

God, and he shall go no more out." Rev. iii. 2. Now a pillar or column in a temple is not composed of one piece, but it grows by the placing of one piece upon another, until at last it is finished by receiving the

crown, or capital. So the crown of life will be the perfection, the fulness, of the life that now builds us up. The crown of life is the ripened fruit upon the tree at the time of ingathering.



THE SECOND COMMANDMENT.

I AM the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me, and keep My commandments." Ex. xx. 2, 4-6.

The First Commandment forbids the having of any other god than the Lord; and so calls upon all to love God alone, and Him with all the heart, and all the soul, and all the mind, and all the strength.

Thus the First Commandment requires all creatures to worship only the true God; and the Second Commandment forbids the worshipping of Him in any but the true way.

The First Commandment forbids the having of any false gods; the Second Commandment forbids the having of the true God in a false way.

It is thus forbidden to worship God, or to think of Him, under any form or representation of any kind whatever. This is made clear by the Word of the Lord in the fourth chapter of Deuteronomy. Having described how God came down upon Mount Sinai and spoke to the people out of the midst of the fire, declaring the Ten Commandments, it is remarked especially: "Ye heard the voice of the words, but saw no similitude."

It is not suggested that there was no similitude there. There were similitudes:

multitudes of the host of heavenly angels were there; four-winged and four-faced cherubim were there; six-winged bright seraphim were there; Christ was there; and the glory of God, which was like devouring fire, was there.

But all this glory, and all these similitudes, were completely hidden from any eye of man by the "blackness, and darkness, and tempest" that enveloped the whole mount. For "Mount Sinai was altogether on a smoke;" and "the smoke thereof ascended as the smoke of a furnace," which formed a "thick cloud upon the mount," a cloud of "thick darkness;" and the voice of God was heard "out of the midst of the darkness."

Now, why was it that this wonderful scene of glory, even the brightness of the glory itself, was so completely hidden from the eyes of the people? Here is the answer: "Ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire: lest ye corrupt yourselves and make you a graven image, the similitude of any figure, the likeness of male or female, the likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air, the likeness of anything that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth: and lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them." Deut. iv. 15-19.

If the people had been allowed that day to see any similitude, or any figure, on Sinai, they would inevitably have formed a likeness of it, as a means of their worshipping God. If they could have seen but the wings of the cherubim or seraphim, they would have used winged creatures, or the likeness of them, as a means of their worshipping God. And even though they

had seen no figure or similitude, yet if only they had seen the brightness of the glory, then they would have employed the brightness of the sun or the moon, or the stars, as symbols, representations, by which they would offer worship to the true God.

Nor would they have taken these representations which they would have made as of themselves gods, so as to worship the images or representations themselves; but would have used them as visible symbols, as aids in fixing their attention upon God, the better and more exactly to worship Him. And they would have claimed all the time that, in this, they were worshipping the true God, and that such worship was true worship of God.

But all such idea as this, even all possibility of such idea, was utterly excluded by the Lord Himself, in enveloping the whole grand array and glorious scene in impenetrable darkness. And then, by this fact, and in telling them why He did it, He gave His own clear interpretation of His own Second Commandment, and the plainest possible instruction to men as to how to observe it. In this the Lord Himself has given, in the plainest and most forcible way, instruction to all people, that in the worship of God no conceivable form or similitude can be used in any way, or to any extent whatever. And thus there was said at Sinai precisely what Jesus said to the woman at the well, neither more nor less: "God is Spirit: and they that worship Him must worship Him in spirit and in truth."

God is Spirit, and is to be only spiritually discerned, and, therefore, can be worshipped only in spirit and in truth.

He can be worshipped only in truth as in spirit, because it is only by His Word, which is the truth, that men can know what is true and acceptable worship. No man can know God except by revelation: and God must be worshipped strictly according to His own revelation: otherwise He is not worshipped at all.

This will be further considered next week.

A. T. JONES.

A CHEERFUL, READY OBEDIENCE.

