

saved," it is also the purpose of God that there should be throughout the dispensation "a remnant according to the election of grace," it must be the will of God that the Gospel should be preached to the Jews. "How shall they believe in Him of whom they have not heard?" The command, "Go ye into all the world and preach the Gospel to every creature" (Mark 16:15), has never been repealed. The unbelief of the Jew has not repealed it. The deposition of the nation from its place of pre-eminence has not repealed it. Nay, the prophetic vision of Ezekiel would seem to indicate that this very preaching is to be the means of awakening the nation from the sleep of centuries, of producing within it a genuine repentance, of begetting within it a living faith. "He said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear ye the word of the Lord." "Faith cometh by hearing, and hearing by the word of God," (Rom. x. 17).

Nor is it only by direct evangelistic effort that the salvation of the Jew is to be sought: he must see reflected in the Christian Church purity of doctrine, simplicity of worship, and holiness of life.

If that Church is to be the "light of them which are in darkness: it must take heed that the light which is in it is not darkness: it must act in the spirit of that law which both Jews and Christians acknowledge as divine: it must exhibit itself as animated by the