I have commanded you." (See work on the Sabbath, page 52 and 53.) Now it seems to me we can understand John in the text, "Here are they that keep the commandments of God (the ten that he wrote on tables of stone) and the faith of Jesus," (what he taught his disciples, as in the above last instructions,) Matt. xxviii: 19, 20. This was his testimony (see also Rev. xii: 17). Says the reader, why did not the people "keep the commandments of God," as in the text, before the fall of 1844? Because the message had not been presented, nor could not be until the third angel's message (9th to 11th v.) had made this separation, for they could not keep the fourth commandment, the seventh day Sabbath, while they were united with the nominal church, (Babylon,) hence the separation. First, how did they understand or know any thing about this message? Answer—just as they understood the first, second and third messages in xiv: 6, 8 and 9 v. Rev. These messages ended as the seventh trumpet began to sound, which divided the virgins, as in the parable, and as in Hab. after the vision had spoke the truth and began to tarry. The soul of one party was lifted up and not upright, while the just would live by his faith," 4th v. At the sounding of this seventh trumpet, John sees the "temple of God open in heaven. And there was seen in his temple the ark of his testament." xi: 19. Again in xvi. chap. he describes this same people rejoicing over the victory of the beast and his image. They were out of

Babylon; standing by the sure word of prophecy, not in the air, for the 4th v. says all nations shall come, &c., (in the future,) and then says, "And after that, [above described,] I looked, and behold the temple of the tabernacle of the testimony in heaven was open." Here was the preparation for the marriage, and cleansing the sanctuary that was open on the "10th of the 7th month," and the first message that issued on the commandments came from the presentation of the ark, which had never been described nor seen since the day that God drove Adam out of Paradise, and "placed cherubims and a flaming sword to keep the way of the tree of life." This was the point of time that this message was urged on God's people, to test their sincerity and honesty in the whole word of God and no where else in the previous messages. Sufficient proof of this will be found in the advent publications of 1843, when the subject was discussed, and S. Bliss, Jr., editor of the Herald said afterwards it was settled. Hence his alarm and immediate decision not to allow fourteen of my pamphlets on the Sabbath to have a resting place in this great book room (for the instruction of *all people*) long enough for any of the brethren who wanted them to take them without money and without price. And J. Jones, the organized Advent preacher of New York city, managed the thing so nicely, that a bundle which I sent him for those who wished to read, was (as I was informed,) burned up in the Post Office. If these men have such a strong desire to sustain Pope Gregory's law for the change of the Sabbath, they had better hoist their flag on board the right ship.

Our previous teaching and newspaper discussion with such kind of managing has had a tendency to check the progress of this divine message. But it will prevail over the Dragon and all his agencies; Rev. xii: 17. For John saw the same company going into the gates of the city; xxii: 14. If it could be proved that there were ten thousand commandments, the eleven above cited must be kept to save God's people, "for if you keep the whole and yet offend in one point, you are guilty of all;" James.

While I have been writing, I have received the Voice of Truth, edited by Joseph Marsh, of Rochester, N. Y., dated April 28th, 1846. He here undertakes to demolish the Sabbath, with God's whole code of laws, the ten commandments, and hide himself under grace. He asks seven questions, and makes eight objections; says he has had repeated calls to publish his views. He now sends out his extra

