

"Behold!" says he, "your house is left unto you desolate, and ye shall not see me henceforth until ye shall say, Blessed is he that cometh in the name of the Lord."—Matt. xxiii. 39. This declaration implies that, in the dispensation of the fullness of time, the Deliverer shall come to this people, and turn away their ungodliness, and so all Israel shall be saved.

Paul takes up this declaration of the Saviour, and in a masterly argument shows that the casting away of the Jews was the means, in the hands of God, of bringing in the Gentiles. "If," says he, "the fall of them be the riches of the Gentiles, how much more their fullness? For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?... For I would not, brethren, that ye should be ignorant of this mystery, lest ye be wise in your own conceit, that blindness in part is happened unto Israel until the fullness of the Gentiles be come in. And so all Israel shall be saved." Rom. ii.

Thus we have the testimony of Paul and the declaration of Christ that those very people who were sent away into "everlasting punishment" are yet to say, "Blessed is he that cometh in the name of the Lord."

And here we leave the subject with you, asking you to search the Scriptures daily to learn the lessons contained in them, and to find that faith which was once delivered to the saints, and which is powerful in its operations upon the motives and intents of the heart.

And may the great Head of the Church preserve and keep us from error and superstition, and ultimately bring us all to the realization of that immortal life which is revealed in His most holy Word. Amen.