



Snow, “Our True Position”

(March 13, 1845)

S. S. SNOW

ABOUT THIS EDITION

The following pages reproduce the supplied transcription of Snow’s editorial, preserving its wording, punctuation, capitalization, and emphasis. Only the page layout and ministry letterhead have been added.

The historical source text begins on the next page. The website description is separate and is not included in the editorial.



THE JUBILEE STANDARD.

"Lift up a Standard for the People."

OUR TRUE POSITION.—Jesus Christ, the King of kings, and Captain of our Salvation, is speedily coming to deliver his willing, waiting people, and take them home to their everlasting rest. Yet a few days more of trial, and of patient waiting, and our ravished eyes shall behold the King in his beauty. This all believe for whom our message of present truth is intended. With those who do not believe this great and glorious truth, we have nothing now to do. Our work with them is done. A wicked world, and a corrupt, apostate, world-loving church, no longer share our sympathies, our labors, or our prayers. Their doom is sealed, and it is just. They have refused to hearken to the voice of warning, that has rung forth on every breeze, in the good news of the kingdom, published in all the world for a witness to all nations. They have likewise rejected the world's last warning—the true Midnight Cry, and God has rejected them. The Lord has brought his people out of Sodom, and said unto them, in language too plain to be misunderstood, "Escape for thy life; look not behind thee; tarry not in all the plain. REMEMBER LOT'S WIFE!"

We are in the time, then, of the fulfilment of the parable of the ten virgins. If this be not true, it is in vain for us to profess to be looking for the coming of the Lord. For that parable must be fulfilled, and that, too, in detail. It is not for us to say that one prominent idea only is contained in it, and that "parables were not designed to go on all fours." We can have no sympathy or fellowship with any such teaching. Let that sentiment come from what source it may—let it be sanctioned by the authority of any man, however talented or learned he may be—it is not in harmony with the teachings of God's Word, and we are therefore bound to reject it. "Let God be true but every man a liar." "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

In the exposition of the parable of the Wheat and Tares, in Matt. xiii., our Lord has given a rule by which to understand all parables. Let us listen to his words: "He that soweth the good seed is the Son of Man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; (aionos, age;) and the reapers are the angels." In this exposition every leg belonging to the parable is made to walk. In other words, every prominent feature contained in the parable is explained as having force and meaning. By the same rule we must understand and explain the parable of the virgins. If the only idea of the parable were this, that when the Lord comes they who are ready will be saved, and those who are not ready will be damned; why were all the details of the parable given? Was it merely to dress up the "one idea," and make it attractive and pleasing to the fancy? Nay, verily. It is written, "Man shall not



Tyler Family Outpost MINISTRIES

tylerfamilyoutpostministries.org
tylerfamilyoutpostministries@gmail.com

live by bread alone, but by EVERY WORD that proceedeth out of the mouth of God." It is also written, "that for every idle word that men shall speak, they shall give account thereof in the day of judgment." "For by thy words thou shalt be justified, and by thy words thou shalt be condemned." We are not at liberty, therefore, to make use of idle or useless words. On the contrary our yea must be yea, and our nay, nay; for whatever is more than this cometh of evil. And shall we believe that Jesus, our great teacher and pattern—he who spake as never man spake—gave utterance to useless words? No, no. His words are none of them idle or vain; they are spirit and they are life.

The design of the parable of the virgins is apparent when we look at the question which drew it forth. See Matt. xxiv. 3, "And what shall be the sign of thy coming and of the end of the world?" It is in answer to this important question that the instruction contained in chapters xxiv. and xxv., preceding and following the parable, are given. In this discourse our Lord gave a prophetic delineation of the prominent signs or landmarks that were to precede his personal appearing. Among these the parable in question stands conspicuous. It was evidently intended, in kindness and wisdom on the part of our Savior, to show his waiting people their latitude and longitude, so that the day should not come upon them as a thief. But it could not, of course, be fully understood before its fulfilment. If it had been understood perfectly it could not have been fulfilled; for, as we shall show, there were to be, in its fulfilment, two disappointments.

First, the virgins took their lamps and went forth to meet the Bridegroom. Then the Bridegroom tarried, and they all slumbered and slept. Next came the rousing cry at midnight, when all the virgins rose and trimmed their lamps. A call was made upon the wise, by the foolish, for oil, and the direction was given to go to them that sell and buy for themselves. While they were gone away to buy, the Bridegroom came to the marriage, and the door was shut. Afterwards the foolish virgins came and cried for an open door, but it was denied them.

These are the leading points in the parable; and if our King is coming speedily, we shall find our position somewhere in its fulfilment. But where in the parable are we? Surely not at the first point where they took their lamps to go forth. No, that point is past. Under the preaching of 1843, with the vision made plain upon tables, that part was most strikingly fulfilled. But when the Jewish year 1843 ended, the vision, as written on the tables, tarried.—Here was a disappointment. And those who in '43 went forth with their lamps to meet the Bridegroom, now began to say, "we have no more time." The Bridegroom tarried—the reckoning seemed to be lost—the energies of the virgins were relaxed—they became drowsy—they slumbered and slept. So much of the parable, then, has most certainly been fulfilled.



