

this earth, in which justice and equity will be executed without the least partiality being shown to any one; and in which bribes will not play the important part in swaying men from the paths of justice, that they are doing in our times. Thus we see that it is used interchangeably, but it is the same gospel in every instance. We read that "Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the Kingdom." Matt. 4: 23. He did not, however, confine himself to the region of Galilee in his work, for we find that later on in his history, he branched out into other towns; for we read that "Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom." Matt. 9:35. To help in the execution of this work, he chose twelve disciples, and sent them forth, and commanded them saying, go not into the way of the Gentiles and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, the Kingdom of heaven is at hand." Matt. 10:5, 6, 7. This was the gospel or good news of the kingdom the people were looking for, to whom he sent them to preach. But though he restricted them to the lost sheep of the house of Israel at this time, we find it was only for a short period; for just before his death, when foretelling the destruction of the temple, he said to his disciples: "This gospel of the kingdom shall be preached in *all* the world for a witness unto *all* nations then shall the end come." Mat.

24:14. Accordingly after his death and resurrection, he made ample provisions for the execution of his work, for he commanded the disciples to go into *all* the world, and preach the gospel to every creature. He that believeth (the gospel, of course, that he commanded them to preach,) and is baptised, shall be saved: but he that believeth not (this gospel) shall be damned." Matt. 28: 19; and Mark 16: 15, 16. Terrible issues, therefore, cluster round the hearing and believing of the gospel; terrible, because they are vital, involving life, or death, in those who hear, or do not hear it; who believe or do not believe it. Paul declared it to be the power of God unto salvation to everyone that believed it. And here we find Jesus also speaks of it as containing within itself this mighty power to save those who believe it; and to damn those who do not believe it. And yet, notwithstanding all that hinges upon the hearing and believing this gospel, professors of Christianity assert that it does not make any difference what we believe, if we only believe in Christ, and are good. We admit all this to be quite essential, but to believe in Christ properly, one must believe all that the word Christ implies, for it is not the surname of Jesus of Nazareth, and cannot be used as speaking of him in that sense in which you would speak of Geo. Washington, Daniel Webster or Abraham Lincoln: but the term Christ, like the terms Judge, or Col., or Gen., denotes the rank of the individual to whom it applied. The word Christ is derived from the Greek word *Kristos*. The