

great admiration," as there was nothing remarkable in the persecution of the Saints by a *Pagan* power, while such a practice on the part of a professing *Christian* Church must justly excite the greatest astonishment. Further, she is described as "arrayed in *purple, and scarlet color*" (Rev. xvii. 4), which so exactly applies to the splendor of the ecclesiastical vestments in the Church of Rome, to which these colors are peculiar, as no other Church has adopted them; while a striking contrast is drawn between her character as an Apostate Church, under the name of "the great *Harlot*," and that of the true mystical Church of Christ, as the "*Bride of the Lamb*" of God (Rev. xix. 2, 7).

All these circumstances, then, agree in their application to the Church of Rome, while they cannot be applied to any other religious system that has ever existed in the world. And accordingly, we are told of a warning "voice from heaven," addressed to God's people in Babylon—"Come out of her, *My people*, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. xviii. 4). We learn from this solemn admonition, that God has an elect people, who are still in Babylon, or the Church of Rome; but it is their duty to "come out and be separate" from her, and to unite themselves with the true Church of Christ, or the citizens of the heavenly Jerusalem, both in spiritual character and in visible profession.

This, then, is the great practical conclusion at which I have arrived, with reference to my own position and duty; and with this conviction, I have little difficulty in deciding as to the particular branch of the Universal Church which I ought to join. To be a Christian *in the abstract*, without joining any particular Church in preference to another,