Tyler Family Outpost MINISTRIES

tylerfamilyoutpostministries.org
tylerfamilyoutpostministries@gmail.com

Now comes the important question: has the midnight cry been given? If it has not, the virgins, both wise and foolish, have been asleep up to this very time. For our Lord tells us plainly that they continued slumbering and sleeping till their slumbers were broken by the cry at midnight. But is it true that we have all been slumbering and sleeping till now? We know it is not. We know that if we were not awake in the seventh month, we can never be, till roused by the voice of the Archangel and the trump of God. Alas for the man who, having passed through that mighty movement, and having seen and felt the power attending that preaching, can denounce it as a delusion.

It is surely safe and righteous judgment to judge the tree by its fruits. Men do not gather grapes of thorns or figs of thistles. Our God is a God of truth, and he never did, and never will, bless a lie to the sanctification of his children. If the Holy Ghost did not attend that preaching, and if the fruits of righteousness did not result from it, then doubtless they are right who cast away their confidence and call it "delusion, mesmerism, &c." But O! let us beware, lest we count the blood of the covenant, wherewith we were sanctified, an unholy thing, and do despite to the Spirit of grace.—Beware, O! beware of blasphemy against the Holy Ghost. It is the sin unto death which hath never forgiveness, and for which we must not pray.

What then were the fruits which were produced by the proclamation of that message? Was there not a breaking down before God in deep humility and self-abasement—a dying to the world—a consecration of soul, body, time, talents, reputation, friends, possessions, every thing, upon the altar of God, such as was never before witnessed in the history of the church since the days of the Apostles? And was not this as it should be? Yes, verily. Like Abraham we ascended the mount—we reared the altar—we laid the beloved of our souls upon it—and God accepted the sacrifice. Thus by works was our faith made perfect, and we approved as true children of Abraham, if indeed our sacrifice was made in faith.

Can a corrupt tree, beloved brethren, bear fruit like this? And while the devil and his children were raging and roaring around, ready to devour us, was Satan divided against Satan? Or were the ire and malice of wicked men ever excited to that degree by the preaching of a delusive error? Never, no never! **And that seventh month cry, which, from the twenty-first of July to the twelfth of October, swept like a mighty, resistless tornado, through the length and breadth of the land, was a message from God.**—The argument was based upon his infallible Word, and was absolutely perfect and invulnerable. And it was accompanied by the seal of God—the Holy Ghost sent down from heaven.

The world has had its last warning. The last blast of that trumpet of alarm has died away among the hills of America, "the land shadowing with wings." And now though the trumpet is to be blown, it is not for an alarm, but to "gather the congregation." See Num. x. 7. O! may the Shepherd of Israel hasten the



Tyler Family Outpost MINISTRIES

tylerfamilyoutpostministries.org
tylerfamilyoutpostministries@gmail.com

gathering of the scattered flock. The enemy is coming in like a flood upon Judah, but the Spirit of the Lord is also lifting up a standard against him.

If we have not had the true midnight cry, we have not had the true tarrying time. Consequently there has been no taking of the lamps and going forth to meet the Bridegroom; and all our past history and experience goes for nothing. Give up that, and we are all lost. We are out at sea in the dark, without rudder, chart, or compass—exposed to all the perils of a rock-bound coast. But, blessed be God, it is not so. We are not in darkness, that the day of the Lord should come on us as a thief: we are children of the light.

The vision has spoken, and it did not lie. The true midnight cry did not utter a falsehood. The message was from God; and the Word and the Spirit both bore witness to its truth. Therefore the main point, the typical argument, was true. Our great High Priest did come out of the most holy place, blessing his waiting people, to complete the atonement or reconciliation for all Israel, by the scapegoat bearing away all their iniquities into the land of separation, to be remembered no more forever. The Jubilee Trumpet was blown "TO MAKE ALL READY," and as the signal for the approaching release and redemption, and in this great year of Jubilee the true Israel will return, every man to his family, and every man to his possession. The seventh angel began to sound his trumpet, and the mystery of God was finished, as he had declared by his servants the prophets. Under the searching power of the midnight cry the virgins arose from their slumbers and trimmed their lamps, and, while the foolish went to buy oil, the Bridegroom came, not to the earth, but to the marriage, his union with the Bride which is Zion, the Holy City, New Jerusalem: and they who were ready went into a place or position represented in the parable by the guest-chamber, AND THE DOOR WAS SHUT.

Our Lord says that afterward the foolish virgins came, crying, "Lord, Lord, open unto us." That time has now arrived. There is a knocking at that closed door, and a seeking to enter in; but ah! how vain and fruitless the effort. He shutteth and no man openeth. The truly wise—those who stand in the counsel of God and possess his Spirit—have been shut in, and, according to our Lord's injunction, are to stand with their loins girded and their lights burning, waiting for their Lord "when he shall return FROM THE WEDDING."

S. S. SNOW.

New York, March 13, 1845.