copies FREE for all that are troubled on the Sabbath question; and says this testimony should forever settle this very clear question. Where did the question arise? Principally in Deut. v: 1—15. If I had space I should like very much to review every question and objection he has presented, seeing this is the first article against the Sabbath question since my work to sustain it last August. In the 47—49 pages, I presented him a number of objections which he does not answer, neither can he without overthrowing his sandy foundation, which we will look at. After quoting the first 15 verses of this fifth chapter of Deut., he begins back to the 3d v. and says, "Keeping the Sabbath is embraced in this covenant made with the children of Israel at Hareb." It was NOT made with their Fathers [the Patriarchs] but with us, EVEN us who are all of US HERE ALIVE THIS DAY. This testimony first negative, he made it not with our Fathers, and then positive but with us, is conclusive: it plainly tells for whom the Sabbath was not and then for whom it was instituted. It was instituted for the natural descendants of Abraham, the Jews according to the flesh. And not a single proof can be presented from either the Old or New Testament that it was instituted for any other people or nation." What a wonderful discovery he has made in this 3d verse! Why, he may find forty more texts to prove it, and no sane person would dispute it. I never heard of any doubts being expressed about this covenant being made with the children of Israel in Hareb. I should not wonder at all if time should continue a little, if he did not find out bye and bye, after he sees his true position, *nigh even at the door*, is untenable, that he will discover by the xiii. ch. of Mark, that Peter, James, John and Andrew, were the only four Jews that Jesus revealed his coming and end of the world to, and consequently we can have nothing to do with the past, but vanish it out of sight, as he has been trying to the parable of the ten virgins for the last twelve months; when previous to that, his pen and paper was its constant advocate. While on this subject, let me give you an extract. Here it is:

"If the midnight cry, as some suppose, is now being made, then the virgins are all asleep yet; for they did not rise from their sleep until 'there was a cry made.' Again: If, as some suppose, the cry will terminate only with 'Christ's appearing,' then what time will the virgins have to cry for oil, receive instruction, and go to buy? Does not honesty require this should be answered in the light of truth and reason? We believe the virgins first went forth to meet the Bridegroom; THEN the TARRYING time commenced. In that tar-

rying time, the [or a] cry WAS MADE. AFTER this, the virgins rose, and the Bridegroom came; and when he comes, THEN the tarrying time ends. We are either past this cry or it is ALL yet in the future. We believe we are PAST it, and it is our last sure land mark, that the coming of the Son of Man is at the door, and loudly admonishes us to watch every moment that we may be ready for that coming. Aside from this view, and the parable teaches nothing by which we may know when the coming of Christ is near."—[Voice of Truth, June 11, 1846.

After working upon it seventeen months longer, he says:

"At the coming of the Son of Man, shall the kingdom be likened unto ten virgins. This will at once destroy all the numerous FANCIED THEORIES which have been built upon the parable. O how blessed it is to know your feet rest upon the truth."—[Nov. 11, 1846.

This is one of the two men that have been pointed out for our spiritual guides, by Father Miller. But to the text. He seems to think if he can prove here that if the Sabbath was included in this covenant, it never can apply to any other people. This covenant includes the ten commandments, and it would be just as honest for him to take out the seventh as the fourth, and say we may violate this commandment with impunity. He undertakes to prove by this that the Sabbath was never intended for any but the natural Jews. Jesus says it was made for man—the Jews are but a fragment of men. There is positive proof that it was established before this date, and was kept by Abraham; "because he kept my commandments, my statutes and my laws;" Gen. xxvi: 5. The only commandment that was given in his day was the Sabbath with circumcision.

If the Sabbath was not established at the creation of the world, it was no where. God rested the seventh day and sanctified it. For himself? No—for Jesus says it was made for man. Then here is the place. It was made for him. Did the natural seed of Abraham exist then? No, not for twenty-five hundred years after. Then Adam was the first to enjoy its blessings. Many days before the Jews saw Mount Hareb, where the Sabbath was re-enacted and the commandments given in the form of a statute, they were positively required to keep the Sabbath, and it was spoken of by Moses in as familiar a manner as we speak of it.—"Tomorrow is the rest of the holy Sabbath;" Exo. xvi: 23—30. It was impossible for this information to come from Hareb, but from Paradise, for they had not yet "come to the mount." The nine commandments they did not receive until they were incorporated with the Sabbath at Hareb. God said "Remember the Sabbath day," what you have known before. If, as you say, God never instituted the

