

1st. The genius and design of circumcision. 2d. The promises made to Abraham. 3d. The nature and design of the Law of Moses, or Old Covenant. 4th. The righteousness of the Law, and the righteousness of Faith; or justification by works and justification by grace. 5th. The Jewish priesthood and sacrifices. 6th. The sacrifice of Christ. 7th. The grace of God, or the divine philanthropy. 8th. The election and calling of the Jews. 9th. The nature, design, and glory of the christian constitution and assembly; and many other topics subordinate to, and illustrative of, the one grand question concerning the reception of the Gentiles.

To simplify still farther, and to comprehend under a few heads the whole apostolic writings, it may be said that there are *three gospels*, with their circumstances, which engross the whole volume.

The first is "*the glad tidings*," emphatically and supereminently so called, concerning Jesus of Nazareth, exhibited and proved to be the only begotten Son of God, sent to bless the people among whom he appeared, who credited his pretensions. The second is *the glad tidings of salvation to the Gentiles*, called "the Gospel of their Salvation." This exhibits Jesus as the Saviour of the world, and his death as a propitiation for the sins of the whole world. The third gospel is that developed in the Revelation of John, in the common version, called "*the everlasting gospel*," or good news, that the long apostacy, that the long dark night of antichristian superstition, tyranny, and usurpation, is passed; and the kingdoms of the whole world have become the kingdoms and empire of Jesus, the King of kings.

The circumstances that gave rise to these three gospels constitute the shade in the picture of God's philanthropy. The developement of the character and condition of the human family, relative to these *three gospels*, in connexion with them, engross the whole apostolic writings. On this a hint or two must suffice.

As to that which is by way of eminence called "*the Gospel*"—the degenerate and apostate state of the most enlightened and favored nation among men, the descendants of the Father of the Faithful, form the contrast; and, as a foil, set off and brighten this most splendid of all exhibitions of the mercy of God, from which spring all other good news to men.

As to the second gospel or good news—the deplorable condition, their ignorance of God, and the nameless vices of the Gentile world, their long alienation from God, and scandalous idolatry, constitute a theatre on which to exhibit to advantage the glad tidings of God's gracious purposes towards them from the beginning, evinced in sending his Son to make a propitiatory sacrifice for their sins, and in calling himself the God of the Gentiles as well as of the Jews.

And as to the third gospel—the awful apostacy of the professed christian communities, and gross departure from the letter and spirit of the christian institution; their schism, strifes, and persecutions, which this apostacy has given rise to; the long rejection and continued infidelity of the Jews, with awful grandeur prepare the way for the proclamation of the everlasting good news—the joyful era when it shall be sung, "*Babylon the Great is fallen, NEVER more to arise!*" The kingdoms of