

“COME OUT OF HER MY PEOPLE”

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

I. WHAT IS BABYLON?

The term *Babylon* signifies the same as Babel. i.e. “*confusion*” or “*mixture*.”

Under the Old Testament dispensation, Babylon was the principal power that oppressed the people of God. Hence, the term is employed in the New Testament, symbolically, to denote the principal agents that opposed the Church of God.

Let us see how the true church comes into being, For example—we will suppose for the *first time* the Gospel is preached in any given city. Many are turned to the Lord. What is the result? They *all* come together “*with one accord in one place*.” What brings them together? *Love*. How long will they continue thus to meet together? Just as long as *love remains unbroken*. That loving, unbroken band of believers in any one place, city or town, I call the Church of God in *that place*; and is the visible church; no organization of human invention can make it more visible, or more really the Church of God. They are “of one heart and of one soul.” See Acts iv. 22. To that “Church the Lord added daily.” See Acts ii. 47. No man, nor body of men, has any power or authority to add to the Lord’s Church; God has never entrusted men with that power.

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

This then is the true Church of God. Now, what are the principal agents in oppressing and injuring this Church? We answer, all those sects, whether Roman Catholics or Protestants, that go to work to divide and bring in “*confusion*” to the oneness of the Church. And how is this done? It is done by the manufacturing of creeds, whether written or oral, and endeavoring to organize a party; the test of fellowship being now, not love to God and each other, but assent to these creeds. The work of dividing or bringing in “*confusion*” into the true Church, now begins. Each sect has its agents—These surround the loving, united body of happy converts, who are all one, and the cry begins—“You must unite with some *visible church*” To his moment the loving converts did not dream but that “the Lord had “added” them to his church; and they were happily with one soul going on in service of the Lord. But a new sound has now saluted their ears. And what do they hear?

The voice of union? No. A discordant sound salutes them. "We are right—all the rest are wrong—go with us"—cries each of these dividing agents. The first thought the loving, united church has, is, "We must all go together—we cannot be divided." But the various agents continue their operations, day and night, "from house to house," not to save souls, but to get them into "OUR CHURCH."

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

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

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

II. WHY COME OUT!

"Every one of us shall give account of HIMSELF to God," (Rom. Xiv. 13.) We have no right to let any men, or body of men, thus lord it over us. And to remain, it appears to me, in such an organized body, is to remain in Babylon.

Babylon has become great and strong; and in her own estimation,

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

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

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

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

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

Thus it will be seen that although Babylon is represented as *if already* overwhelmed by the sea, and her cities desolate, yet the command to go out of her is *after*. Here I think, it is clear, that is spoken of which is to befall Babylon as though it were past, while in fact it was *future*. So in the 18th of Rev. 2nd verse, the future fall of mystical Babylon is spoken of as if already past, because of the *certainly* of the event, and the cry indicates *the time* when God’s people are to com out of her; and if they do not heed it they may expect to be partakers of her plagues; those plagues are set forth in the 14th chap. 9th to 11th verses.

“And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day

nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.”

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

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

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

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

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

the “confusion” and death that is around you in the modern “Babels.”
“*Come out of her my people.*”

New York, The Midnight Cry Feb. 1844

George Storrs.



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December 13, 1796–December 28, 1879

George Storrs was born in Lebanon, New Hampshire on December 13, 1796, son to Colonel Constant Storrs (a wheelwright in the Revolutionary Army) and the former Lucinda Howe (his wife). A Congregationalist since age 19, George Storrs was received into the Methodist Episcopal Church and commenced preaching at age 28; by 1825 Storrs had joined their New Hampshire Conference. His biography notes, "Storrs, while a member of the New Hampshire Conference, was a strong man, able and influential in its councils, and the beloved pastor of several important churches."

In 1837 he found a copy of a pamphlet by Henry Grew on a train, concerning the doctrines of conditional immortality (the non-immortality of the soul), and hell. For three years he studied the issues on his own, only speaking about it to church ministers. However, in 1840 he finally resigned from the church, feeling he could not remain faithful to God if he remained in it.

Storrs became one of the leaders of the Second Advent movement and affiliated with William Miller and Joshua V. Himes. He began publication of his magazine *The Bible Examiner* in 1843 and continued it until 1879 with a few breaks. After a considerable amount of study, Storrs preached to some Adventists on the condition and prospects for the dead. His book *Six Sermons* explained his conditionalist beliefs.

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

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

A Church constituted as I have suggested is such a church as our Lord Jesus Christ prayed his church might be. See *John* xviii. 31, 29. "That they all may be ONE; as thou Father art in me, and I in thee, that they also may be one in us—that they may be one, **BY ME AS THOU ART ONE.**"

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

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

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