this means those inhabitants of Christendom who are  
merely nominal Christians: they are secularists, seeking  
their portion here. This living for earth, and  
being all alive to its good things, is becoming more and  
more the characteristic of the unconverted, and is even  
taught by ministers of the Gospel.  
 But the message extends beyond them. It reaches  
every aggregate of mankind beyond the bounds of  
Christendom.  
 It is designed as a warning against the Wild Beast,  
and his blasphemous pretensions. We read of the  
Wild Beast, that “authority was given him over every  
*tribe, and people, and tongue, and nation*,” and that  
“*all that dwell on the earth* shall worship him” (xiii. 7,  
8). Here the same two classes reappear; and, as they  
both are in danger, both are warned of his usurpation.  
 Of the heathen nations, many credit the witness of  
the angel, and are saved by a simple faith in the *Creator*,  
producing the good works approved by our Lord in  
His parable of the Sheep and Goats. Matt. xxv.  
Such are spared at Jesus’ return, and become the  
nations of the millennial earth.  
 The angel cries, as he flies, “with loud voice,” that  
all may hear.  
 But what is the tenor of his heralding?  
 It is a call to the worship of God as Creator, on the  
ground of fear: for He is about to smite His foes.  
 This is not *our* Gospel, or anything like it. Strange,  
that any should imagine the words fulfilled in any  
missionary enterprises of our day! No wonder that the  
Apocalypse is not understood, when differences, so great  
as those that part our Gospel from this, are not  
noticed.  
 “But does not Paul pronounce even an angel from  
heaven accursed, if he preach any other Gospel than