

the future, according to the Scriptures, and the generally received notions of the Christian world.

Now, this angel that was to come in the latter times was declared to be one who was to bring the everlasting Gospel in order that it might be preached among all nations. Now, the everlasting Gospel, whatever that may mean, is something that is divine in its character. It is not conjured up by cunning and designing men. God was its author; in fact the Scriptures say that His Son Jesus was the "author and finisher" of the Christian faith on earth. Whenever, therefore, the revelation of that Gospel comes it must give man an account of his origin, of the necessity of the circumstances of the present, and something of his future. There is one thing which strikes the reader as being very peculiar in regard to this angel coming to the human family. It is implied upon the surface, and in its depths also, that there would be no necessity of sending the Gospel if the children of man had the Gospel already, this would be superfluous. Then when this angel comes is he to come to Christendom, or is he to come to heathendom? Is he to come to men that have not heard of Jesus, know nothing of God, know nothing of the way of salvation, or is he to come to the Christian world. If he is to come to heathendom it of course would be to bring salvation, the redemption of the soul and body of man; but if he is to come to Christendom it would almost seem to imply that amid them even the Gospel of redemption was unpreached or misunderstood, for in all the creations of our God there does not appear to be anything of an unnecessary character, there are no steps fallen in His government that are

inapplicable to the existing condition of things; but the fact that an angel was to come in "the dispensation of the fullness of times" naturally implies that the Gospel would not be at that time preached on the face of the earth. Now this is rather an awkward conclusion to arrive at when all Christendom is said to be doing so much in regard to the building of churches, the teaching of religion, the payment of ministers, the sending of the so-called Gospel to the heathen, and the furnishing of Bibles to all the nations of the earth. And on reflecting upon the visits of this angel a man would naturally enquire, if this angel is going to bring the Gospel, in what does the Gospel consist, and as a necessary consequence he would also begin to enquire as to what the records say which have come down to us from ancient times. He would look into the New Testament; he would read the sayings of those whose names have become historic; he would read the sayings of the Great Teacher, who was sent from heaven, even Jesus Christ the righteous; and he would read the acts and doings in that book of His successors the Apostles, and of the primitive church, and from this record he would endeavor to find out what the Gospel was as preached in ancient times, and after he had done this he would begin to contrast the Christian organizations with which he was surrounded, the theories which Christians hold, the doctrines which they teach and put them side by side in parallel columns with the teachings of the ancient Church. He would institute comparisons and so would show a desire to understand the necessity for this angel coming expressly from heaven to "preach" the everlasting Gospel "unto them that dwell upon the earth, and to