

three months, disputing and persuading the things concerning the kingdom of God, Act xix. 8. At Miletus he addressed the elders of Ephesus, as those among whom he had gone preaching the kingdom of God, Acts xx. 25. And in Rome he lived two years, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ.

The book of Acts is a continuation of the book of Luke being written by the same author and like it addressed to Theophilus. An honest man in different letters to the same individual would never employ precisely the same language to convey ideas altogether distinct. But Luke in his first book says that Jesus was sent to preach the kingdom of God, and in his second that Paul preached the kingdom of God. If they both preached the kingdom of God, they preached the same gospel, and as all the apostles preached the same thing, it follows most conclusively that the gospel which began to be preached in the province of Galilee, was the same as that preached to all the nations in the Roman Empire by the Apostles and their assistants.

Yours respectfully,

GEO. L. SCOTT.

*Paris, C. W., May 4th, 1855.*

FRIEND SCOTT:

Being very liberal with communications, and particularly with such as challenge any position or principle assumed or maintained in the Christian Banner, your objectatory epistle is handed without hesitation to the compositor.

That God has declared good tidings or gospel to man ever since the Adversary undertook to alienate him, is not to be and cannot be denied. That the Kingdom of God has been preached ever since the oracles of God have had a place among men, is equally veritable and indisputable. But that the gospel of Christ, the message that tells of the tragedy on calvary, and Joseph's tomb filled with the Lord's body and empty again after the third day, and that he who died is alive to give life to the dead, and that in his name and only in his name there is salvation from sin,—that this message of love, power, and favor was ever preached before the Spirit gave new tongues to the chosen witnesses of Christ subsequent to his ministry, crucifixion, and ascension to the Father's right hand, is not to be and cannot be admitted.