

not! There was to be, at any rate, a gap of 1,880 years from the time when, according to their way of putting it, Israel was superseded, and a Gentile Church was put in its place. Now I do not hesitate to say that if that view be true God's Word is not worth the paper it is written upon. Our opponents frequently bring forward this argument:—God did, indeed, make promises to Abraham, but they were conditional, and, as the conditions were broken, therefore God is no longer bound by the covenant. But what were the conditions, and who were to fulfil them? The conditions were prescribed to Abraham himself solely, and, if he fulfilled them, no act of his descendants after he was dead could alter that fulfilment; the provisions, therefore, conditioned by them would necessarily remain absolute. Now God declared Himself that Abraham had fulfilled the conditions. (Applause.) He said, after he had offered up his only son Isaac upon the altar, "In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore, and thy seed shall possess the gate of his enemies, and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed My voice" (great applause); and when Abraham was dead and gone God made the same promises to Isaac, on the ground that Abraham had obeyed His voice, not upon any condition of Isaac's obeying His voice (Gen. xxvi. 5). And so also with respect to the blessings spoken of by Moses to the people. They are solemnly charged (Deut. ix. 5) that it is not for anything in themselves, but because of the oath that He swore to Abraham, Isaac, and Jacob. Therefore, though God might cast off either one part or other of His people temporarily, He never would cast off the whole. He has never totally cast them away, and He has never ceased to deal with them, as has been so frequently said to-night, as His witnesses, as the carriers of His truth unto all lands. Now I wish that we should carry away this one thought—that it was the intention of God to deal continuously with the world by means of Israel; that they should be His chosen race, His witnesses, the possessors of His truth, and the propagators of that truth down to the end of time. Then, inasmuch as the people who are called the Jews most assuredly have not, during the last 1,800 years, possessed the truth, there must be another branch of the Hebrew race who have been possessed of it, and have been propagating it. I defy any man to come to any other conclusion, after carefully considering this subject. Well, now, dear friends, as to this resolution. It speaks of the study of prophecy. You must go into that at the very beginning with certain principles to guide you. One of these is

the principle of quality in God's dealings with His people Israel. I see in the prophecies continually cropping up the figure of two women, as, for instance, in Hosea i., and continuing through the second chapter. One woman called Gomer, the daughter of Diblaim. The prophet is told to go and take her. She represents the Ten Tribes of Israel; there is no mistake about it. Then chap. iii., under the figure of a second and quite different woman, refers to the other branch of the Hebrew nation, which we call the Jews, who are never to be divorced from God, in the sense of their ceasing to be His peculiar people. The same principle is illustrated by Isaiah liv. 1. "Jerusalem"—i.e., Judah; and "Sancaria"—i.e., Israel (Ezek. xvi. 2, 51); "Aholah, Israel, and "Aholibah," Judah (Ezek. xxiii. &c.) This principle must be kept in mind, in studying prophecies concerning the Hebrew nation as a whole. In Balaam's predictions, for example, the prophet showed that the people were blessed by God, and were under no circumstances to be wholly cursed. Now please observe that that series of blessings was pronounced on the people as a whole. On the principle of quality, therefore, where the prediction fails regards one part of the people, it must be a course of fulfilment to the other. Let my opponents wriggle out of that if they can. While Israel were carried into captivity they carried under God's displeasure, and the continuity of blessing was kept up with Judah. But when Judah were scattered in all lands because they crucified the Lord of glory, then Israel, who had gone away 800 years before, under the curse must have necessarily been taken again under blessing. Here is the Anglo-Israelites' fault. When Judah went down, then Israel, in vindication of God's faithfulness, came up again. That is a very simple and understandable view of things, and if you will read your Bible with the light of that view you will find a freshness and a power pervading the whole Scripture, which you never experienced before. In the New Testament Judah and Israel appear as Jew and Gentile, but I do not say that the Gentile Church consists only of those who are born Israelites; but I do affirm that believers in Christ, who are true Gentiles by birth, are blessed with, and not in supercession of believing Gentile Israel. In Rom. ix. you will find the apostle states that God has called people from amongst the Jews, and also from amongst the Gentiles; and to prove the second part of that statement, that He chose His people from amongst the Gentiles, he goes on to say, "As He saith also in Osee, I will call them My people which are not My people." These words in Hosea ii. 23 refer to expatriated Ten-Tribe Israel who were to be reduced to the condition