WE often make our duties harder by thinking them hard. We dwell on the things we do not like till they grow before our eyes, and, at last, perhaps shut out heaven itself. But this is not following our Master, and He, we may be sure, will value little the obedience of a discontented heart. The moment we see that anything to be done is a plain duty we must resolutely trample out every rising impulse of discontent. We must not merely prevent our discontent from interfering with the duty itself; we must not merely prevent it from breaking out into murmuring, we must get rid of the discontent itself. Cheerfulness in the service of Christ is one of the first requisites to make that service Christian.—Dr. Temple.

condemnation on those who do not see it; nor, on the other hand, are we to ignore God's Word, because some good man does not see it all. If every man had always waited until every other good man saw and accepted all the truth, before he took a step in advance, there would never have been any Christian growth in the world.

The case may be summed up in the words of Christ to Peter. The Lord had told Peter something about his future life, and Peter, looking around, and seeing John walking near them, asked, "What shall this man do?" Jesus replied, "What is that to thee? follow thou Me." So in the case of these good men and the Sabbath. You read God's commandment, telling you to keep His Sabbath, and you understand it; but you look around, and see some of His servants who are not keeping it; and you say, "What about these men? If I ought to keep the Sabbath, why do not they do it?" And God replies, "What is that to thee? follow thou Me." Each one stands or falls to his own master; and each man shall give account of himself to God; and we shall have enough to do to give account of ourselves, without troubling about other men.

Christ and His Word is the one foundation. He alone is perfect, and He alone, of all the men who ever trod this earth may be taken as an example. If we follow Him in everything, we can never make a mistake; but if we take as our model any other man that ever lived, even though it be Moses or Paul, we shall be sure to go wrong. Whom will you follow?

TWO DEATHS.

THROUGH sin death entered into the world. Had man never disobeyed God, and thus sinned, he would never have died, but would have continued to live for ever in the beautiful earth the Lord created to be inhabited. But because of disobedience, the sentence of death rests upon all the race. "We must needs die," whether righteous or wicked.

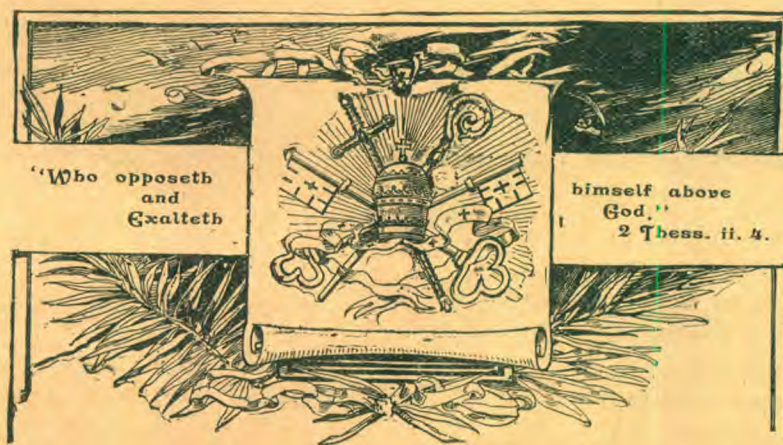
But we read in the Bible of another death called the "second death." Rev. xx. 6. This none of the righteous will experience. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power." "And death and hell were cast into the lake of fire. This is the second death." Rev. xx. 6, 14. By means of the lake of fire, the *gehenna* into which all the wicked will finally be cast, the second death is inflicted upon all whose names are not found written in the book of life. Verse 15.

"The soul that sinneth, it shall die." "When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die." Eze. xviii. 4, 26. Two deaths are here plainly brought to view; those who die in sin shall for the sins committed, die again.

This shows that "the wages of sin is death," not life in misery. Rom. vi, 23.

Life and death are placed before all (Deut. xxx. 19), and those who have made the choice of death will receive from the Lord that which they have done. Through Christ only can any have life, and those who have not come to Him for life will receive their portion in the lake of fire, "which is the second death."

