

first in the "Christian." The news came several hundred miles. I presume, however, that it is none the less true for that. Mr. R. being asked, by one of his own brethren, why he resorted to the *Messenger* for an insertion of his letters, replied, "*Had they been printed first in the Christian, my brethren in St. George and elsewhere would have been desirous of seeing them, and this would have induced them to take that paper, and I feared that it would do more harm than good!*"

This, then, tells the whole story. Mr. R. and the baptist preachers generally know, that it will not do for "their people" generally, either to read our publications or hear our preachers! This will explain to the readers of this publication why it is that the Baptist Meeting houses are closed against brethren Howard and Doyle, in Nova Scotia, and those in New Brunswick against brother Garraty, and why in a great many places they exert all their influence even to prevent them from occupying school houses in which to hold meetings. And yet Mr. R. thinks that the days of persecution are gone by, and that now "to profess the gospel, is often the way to honor and preferment in the world!" It may be to profess the gospel which he preaches; but to advocate the gospel that Peter preached on Pentecost and in Jerusalem, is to draw down all the slander and detraction which the laws of the land will permit. Yes! it is as true now as it was eighteen hundred years ago, that "if any man will live godly in Christ Jesus he shall suffer persecution!" Brethren, this is part of our salary, let us receive it patiently, and praise the Lord that we are "counted worthy to suffer for his name." EDITOR.



SYNOPSIS OF A DISCOURSE ON THE KINGDOM.

BY M. WINANS.

"Jesus is the Christ, the Son of God."

It is admitted on all hands, I believe, that the above affirmative proposition contains in it the gospel which was every where preached by the Apostles. The question then is, where was this gospel first preached to the people? The answer to this question is, that it was first preached to the Jews on the Pentecost, mentioned in Acts chap. ii. and to the Gentiles, at the time mentioned, in Acts, chap. x. That the above gospel was not preached before Pentecost, can easily be shewn by reference to the prohibitions enjoined on the Apostles by the Lord, saying, Mat. xvi. 20, "Then charged he his disciples, that they should tell no man, that he was the Christ;" and again, Matt. xvii. 9, "And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of Man be risen from the dead," and again, Mark ix. 9 and 10, "And as they came down from the mountain, he charged that they should tell no man what things they had seen, till the son of man were risen from the dead, and they kept that saying with themselves, questioning one with another, what the rising from the dead should mean."