

your attention again to what I have quoted from the fourth chapter and the first verse, when he was told that the things that he saw were to come to pass hereafter. It was not a vision of that which had been; it was a prophecy of things that were to come; and in the process of that vision, among a great many other glorious things revealed to John, it was shown to him that an angel was to come through the midst of heaven, having the everlasting Gospel to preach to men on the earth. This Gospel was not to be preached merely to the heathen; it was not merely for people who had never heard about Christ; it was for every nation, and kindred, and tongue, and people.

The question might arise, Where would be the necessity for an angel to come from heaven and bring the Gospel for every nation, and kindred, and tongue, and people, when the Gospel was already on the earth and was being preached to a great many nations, and tongues, and people? That is the query that would arise in many minds. But is there not a more correct view to be taken of this? If an angel has to be sent from heaven with the everlasting Gospel for all the world, is it not rather to be understood that when that angel should come, the people of the world—all nations, kindreds, tribes, and tongues—would have gone astray; that they had been mistaken; that they had been divided up through hearing the doctrines of men; that they had departed from the simplicity, purity and power of the Gospel as preached by the apostles in the primitive Church?

This will be found to be the more correct view if we read a little more from this same book. John saw that after this angel came and brought the Gospel to the earth, for all the nations of the world, Babylon the great should fall. He says:

And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

For her sins have reached unto heaven, and God hath remembered her iniquities. Rev. xviii: 4.

The people of God were commanded to come out of Babylon. What is meant by Babylon, and why were the people to come out of her? We have to read a little more from the same book, in the eighteenth chapter, and there John shows what Babylon was, or what was meant by the term. John understood that the spiritual interpretation of the word "Babylon" is confusion. The tower of Babel was built by people who had strayed from God, and the confusion of tongues was the consequence, and Babylon means confusion. John said:

I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns.

And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

And upon her forehead was a name written, Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth; xviii: 4, 5.

Now, mark this. John says:

Babylon is fallen, is fallen, that great city, because she hath made all nations drink of the wine of the wrath of her fornication; xiv: 8.

Now, these are all things that were to come to pass after John's day, or after

the time when he had that vision; and it appeared, according to what the Lord showed him in the vision, that the time would come when this power and influence, represented by the woman sitting upon the scarlet colored beast, should extend over all the earth. All nations, all kings, all kingdoms, all tribes, all tongues would be affected by what was drunk out of that golden cup. Therefore, the need of God sending an angel in the latter times to bring back to the earth the everlasting Gospel in its purity and in its power, that it might be preached to every nation, and kindred, and tongue and people, and that all who desired to worship the true God, the living God, who made the heavens and the earth, the sea and the fountains of waters, might turn unto Him by obeying the everlasting Gospel sent by Him for them out of heaven.

Our Lord Jesus Christ, before His crucifixion and atonement, conversed with His disciples about the things that were to come. You can read them in the twenty-fourth chapter of the Gospel according to St. Matthew. Read that chapter carefully, and you will find that after Christ predicted the wars, and the rumors of wars, the plagues and the famines, and the troubles in various places, He made this remark:

And this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come; v: 14.

Now, all these, taken together, will show that it was the purpose of Almighty God, as revealed in the New Testament, that in the latter days the Gospel should be sent to the earth in its purity and power. After it had been corrupted by the peoples of the world, the true Gospel should be restored—the Gospel that Christ preached; for there is but one. He said:

Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. Matt. vii: 13, 14.

There is but one way, one plan of salvation. There cannot be two distinct ways of salvation. There can be but one Divine plan; for God is one, and Christ is one with him. "I and the Father are one." And He prayed that His disciples might be one, even as He and the Father were one. The effect of His Gospel, when preached in power by His apostles, was to bring all people to the unity of the faith. No matter what sect, or party, or nation they belonged to, when they obeyed the Gospel which the apostles brought, they were all baptized by one spirit into one body, whether they were Jew or Gentile, bond or free; and were all made to drink into one spirit, and it brought them to a unity of the faith. God, we are told in the fourth chapter of Ephesians, placed in His Church apostles, prophets, evangelists, pastors and teachers, "for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up unto Him in all

things, which is the head, even Christ." This was the purpose of the organization of the Church, and the placing in it of these inspired men—apostles, prophets, evangelists, pastors and teachers. Paul, writing to the Corinthians, also explains it in the same way. He says:

And God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, governments, diversities of tongues.

He also, in the same chapter, explains to the Corinthian Saints, the blessings to be enjoyed by true believers in Christ. Says He:

For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues.

But all these worketh that one and the self-same Spirit, dividing to every man severally as He will. I Cor. xii: 8.

The Gospel that Jesus Christ taught when He was on earth was very plain and simple, and He sent His apostles out with power to preach it in all the world. After His resurrection, as we read in the last chapter of Mark and the last chapter of Matthew, He told His disciples to go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, and teaching them to observe all things whatsoever He had commanded them, so Matthew says. Mark declares He said unto them:

Go ye into all the world, and preach the Gospel to every creature.

He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues;

They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover; xvi: 17-18.

The apostles went forth and proclaimed this Gospel, "the Lord working with them, and confirming the word with signs to lowing."

Now, that is the kind of a Church that Christ established. These apostles were called and ordained of Him, and sent out by Him, and He said to them:

He that receiveth you receiveth me, and he that receiveth me receiveth Him that sent me. Matt. x: 40.

As my Father hath sent me, even so send I you. John xx: 21.

This was the authority and power He gave to them—not to anyone else but the Twelve—or, rather, the eleven, one having apostatized. No other man has any right to take that to himself, whether he lived in that age or in this. That was a commission to eleven men and to them only. They were told to go and do this, and they should have this power. But Christ said:

But tarry ye in the city of Jerusalem, until ye be endowed with power from on high. Luke xxiv: 49.

They were to wait, although they had the authority and were called and ordained of God, as Christ was, till they were endowed with power from on high. In the second chapter of the Acts you can read the fulfillment of the promise