

angel, to every nation, kindred, people and tongue in the Gentile world before he will permit his servants to go to the scattered remnants of Israel; and they will labor with, preach to and declare the work of God to the Gentile nations, and seek to bring them to a knowledge of the ancient Gospel, and to organize a Church among them, so far as they will hearken to and receive their testimony. Then, when the Gentile nations shall reject this Gospel, and count themselves unworthy of eternal life, as the Jews did before them, the Lord will say—"It is enough, come away from them, my servants, I will give you a new commission, you shall go to the scattered remnants of the house of Israel. I will gather them in from the four quarters of the earth, and bring them again into their own lands. They shall build Jerusalem on its own heap; they shall rear a Temple on the appointed place in Palestine, and they shall be grafted in again." Now that, in short, is the nature of this great latter-day preparatory work for the coming of the Son of Man.

Now let me quote another passage that corresponds with one I have already quoted. Paul, in the 11th chapter of his epistle to the Romans, speaks of the proclamation of the Gospel to the Jews first, and because of their unbelief, Paul says they were broken off as branches of the tame olive tree; "and," says the Apostle, addressing his epistle to a Gentile church, "you have been grafted in the stead of them;" in other words, the kingdom has been transferred from Israel to you Gentiles, and it is committed into your hands, and you are beginning to bring forth the fruits of that kingdom, the gifts of the kingdom are made manifest among you, just as they were among Israel in the days of their righteous-

ness. "But," said Paul—"They were broken off by unbelief, and you Gentiles stand by faith. Be not highminded, but fear, for if God spared not the natural branches, if he did not even spare the tame olive tree—the natural branches—take heed lest he also spare not thee, for you are only wild branches grafted in contrary to nature. Take heed lest he also spare not thee, for behold, therefore, the goodness and the severity of God; on the house of Israel, that fell through unbelief, severity; but towards thee, or in other words, towards you, the Gentiles, the goodness of God is extended if you continue in his goodness." It was on that condition—if you Gentiles continue in his goodness; otherwise, says Paul, you also shall be cut off, just the same as Israel were. You also shall be cut off, and they also shall be grafted in again, for God is able to graft them in again. For if God spared not the natural branches take heed lest he also spare not thee, etc. Then he tells them a mystery. He wanted those Gentiles to understand a certain mystery, and that was that blindness in part had happened to Israel until the fullness of the Gentiles be come in, and so all Israel shall be saved. As it is written—There shall come out of Zion a deliverer who shall turn away ungodliness from Jacob. "And this shall be my covenant unto them, saith the Lord, when I shall take away their sins."

It seems then that Paul understood, by the spirit of prophecy, that if the Gentiles apostatized, if they did not continue in the place where they were grafted, if they did not continue in the goodness of God, if they became highminded, they also were to be cut off, just as they have been for many long generations that are past; cut off from all the ancient