his altered position. While he was on high working  
secretly, she was adapted to carry out his plans of  
deceiving the nations. But now that he is cast out of  
heaven, and openly working to compel men to damnable  
sin, she stands in his way, and is destroyed. She is  
“*Satan’s masterpiece*,” during *the time of Mystery* only.  
He has a more awful one yet.  
 Her greatness arises from leaving Christ’s principles  
and commands, and substituting worldly ones for them.  
She is a Church after the world’s heart, and the world  
gladly gives her greatness. He who will follow Christ  
will be mean, insignificant, small, in the world’s eye.  
 His disciples, who would be great in the coming  
kingdom, are directed to abase themselves, to become  
fools in the world’s eye, to be least of all, servants  
of all, and to be like the little child. Matt. xx. 25, 26;  
Phil. ii. 5-10.  
 She is the strongest exhibition of the Saviour’s parable  
of the Mustard Seed—forbidden and worldly greatness,  
springing out of His unworldly and self-denying commands.  
The calling her “Babylon THE GREAT,” is  
therefore one of the counts of her indictment: she has  
wedded the world, and receives of the greatness of its  
kings.  
 “Who hath made all the nations drink of the wine  
of the wrath of her fornication.”  
 This is the second great charge against her. It  
contains the reason of her destruction. She has acted  
as Satan’s agent in deceiving the nations, instead of  
Christ’s servant in enlightening and purifying them.  
 The expression, “the wine of wrath of her fornication,” is a difficult one.  
 I suppose, then, that we should understand it thus.  
 1. Her “*fornication*” is her worldliness. She mixes  
together earthly and heavenly principles: the Law and  
the Gospel, the Church and the world. When the