G. B. THOMPSON.



THE SECOND COMMANDMENT.

IMAGE WORSHIP.

WE have seen that no similitude or likeness was seen on Sinai when God spoke His law, though there were many similitudes and likenesses there. We have seen that this was so, especially "lest ye corrupt yourselves, and make you a graven image" or likeness. And thus in the Second Commandment there is forbidden, in the worship of God, the use of any similitude or likeness of any kind in any way whatever.

Yet there are a great number of professed Christians who use images, similitudes, and likenesses in abundance in their professed worship of God. This is worth inquiring into.

"The first introduction of a symbolic worship was in the veneration of the cross and of relics."—Gibbon. In "honour" of Christ and the martyrs.

And the first introduction of the cross as a visible symbol was by Constantine, and in the midst of that flood of evil that made the papacy.

It is true that the sign of the cross was used as early as the days of Tertullian; but it was only a sign, made with a motion of the hand upon the forehead or breast.

Constantine enlarged upon this by the introduction of the visible cross itself: in the *Labarum*. He erected in Rome his own statue, "bearing a cross in its right hand, with an inscription which referred the victory of his arms and the deliverance of Rome to that salutary sign, the true symbol of force and courage.

"The same symbol sanctified the arms of the soldiers of Constantine; the cross glittered on their helmets, was engraved

on their shields, was interwoven into their banners; and the consecrated emblems which adorned the person of the emperor himself were distinguished only by richer materials and more exquisite workmanship."

The *Labarum* was "a long pike intersected by a transversal beam," forming a cross. "The silken veil which hung down from the beam was curiously inwrought with the images of the reigning monarch and his children. The summit of the pike supported a crown of gold, which inclosed the mysterious monogram, at once expressive of the figure of the cross and the initial letters of the name of Christ."

The basis of all this was the fiction and the imposture of Constantine's "vision of the cross." And from it "the Catholic Church, both of the East and of the West, has adopted a prodigy which favours, or seems to favour, the popular worship of the cross."

Under Constantine's patronage also, "magnificent churches were erected by the emperor in Rome, adorned with images and pictures, where the bishop sat on a lofty throne, encircled by inferior priests, and performing rites borrowed from the splendid ceremonial of the pagan temple."—Lawrence.

Pictures were used first. The introduction of these pictures was made under the plea that they were useful to instruct the ignorant, to awaken the cold, and to gratify the prejudices of the heathen proselytes. What some person imagined and produced as a picture of Christ, would be painted on the wall or window; and these people would gaze upon that, and sail away upon a sea of their own imagination. In this they thought they were

contemplating Christ, and honouring Him, and indeed worshipping Him. But it was as sheer idolatry as ever was. They were only worshipping themselves, in their own imaginings. Never yet has there been made a picture of Christ. All that ever pretended to be such are only idolatrous imaginings.

Soon images were set up along with the pictures, and thus "by a slow, though inevitable, progression, the honours of the original were transferred to the copy: the devout Christian prayed before the image of a saint; and the pagan rites of genuflexion, luminaries, and incense again stole into the Catholic Church. The scruples of reason or piety were silenced by the strong evidence of visions and miracles; and the pictures which speak, and move, and bleed, must be endowed with a Divine energy, and may be considered as the proper objects of religious adoration."

And thus "the use and even the worship of images was firmly established before the end of the sixth century [before A.D. 600]; they were fondly cherished by the warm imagination of the Greeks and Asiatics; the pantheon and Vatican were adorned with the emblems of a new superstition. . . . The style and sentiments of a Byzantine hymn will declare how far their worship was removed from the grossest idolatry: 'How can we with mortal eyes contemplate this image, whose celestial splendour the host of heaven presumes not to behold? He who dwells in heaven condescends this day to visit us by His venerable image. He who is seated on the ocherubim visits us this day by a picture which the Father has delineated with His immaculate hand; which He has formed in an ineffable manner; and which we sanctify by adoring it with fear and love.'"—Gibbon.

