

his Royal Rank as the Heir to the Kingdom alluded to in the Gospel of the Kingdom he preached, and on the belief of which he makes our salvation depend. Those who claim that to believe in Christ, historically, and, to be good, is all that is necessary, show their lack of faith in the Royalty this term confers upon Jesus of Nazareth, for he did not preach, nor commission his apostles to preach, a gospel concerning a Kingdom in heaven where God resides, to which the pious would be conveyed at death, and yet this is the kind of Kingdom such people believe in. For such a Kingdom, Jesus of Nazareth was not anointed, such a Kingdom he did not preach in the cities and villages he visited, nor did the apostles preach unto the people such a King, nor such a Kingdom as this. A proper, a saving belief, requires that we believe him to have been the official character or Christ that is to reign in and over the Kingdom he preached, and commissioned his apostles to preach. Whoever believes in such a Christ, vested with such Royalty, shall be saved. Whoever does not believe him to be the Heir of the identical Kingdom he preached, (we have his own statement for it), shall be damned or condemned; and no person that is under such condemnation by him, from such causes, can be called "good."

Having as we think, cleared up this erroneous idea, we will now return to our subject again.

This gospel was preached as far back in the history of the world as in the days of Abram. For we read:—"And the scripture, foreseeing that God would

justify the heathen (nations) through faith, (in this Gospel) preached before the gospel (or good news) unto Abram, saying, "In these shall all nations be blessed."—Gal. 3:8. Paul has here quoted only a small portion of the gospel God preached unto Abram, just enough to show that the Galatian church (who were Gentiles, and who probably thought themselves outside of the covenant), would come under the clause alluded to in the portion of the gospel quoted, to wit:—that in Abram *all nations*, or *other nations* besides the Jewish, should be blessed; which would dispel all fears which might be entertained by the Galathian brethren, that their right to the blessings promised in the gospel, would not be to them as legitimate as if they belonged to the natural seed of Abraham. But by turning to the record, we can read the entire gospel preached unto Abram. The messenger of God was the preacher; but the audience was small, very small. It was an audience of one, and that one was the patriarch Abram. The first gospel sermon was short, so short that the patriarch did not have time to take a nap during its delivery. It was, in fact, too short to include everything God had to say to him; hence he gave a series of gospel sermons, in order to include all the items belonging to the gospel or good news he desired the patriarch and others to hear. And when we reflect upon the important part these gospels were destined to bear in the history of the world, that they have been the very basis of the faith and hope of all the "worthies" that have existed,