

too, which He had entrusted to His disciples breaks the bounds of nationality, and they are told to preach the gospel "to every creature." Does this, perhaps, mean all creatures henceforth except the Jews? How could that people be excluded for whose pardon He petitioned upon the cross? All the congregations outside of Palestine to whom the apostles wrote consisted of Jews and Gentiles alike, and more than twenty years after the death of the Lord, that apostle who more than all the others was appointed to preach to the Gentiles declares that the gospel was a power unto salvation, first to the Jews and also to the Greeks.

Our mission work is done in obedience to the will of God; it seeks to serve that gracious will of God which embraces all mankind. Preaching the gospel to the Jews, of whom there are now six and one-half millions, is the same as the work of evangelization of any other nation. If the friends of mission work among Jews or Gentiles would expect to convert every single individual of any particular nation to Christ, they would forget the word of the Lord, that the way is narrow that leads to eternal life, and that few there are who find it. All Biblical promises that speak of the conversion of nations do not refer to the great mass of people, but to the kernel in the midst of the mass; or, to speak with the prophets, to a "remnant," proceeding from the supposition that through the judgment of God a certain portion shall be separated from the mass, and this shall accept the grace of God and His Christ. This is especially true of Israel. After Isaiah has joyfully proclaimed the birth of the Messiah, who, as the visible presence of God, is called the Mighty One (ix. 5), he predicts that, even if the people were as many as the sands on the seashore, yet only a remnant shall be converted to the mighty God, who has made His appearance bodily in the Christ (x. 21-23). By this "remnant" is not to be understood a minority within the majority of the people, but rather the nation itself filtered into a kernel, which, as Isaiah was informed, when called to his work (vi. 13), was to grow forth anew from this kernel and become prosperous. This it is, too, what Paul means when, in resisting self-exaltation of the Gentiles, he announces the secret of the all-embracing grace (Romans xi. 25 *seq.*), that "all Israel shall be saved"—all Israel, because to the Christ-believing Israel of the New Testament period, to which the apostle himself belonged, a Christ-believing Israel of the last times shall be added.

That ban and banishment shall not eternally be the lot of Israel; that, at the end of days it will turn to the Lord, to the second David—that, is, to God, the Father of Jesus Christ; and that, when this conversion has taken place, it, with the help of the Gentile Christian nation in whose midst it is dwelling, will again secure the possession of the land which has been given to it with an oath. This is taught by all portions of the Scriptures alike, and this is confirmed by Him who is the incar.