This will be followed further next week.

A. T. JONES.

DAWN.

I SEE the gates of darkness backward roll'd
I seem to hear the Watcher's cry, "Behold!"
And Dawn, forth-stepping, floods the east with gold.

Entranced, I gaze across the dawn-lit sea,
Which, like the floor of heaven, appears to be
All turned to gold by God's own alchemy.

Climb upward to thy zenith, glorious sun,
Thy march triumphant thou hast but begun,
One shining step to highest heaven won!

Oh, that the Light of Day might dawn for me,
Here, standing on the brink of that vast sea
Which reaches outward to eternity.

Rise, Light of Life, within my soul, I pray,
And more and more, unto the perfect day,
Shine on, that I may dwell in light alway.

—Hugh Carrodus.



A DECLARATION OF GLORY.

FROM the beginning of the history of this world, God has spoken by day and by night in heavenly whispers by the shining of the heavens to the hearts and minds of His children. From the days of the infancy of mankind, the clear, warm rays of each sun-lit day, have touched and made tender; and the soft, pale rays of moon-light glory, with each attendant star, have ministered cheer. Beautifully passive in the hand of God, to the great design of their creation, "the heavens declare the glory of God; and the firmament sheweth His handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world."

"When I consider thy heavens." Oh! what a field for meditation. The heavens in all their silent glory were, according to the fore-knowledge and infinite mind of the eternal One, to perform a double mission, during this earth's history, for the salvation and redemption of mankind.

Turning to Genesis we read, "And God said, Let there be lights in the firmament of heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years." Even from the foundation of the world, before man sinned and came short of the glory of God, the infinite mind of God, seeing the end from the beginning, could look down to the end of time, and could see the different events through the line of ages that would make the history of our world. He read the sad fall of man, and the giving of His own Son to redeem them. He saw how the world would reject His Son and cause Him to be crucified on the cruel cross, despised and rejected.

When Jesus was about to close up His earthly ministry, He told His faithful few that He must be crucified and buried. He had come to gather His people, but they did not recognise Him as their Messiah. He said as He wept over the city of His choice, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, but ye would not! Behold your

house is left unto you desolate"—empty. "And Jesus went out and departed from the temple." Sorrow filled the hearts of the disciples as they learned that He must leave them. But He comforted them by the promise that He would return after preparing a place for them, that, as He said, "where I am there ye may be also."

And the disciples asked Him saying, "What shall be the sign of Thy coming, and of the end of the world?" And Jesus after giving to them a prophetic view of the history of this world to the close of time said, "There shall be signs in the sun, and in the moon, and in the stars." God had said "Let them be for signs," and now their Creator, even Jesus, mindful of the full design of their creation, declared His disciples that the sign of His glorious appearing should be seen in the sun, moon, and stars.

Speaking of the time of tribulation, which undoubtedly refers to the time of persecution the church endured during the dark ages when the iron hand of Papal Rome for twelve hundred and sixty years held sway, Christ says, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven. . . . And when these things begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh."

"And when these things begin to come to pass." They began to come to pass as Mark foretold and history records "in those days after that tribulation." Those days beginning 538 A.D. and continuing twelve hundred and sixty years, ended in 1798. And "the tribulation of those days" which began to wane under the Reformation by Martin Luther and his associates was finally ended by the suppression of the Jesuits in 1773. So that the prophecy of Christ marks the first sign to appear in the heavens somewhere between the years 1773 and 1798.