Sabbath for any other than the Jews, can you tell who the stranger was among the Jews that God required to keep his Sabbath? You know there were Gentiles (!) included in the statute; see Exp. xx: 10. Does the Lord tell them that they are to keep this Sabbath because the covenant was made with them. No. He gives an entire different reason. It is because he created the world in six, and rested the seventh day, and sanctified it, and not as you would have us believe, for the Jews only. Here are two points, then, that will destroy your positive assertions. You say, too, of Isa. lvi: 2, 7, and lviii: 13, 14, not us, but those that were under the law. The stranger and the son of the stranger is the Gentile. How do you go to work to prove that part of the Gentiles are under the law, and a part the law has nothing to do with, for they are under grace? This is the tendency of your assertion. If these that are under the law have, as you say, fallen from grace, how does God make them joyful in his house of prayer? "That is for all people." The covetous, the parsimonious, the slave-holders and vile oppressors, will be in perfect agreement with you on the 58th chapter.

You say not a single proof can be presented from the old or New Testament that the Sabbath was instituted for any other people or nation. You are so ready to dispose of promises and blessings made under the law in the Old Testament to the carnal Jews, and claim the blessings for the Gentiles in the New, under grace, can you tell what law Jer. refers to, in his xxxi: 32, 32, which God was to make with the house of Israel, and put it in their inward parts, and write it on their hearts, which Paul to the Heb. viii: 9, 10, quotes in full? Will you tell Paul the Gentiles have nothing to do with it? Or is this what you call the law of the New Testament? If so, how many articles are there in the New Testament law? I say it was the law of God, the "ten commandments," for he has given us no other law. If you have found a new one, you are bound to explain it, or who can know when they "fail in one point?" If the law is as indefinite as you make it, it would amount to almost an impossibility for any person to understand it.

The law of God, the ten commandments, and the law of Moses, are two distinct separate codes. (See work on the Sabbath, 20—24 page.) The Gentiles receiving the Gospel as a free gift, is (as I understand) being under grace, and as much bound by God's code of laws on the heart, as the Israelites when they had them engraven on stone. In

the 24th Matthew Jesus certainly pointed to THE Sabbath at least 36 years after the Jews' Sabbaths were nailed to the cross. (See W. on the S., 12—19 page; for the Sabbath also, 29th and 48th page.) We certainly know that this included the Gentiles, because before that Sabbath came, Paul said, "the Gospel had been preached to every creature under heaven," A. D. 64; Col. ii: 23. Then certainly, if not before, every nation had the Sabbath, or else there was only one Sabbath for the city of Jerusalem. In A. D. 70, you also say, "one day is no better than another; that Christ made no distinction and the apostle enjoined none." What do you make of the above in Matt. xxiv: 20? Does not Jesus say also that he kept his father's commandments? Was not the Sabbath included? See also Mark vi: 2, and Luke iv: 16, 31. Luke says it was his custom to teach on the Sabbath days. It cannot be proved that he ever violated the Sabbath. This would make him utter an untruth. See John xv: 10. (See W. on the S. page 41—43.) Luke says it was Paul's manner to preach on the Sabbath; Acts xvii: 2. Chap. xviii: 4; 11, is proof of 78 in succession. He had no other stated day, but once he preached in the evening of the 1st day, and broke bread by appointment. It is very singular that Christ, and the apostle, should be continually enforcing the commandments with the keeping the Sabbath, by precept and example, and yet violate them by making as you say, no distinction. Why do you keep quoting that "the Sabbath was made for man," when your whole aim and object is to prove there is none for him, since, as according to your logic, the generation of the Jews has passed away. If generations are to be disposed of according to dispensations, I should not wonder in the least if a new exposition of Matt. xxiv: 34, would not soon be issued in your paper to take the place of, or be coupled with, "nigh even at the door." What if you should examine Matthew, Mark, and Luke, and find in their statement of the signs that were to precede the coming of the Savior, that the shaking of the powers of heaven (which you say is in the future,) is connected with the falling stars and darkened sun, would you be able to show how to get "nigh even at the door," between them, when the Savior tells us that when we see these, all these things come to pass, then we may know" (not before). After the last sign it reads, "And then;" showing conclusively that we may not apply the parable until this sign, the powers of the heavens are shaken, is seen. If we may, then it can also be applied from the darkening of the sun:

You say the commandments are abolished, and yet they are all in full force except the 4th, the Sabbath, and are incorporated into the New Testament, the law of Christ, and in full force now. I confess for one that such reasoning to me is utter confusion. I have read something like this before, but it is as incomprehensible as it would be for me to understand how a citizen of these United States could be punished with death for violating the constitution of his country, 1800 years after Congress had abolished it. The whole scope and meaning of your argument (if I can understand you) is, to get God's Sabbath out of the way! God has not made his laws so inexplicable—no, no! You say they were nailed to the cross." Why, then, did his disciples, "keep the Sabbath according to the commandment," afterwards; Luke xxiii: 54—56. If they kept the next day too, as you pretend we should, then there were two Sabbaths in succession, Saturday and Sunday. What do you do with Paul, who 25 years after this abolition, exhorts the Ephesians to a strict observance of the fifth commandment, vi: 1—3. Would you tell him, as you do us, that he had better be careful lest he dishonor himself, for he had once abolished the whole code in his letter to the Col. ii: 14—17. Would you also cite him to ii: Cor. 3—15, as you do us? All that he has shown abolished there is the glory of Moses' countenance with the veil (see S. W. page 13—19.) You call them shadows; yes, if the Sabbath is a shadow so is all the rest. How do you think the murderer, the adulterer, and the thief, would plead under your exposition of the commandments? I suppose just as you do for violating the Sabbath—say they were nothing but shadows. You know that the appeal is direct to the precept or chaotic confusion would soon follow. You seem to be afraid that we should observe days. If there is no Sabbath, why do you observe days, and call the first day the Sabbath, and attempt to prove it the Lord's day, because John was in the spirit on the Lord's day? Rev. 1: 10. Has not Jesus said that he is the "Lord of the Sabbath?" Then you must see that the Lord's day is the seventh, and not the first day of the week. And does not the commandment say, the seventh day is the Sabbath of the Lord, &c. God's truth requires plainness of speech. I think your argument or attempt to destroy God's Sabbath and commandments, is a piece of Popish sophistry, calculated to lead God's children astray, for it has no foundation in scripture. The editor of the Advent Herald is in perfect agreement with you about the abolition of the Sabbath, "They that forsake the law praise

the wicked;" Prov. xxviii: 4. S. S. Snow and followers preach the same doctrine; and yet God's children are to be saved, if at all, by doing or keeping the commandments. What shall we do? listen to your infidel teachings and steer direct for the great maelstrom? No, no. We raise the note of warning and cry, to your watch towers, O Israel! and keep your eyes upon the "treacherous dealers." S. S. Snow declares that he is the prophet Elijah; the restorer of the law. How can that be, when he and his followers are living in open violation of the law? desecrating the holy Sabbath of the Lord; how clear it is that their course will prove a perfect failure. The Bible Advocate of Hartford Ct., counts "the great things of God's law as a strange thing; Hosea viii: 12. While they trample down the law of God, their prayers are an abomination to God; see Prov. xviii: 9.

Here comes another from Ct.:—BABYLON THE GREAT IS FALLEN. That's our fourth way mark, and is 30 months in the past. The little flock have long since responded to that call. Tell God's people that their appointed time has come; Isa. xl: 1—for "here are they that keep the commandments of God, and the faith of Jesus." God has no employment for false prophets and false messengers, that violate his commandments and laws." Look at some more of them: Eno. xvii: 28, 30; Isa. xxiii: 5, xlviii: 18; Ps. cxi: 7—10; Rom. vii: 12; Eccl. xii: 13; Rev. xii: 14. See also W. on the S. page 53, 54.

