

which are of *faith*, the same are the children of Abraham," and heirs according to the promise (*Gal. iii. 7*); heirs of the heavenly country, and of the city prepared by them by Christ Jesus; not this Jerusalem which now is, and is in bondage with her children, but "Jerusalem above, which is free, and is the mother of us all" (*Gal. iii. 8*, and *iv. 25*), whose king "shall reign and prosper, and shall execute judgment and justice in the earth. And this is his name whereby he shall be called: The Lord our Righteousness." *Jer. xxiii. 5*.

V. The New Covenant.

The New Testament proclaims this promised kingdom of heaven at hand, and calls on all people in every land of every tongue to believe the good news, and to make ready for the appearing of the king promised in Eden, foretold by Enoch, and by Moses, and the Psalms, and "all the holy prophets since the world began." Jesus Christ and His disciples preached the coming of the Son of Man with power and great glory; the apostles teach us to look for it; the primitive church, in many persecutions, were constantly expecting it from century to century; and the carnal Jews to this day, in all lands, are waiting for the Son of David to manifest himself with power and great glory, and to establish the throne of His kingdom in Jerusalem, and sway the sceptre of His dominion over all the nations of this world. While Christendom ceases to expect the coming of the Lord! Many churches and ministers of Christ turn away their ears from this living voice, practically saying: "We will not have this man to reign over us." Accordingly it is written: "When the Son of Man cometh, shall he find faith on the earth?"

This is "the everlasting Gospel;" this is the faith once for all delivered to the saints. These everlasting covenants are every one addressed to our faith, and were given to the carnal Israel, not for their obedience and consolation especially and alone, but for all *believers* among all nations during all time—were given to the *carnal* seed in behalf of the *promised* seed, even of Christ and His followers through the Cross and the grave in this evil world, to the crown in the habitable world to come (*Heb. ii. 5*), where "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female. For ye are all one in Christ Jesus. And if ye are Christ's, then are ye Abraham's seed, and heirs according to the promise," *Gal. iii. 28*.

Here some ask: "Is there any teaching current among us different from this—to which I respectfully reply: there be four schools of another interpretation: the Literalist, the Spiritualist, the Historic, and the Futurist. The two former are contrary, and the two latter are also contrary. Their distinctive features need no notice here; but it is important to observe, that these *all interpret the prophecies of Messiah's kingdom and People, according to the Geography of this world*;—the Literalist, for the converted and restored Jews; the Spiritualist, for the church of the Gentiles and Jews; the Historic, for a fulfilment according to the history of all nations; the Futurist, for the glory of a generation of Jews yet to be born. They all expect the seat of the King's throne in this Jerusalem, and His kingdom over the *flesh and blood* of Adam.

Whereas "flesh and blood cannot inherit the kingdom of God" (*1 Cor. xv. 50*). The promised kingdom of Christ neither is, nor will ever be, in this corruptible world. It belongs to the risen saints of the habitable world which is to come on the regenerate earth—saints which are children of Abraham by faith, and "children of God being the children of the resur-