And what does history show? Just as the church was emerging from under the shroud of Papal darkness and error, God in His mercy lifted up in the heavens the sign of Christ's coming—a beacon of glory to those who were keeping faithful vigil. On the 19th of May, 1780, the sun was darkened, and the moon would not give her light. As the attention of all the world was attracted to the heavens seeking for an explanation of the remarkable event,

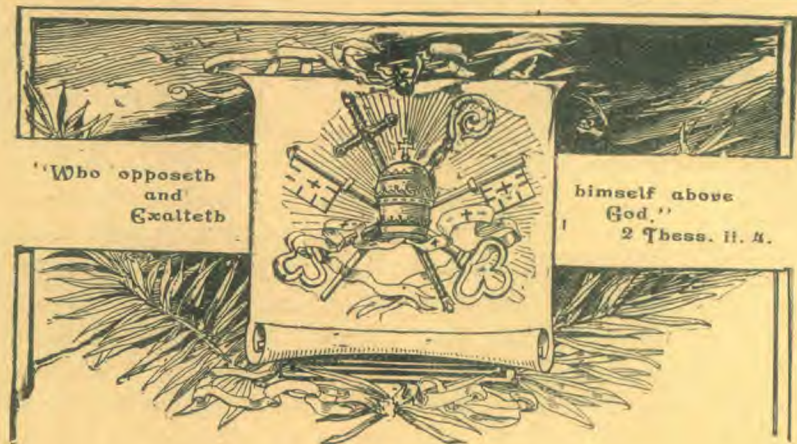
a standstill. There Christ stands before the blind man. The sightless man cannot see Him, but He can see the blind man. Let us remember this case when the hours are dark, and things look discouraging. We may not be able to see Jesus, but we have the assurance that Jesus sees us.

Jesus had seen an opportunity, and it was the most sacred thing in all the world to Him. Ah, yes, the eye that could see the blind man is the eye that recognised the opportunity of the hour. He must seize it now, right now; He must strike while the iron is hot. So we hear Him say, "I must work the works of Him that sent Me, while it is day; the night cometh, when no man can work." Jesus says to His disciples, "I must work." It is not enough for Me to teach. It is not enough to send you out to work, etc.; but "I must work." Jesus recognised the individual responsibility to do something. "I must work the works of Him that sent Me." There is a certain kind of work I must do. I recognise it, and I recognise it in this blind man. "I must work the works of Him that sent Me, while it is day; the night cometh, when no man can work." The Saviour recognised that the noontime of His opportunity had arrived for this blind man. And with the mob at His heels, and His disciples asking idle questions, the Master keeps His thoughts centred on one thing, and that is the opportunity. For many years divine Providence has designed to bring about this occasion. It is now or never with Jesus. Perhaps if the blind man had been passed by on this occasion, he would never again have met the Master, and one of the most remarkable miracles on record would not have been worked, and so its lessons would have been untaught.

As surely as the night-time of this world's history is drawing on, and we may even already have entered its eventime; just as truly as this world's probation will one day be closed, and its day of opportunity be for ever past; so the day whereon we can help any soul, heal any broken heart, find the blind man, and anoint the blind eyes of the soul, comes and goes. It may even now be passing. The Lord may choose you or me as the instrument to be brought around in the last tick of time just before the sun sets, that we may feed a hungry soul, that we may point the dying soul to "the Lamb of God, which taketh away the sin of the world;" that we may say, "Daughter, brother, thou art loosed from the spirit of thine infirmity." Let us study the life of Jesus, and learn how carefully He recognised opportunities. As we see Him on the cross, He recognises the thief. He listens to his cry, and forgives his sins; and in the last moment of his life, the thief is given the promise of eternal existence. The Saviour recognised the opportunity. He saw that the last moment had arrived; and He was there

to improve it. Shall we be quick to recognise the dawn of an opportunity? If we seize it as a dawn, we can march on with

it and gain a fulness of experience in the good things that are stored for us in every opportunity. W. S. SADLER.



THE ESTABLISHMENT OF IMAGE WORSHIP.

THE SECOND COMMANDMENT.

I AM the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me, and keep My commandments."

From the days of Constantine to the end of the sixth century image worship had become universally established in the Catholic Church. Thus stood Catholic idolatry when, early in the seventh century, the Mohammedans swarmed up from the deserts of Arabia, executing judgment upon the "idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk." Rev. ix. 20.

