

expatriation from that hallowed, venerated land, the very dust of which they believed holy, and proclaims their exile from that country so dear to them by a thousand memories—a land as much beloved by all to-day as by him whose patriotism evoked the vow, “If I forget thee, O Jerusalem, let my right hand forget her cunning”; it signifies, also, how long the holy ground shall be trodden by unholy feet—“*until the times of the Gentiles be fulfilled.*”

Now, if we turn to St. Paul's Epistle to the Romans, we find the counterpart of the Saviour's prophecy in these memorable words: “For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be vain in your own conceits; that blindness in part is happened to Israel *until the fullness of the Gentiles be come in.*” No one can doubt for a moment that the *times of the Gentiles* spoken of by our Saviour, and the *fullness of the Gentiles* spoken of by St. Paul, are equivalent to one another,—that what one means so does the other. From the whole tenor of Scripture, but especially from what precedes the observation of St. Paul, we can scarcely fail to gather that these expressions mean—when the full time for giving the Gentile nations an opportunity to embrace the Gospel has been completed, and God has gathered from out of them a people to Himself, that then, in answer to the beautiful Collect in the Burial Service, when he has “accomplished the number of His elect” He shall hasten His kingdom, and Israel shall be no longer banished from the possession given to Abraham and his seed after him. Without question, the Gospel is to be preached to all nations, but it is pointedly stated for what purpose, or what will be its issue—for a *witness*. Those magnificent and sublime passages so often quoted in the advocacy of the Missionary cause but so palpably misapplied, such as, “The knowledge of the Lord shall cover the earth as the waters cover the sea,” and “the kingdoms of this world shall become the kingdoms of our Lord and of His Christ;” refer, as the context shows, to the result of *our Lord's return to earth*, and in no way to this “fullness of the Gentiles.” We need but one or two testimonies to this assertion: first the simple question of our Lord in reference to the condition of the world at His coming—“Nevertheless when the Son of Man cometh shall He find faith on the earth.” And again, the witness of St. Paul bearing directly on the matter, wherein, so far from saying that all the Gentiles will become Christians, he expressly supposes that the conversion of the Jews