

earth is ere long to be the theatre, — is regarded as dark, mysterious and uncertain and the plainest promises and predictions of Jehovah are misapprehended, perverted, or disbelieved.

The truth concerning this kingdom was the basis of the 'glad tidings' which Jesus, 'the twelve,' and the 'seventy,' preached 'to the lost sheep of the house of Israel;' and which, coupled with 'the things concerning the name of Jesus Christ,' make up 'the Gospel' which the *anointed* 'King of Israel,' after his resurrection, commanded his Apostles to preach to every creature; adding, 'He that believeth and is baptized shall be saved, but he that believeth not shall be condemned.'

'The essentiality of a belief of 'the gospel,' and of being baptized or 'born of water,' in order to salvation, is generally admitted; these *conditions* being too plainly stated to be disputed by any who will be guided by the Scriptures *alone*: hence, if it can be clearly shewn that '*the gospel*' preached by Jesus and his Apostles, *previous to his crucifixion*, was neither more nor less than 'the gospel of the Kingdom,' to which were *added*, on the day of Pentecost, 'the things concerning the name of Jesus Christ;' the essentiality of a belief of '*the things* concerning the Kingdom of God,' as well as 'the name of Jesus Christ,' will be manifest.

Before proceeding farther, then, let the reader be convinced from Scripture, that to preach and believe the gospel, which was proclaimed *previous* to Pentecost, was to preach and believe 'the glad tidings of the Kingdom of God?' a proclamation variously styled, 'the word,' 'the word of the Kingdom,' 'the things concerning the Kingdom of God,' 'the Kingdom of God,' &c. A reference to the following passages will establish this point. Luke iv. 18. 'The spirit of the Lord is upon me, because he hath anointed me to *preach the gospel* to the poor.' Here, Jesus states that he was anointed to *preach the gospel*: in the 23rd verse, he says, 'I must *preach the Kingdom of God* to other cities also; for *therefore* am I sent.' Now Jesus was not sent to make two proclamations, or to preach two gospels: it follows therefore, that to preach the gospel, was to preach the Kingdom of God, and *vice versa*.

One or two additional testimonies will make this sure. Luke viii. 1. 'He went throughout every city and village, preaching and shewing the glad tidings of the Kingdom of God.' Matthew iv. 23. 'And Jesus went about all Galilee, teaching in their synagogues and preaching *the gospel of the kingdom*.' Luke ix. 1, 2, 6. 'Then he called his twelve disciples together,—and he *sent* them to preach *the Kingdom of God*. And they departed and went through the towns preaching the gospel.' Here, 'the twelve' *sent* by Jesus to preach *the Kingdom of God*, *go* preaching *the gospel*. Can a doubt exist in the mind of the reader, as to whether or not they did as they were commanded? I think not. In preaching 'the gospel,' they proclaimed 'the word' or 'glad tidings of the Kingdom of God:' for *with them* they were identical.

But, as I have already stated, an addition was made to 'the gospel of the Kingdom,' on the day of Pentecost, viz: 'the things concerning the *name* of Jesus Christ;' which may be termed the *conditions* on which a believer of the gospel of the Kingdom, may become an *heir* to the Kingdom. These additional things, which may be all gathered from Peter's discourse on that eventful day, are *now*, —only generally, more or less corrupted, added to or taken from,—preached as the *whole* gospel; leaving the people in ignorance and unbelief of the Kingdom of God. What God joined together, man presumed to separate; and a mutilated portion of the 'glorious gospel of the blessed God,' powerless to beget an heir to the Kingdom,—as the writer is forced from scripture to conclude,—is for