TENTH WAY MARK, AND HIGH HEAPS.—PERILOUS TIMES HAVE COME IN THE LAST DAYS.—THE LITTLE FLOCK PRESSING UP TO THE ELEVENTH AND LAST MARK IN THEIR PATHWAY.

"This know also, that in the latter days perilous times will come; men will become money lovers, proud, blasphemers, unholy, covenant breakers, (despising the commandments of God,) having a form of godliness, but denying the power of it;" 2 Tim. iii: 1—6, and iv: 3, 4 (Macknight's trans.) ISAAH'S DARKNESS; ix: 2, and lxx: 16. PETER'S "FIRY TRIALS. Don't think strange of it." 1 Pet. iv: 12. James' "patient waiting time," v: 7, 8. Angel Gabriel's time of trial, and "scattering the power of the holy people in the latter days;" Dan. xii: and xiii. Zachariah and Malachi—Purifying and refining time; lxx: 3; viii: 9. Three parts—1st, Nominal Adventist; 2d, Spiritualizers; 3d, Keeping the commandments of God and the faith of Jesus." One out of the three to be saved; God hears them when they call, and says, I will say it is my people, and they shall say the Lord is my God." The other "two parts to die." Amos, Hosea, and Esdras, "famine for the word of the Lord," v: 6, 7; 2 Esdras v: 2, 12; Amos viii: 11, 12. "Wandering from sea to sea; (certainly as far as London, Eng.) to the east, to seek the word of the Lord, and from the north, to and fro, and shall not find it." "They will beget strange children," which will

not stand more than one moon, or month; Hose Isa. and Joel's "famine for bread and water," If: 19; Joel i: 15--20. "Seed rotten under the clods--man and beasts perplexed," Hab. and David, and Paul's opinion and determination in these direful times. Psl. xci: Hab. iii: 16--18; Rom. viii. 35--39. Esdras says, "the seed shall fall through blasting and hail." xv. same prophet says, "provision shall be cheap, (they have been) and suddenly the sown places appear unsown, (seed rotted under the clods,) the full store-houses suddenly be found empty." Here is the fulfilment: hundreds on hundreds of our ships almost constantly leaving our shores, laden with provisions from the store-houses, to supply the famine in Europe. If accounts respecting the famine be true, they will continue to go until our store-houses be emptied. This is neither fancy nor fable, but history and the word of the Lord our God. The prophecy of Esdras begins to search and burn like fire. See also Isa. and Jer. overflowing scourge, whirlwinds, (God's judgments) and sword and famine, and floods and plagues, hurrying us all on to Daniel and Jacob's time of trouble, and great battle, of the great day of God Almighty! Rev. xvi: Isa. xxviii: 18; Jer. xxv: 26--33. "Look out of your houses and behold the terribly shaken fir-trees (the buttonwood, sycamore, &c. &c.). This is a prophecy of 2500 years, fulfilled 4 years ago. Go and look at them and read Nah. ii: 3; neither worms nor frost has made this universal standing miracle, any more than they have caused the simultaneous potato rot in 48 hours, throughout America and the continent of Europe. "Fear not, little flock, it is your Father's good pleasure to give you the kingdom;" "Hold that fast which thou hast;" Rev. iii: 8, 10--13. Remember the way marks and high heaps in your pathway. If we ever gain the kingdom, it will be by overcoming "the world, the flesh, and the devil." "And pour his commandments. Look for your final redemption at the feast of TABERNACLES. The chart has all the time that we shall ever be arraigned to. Let us be watching then for the voice of God to shake the heavens and earth, for that is the next sign. Amen.

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Ninth "	Here are they that keep the commandm'ts of God,	- - - -	68
"	Commandments of God,	- - - -	70
Tenth "	Perilous times have come,	- - - -	70

ERRATA.—For "591," read 541, page 39; For "there," read they, 11 line; page 41; For "ate," read is; page 44, 15th line.