"The triumphant Musselmans, who reigned at Damascus and threatened Constantinople, cast into the scale of reproach the accumulated weight of truth and victory. The cities of Syria, Palestine, and Egypt had been fortified with the images of Christ, His mother, and His saints; and each city presumed on the hope or promise of miraculous defence.

"In the rapid contest of ten years, the Arabs subdued those cities and these images; and, in their opinion, the Lord of hosts pronounced a decisive judgment between the adoration and contempt of these mute and inanimate idols. In this season of distress and dismay the eloquence of the monks was exercised in the defence of images."—Gibbon.

Under the influence of the charge of idolatry, which the Mohammedans incessantly urged against the Catholics, some began to awake to the thought that perhaps the charge was true, and strongly desired the reformation of the Church. Besides these there were scattered throughout Christendom true Christians who constantly opposed, with the Word of God and the example of primitive times, the worship of images.

In a hundred years these influences had become so strong that Emperor Leo the Isaurian, in 727 took his stand, and issued an edict against the worship of images. Opposition to this movement of the emperor's caused the famous Iconoclastic Controversy, between the worshippers and the breakers of the images, which continued with bloody and unabated fury for one hundred and twenty years,—726–846,—and which finally resulted in the triumph of the worship of images, and the "religion of Constantine."

The Emperor Leo ordered the images to be broken to pieces, the walls of the churches to be whitewashed, and prosecuted with honest but imprudent vigour his design of extirpating idolatry. But a fierce dissension at once raged throughout all Christendom: the monks and the people arose in defence of their images and pictures, and the emperor, even in his own capital, was denounced as a heretic and a tyrant.

There was an image of the Saviour, renowned for its miraculous powers, over the gate of the imperial palace called the Brazen Gate, from the rich tiles of gilt bronze that covered its magnificent vestibule. The emperor ordered the sacred figure to be taken down and broken to pieces. But the people from all parts of the city flew to the defence of their favourite idol, fell upon the officers, and put many of them to death.

"The women were even more violent than the men. Like furies they rushed to the spot, and, finding one of the soldiers engaged in the untallowed labour at the

top of the ladder, they pulled it down, and tore him to pieces as he lay bruised upon the ground. 'Thus,' exclaims the pious annalist, 'did the minister of the emperor's injustice fall at once from the top of the ladder to the bottom of hell.'

"The women next flew to the great church, and finding the iconoclastic patriarch officiating at the altar, overwhelmed him with a shower of stones and a thousand opprobrious names. He escaped, bruised and fainting, from the building. The guards were now called out, and the female insurrection was suppressed; but not until several of the women had perished in the fray."

"The execution of the imperial edicts was resisted by frequent tumults in Constantinople and the provinces; the person of Leo was endangered, his officers were massacred, and the popular enthusiasm was quelled by the strongest efforts of the civil and military power."

In 728 the edict of the Eastern emperor abolishing the worship of images was published in Italy. The pope defended the images, of course, and "the Italians swore to live and die in defence of the pope and the holy images." And thus there was begun a war which, in its nature and consequences, was in every sense characteristic of the papacy. It established the worship of images, as an article of Catholic faith; it developed the supremacy of the pope in temporal affairs.

When Leo's decree against the worship of images was published in the West, "the images of Christ and the Virgin, of the angels, martyrs, and saints, were abolished in all the churches in Italy;" and the emperor threatened the pope that if he did not comply with the decree, he should be degraded and sent into exile. But the pope—Gregory II—stood firmly for the worship of images, and sent pastoral letters throughout Italy, exhorting the faithful to do the same.

"At this signal, Ravenna, Venice, and the cities of the exarchate and Pentapolis adhered to the cause of religious images; their military force by sea and land consisted, for the most part, of the natives; and the spirit of patriotism and zeal was transfused into the mercenary strangers. The Italians swore to live and die in the defence of the pope and the holy images. . . . The Greeks were overthrown and massacred, their leaders suffered an ignominious death, and the popes, however inclined to mercy, refused to intercede for these guilty victims."

