

in this way formed against God and Christ, and the alliance he has thus made between mankind and himself, and their fellowships and agreements one with another, is "the mystery of iniquity" in the Revelation, by which the failure of all inward and public testimony closes in judgment upon the world.

Historically and prophetically we may thus look at the origin of these human fellowships and their final character and form, under the energetic and guiding enmity of Satan, "the god of this world," and "the prince of the power of the air, the spirit that now worketh in the children of disobedience" (2 Cor. iv. 4; Eph. ii. 2).

When this system of confederated greatness and pride has reached its height, then it is that God refuses and judges it, "for in one hour is she made desolate. Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her" (Rev. xviii).

Inside, however, and in a measure distinct from the world's fellowships, are those ecclesiastical and religious ones, which are accepted mainly by consciences exercised upon "the good and evil," but not knowing, or refusing, the Christ of God, and Him who has called His people "unto the fellowship of His Son" (1 Cor. i.).

It is obvious that all external and governmental systems, constituted by regal authority and conducted by parliamentary legislation, would not meet the uneasiness of such consciences upon