

already prepared to expect a Messiah, and to bow implicitly to his authority when he came. In preaching to the Gentiles, it was requisite to do more than this. The way was to be prepared, by "reasoning with them of righteousness, temperance and judgment to come;"\* it was necessary to persuade them, that "God had commanded all men every where to repent,"† and to produce this persuasion, by an appeal to powers which evidently exceeded the compass of human energy. And these things the Apostles did. They appealed to prophecy to prove that Jesus of Nazareth was the Messiah, for the conviction of the Jews; and they appealed more especially to miraculous powers with which they were invested to produce the same conviction in the minds of Gentile hearers.‡ In a word, they preached the Gospel, in all its truth and certainty, proving evidently that it was God's revelation; and demanding submission to it, upon this ground. Men, under their instruction, were taught to regard the Gospel Message, "not as the word of man, but, as it was in truth, the word of the living God."

But Paul and his fellow-labourers in the ministry, also preached the Gospel, *in all its glorious discoveries*. What is the Gospel, brethren! as to its distinctive character? It is *glad tidings of salvation through a Saviour*.|| Salvation is its theme, full, free, everlasting salvation; the immortality of the soul, the resurrection and glorification of the body, the liberation of both from the chains of sin and sorrow, their renewal in the image of a holy God, and admission into His glorious presence above. This is the Gospel theme; and hence its Divine Author in unfolding this subject, is said to

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\* Acts xxiv. 25. † Acts xvii. 30. ‡ Acts xxviii. 1, 10. || Luke ii. 10-11.