At Ravenna, A. D. 729, the riot and bloody strife was so great that even the exarch, the personal representative of the emperor, was slain. "To punish this flagitious deed, and restore his dominion in Italy, the emperor sent a fleet and army into the Adriatic Gulf. After suffering from the winds and the waves much loss and delay, the Greeks made their descent

in the neighbourhood of Ravenna. . . . In a hard-fought day, as the two armies alternately yielded and advanced, a phantom was seen, a voice was heard, and Ravenna was victorious by the assurance of victory. The strangers retreated to their ships, but the populous seacoast poured forth a multitude of boats; the waters of the Po were so deeply infected with blood, that during six years the public prejudices abstained from the fish of the river; and the institution of an annual feast perpetuated the worship of images, and the abhorrence of the Greek tyrant. Amidst the triumph of the Catholic arms, the Roman pontiff convened a synod of ninety-three bishops against the heresy of the Iconoclasts. With their consent he pronounced a general excommunication against all who by word or deed should attack the traditions of the Fathers and the images of the saints."

A. T. JONES

STUDIES IN THE GOSPEL OF THE KINGDOM.

THE coming of the Lord and the end of the world are inseparably connected.

"What shall be the sign of Thy coming, and of the end of the world." Matt. xxiv. 3.

A definite work is to be done as the preparation for these events.

"This Gospel of the kingdom shall be preached in all the world as a witness unto all nations; and then shall the end come." Matt. xxiv. 14.

This is the Gospel of personal experience.

"And when He was demanded of the Pharisees, when the kingdom of God should come, He answered them and said, The kingdom of God cometh not with observation; neither shall they say, Lo, here! or, lo, there! for, behold, the kingdom of God is within you." Luke xvii. 20, 21.

It involves the doing of God's will.

"Thy kingdom come. Thy will be done on earth as it is in heaven." Matt. vi. 10.

It gives to God His rightful place.

"But the Lord is the true God; He is the living God, and an everlasting King; at His wrath the earth shall tremble, and the nations shall not be able to abide His indignation." Jer. x. 10.

It recognises the exalted position of Christ.

"Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto Him." 1 Peter iii. 22. See also Heb. i. 2-4.

It sets forth true humility as the basis of its citizenship.

"Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matt. xviii. 3.

It makes service to be true worship.

"Thou shalt worship the Lord thy God, and Him only shalt thou serve." Matt. iv. 10.

It shows upon what the dominion is based ("The sceptre of righteousness is the sceptre of Thy kingdom." Heb. i. 8) and the worthy objects of man's desire.

"Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." Matt. vi. 33.

There is only one Gospel.

"Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal. i. 8.

This Gospel was preached to Abraham.

"The Scripture foreseeing that God would justify the heathen through faith preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed." Gal. iii. 8.

It involved the coming of Christ in the flesh as his seed.

"He saith not, And to seeds, as of many; but as of one, and to Thy seed, which is Christ." Gal. i. 16.

Whenever the Gospel is mentioned, therefore, it is this same Gospel of the kingdom, the Gospel of righteousness by faith, the Gospel of the gift of the Son of God to the human family. See Rom. i. 1-4.

Just before the coming of the Lord, this Gospel is to be preached to all the world, in a three-fold message, directing all to the worship of the Creator; setting forth the result of turning from this true worship; warning against the worship of the beast and his image, and showing the result of accepting this Gospel message.

"And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach to them that dwell on the earth, and to every nation, 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. And worship Him that made heaven and earth, the sea and the fountains of waters. And there followed another angel, saying, Babylon is fallen. . . . 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. . . . Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus."—Rev. xiv. 6-12.

When the Gospel of the kingdom as set forth in these verses has been preached in all the world the Lord will come.

"And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle." Verse 14.

Then the harvest of the earth will be reaped.

"And He that sat upon the cloud thrust in His sickle on the earth; and the earth was reaped." Verse 16.

"The harvest is the end of the world, and the reapers are the angels." Matt. xiii. 39.

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