

of in Holy Writ. The argument is somewhat as follows:—1. The God of Israel, impelled by His love and sovereign love, selected that race to be His "people," by a choice which was permanent, irrevocable and unchangeable. 2. He chose them in order to educate them for—3. A glorious destiny, and—4. The love, the choice, the training, and the destiny were all for God's glory, as shown—5. By the proof which His witnessing affords in the latter days, in His twofold capacity as Israel and Judah, that the Lord He is God. Our Identity, in fact, was God's. I hope that view of the subject does not offend you? It is a glorious and splendid linking our Identification with the very Being of Jehovah, and raising our subject to the presence of the great God of Israel! But how do I prove all this! To the law and to the testimony! First, what is God's character? Let the Law of old and Paul the aged, two inspired witnesses, bear testimony. Balaam said, "God forbid a man that He should lie, nor the Son of man that He should repent. Hath He said, and will He not do it? or hath He spoken and shall it not make it good?" St. Paul declared 1,500 years afterwards, "The gifts and calling of God are without repentance" (Num. xxxiii. 19; Gal. xi. 29). But, did the Lord love and choose Israel? He distinctly tells us so in Deut. iv. 37, 38: "Because He loved thy fathers, therefore He chose their seed after them. "Only the Lord had a delight in thy fathers to love them; and He chose their seed after them; even you love all people, as it is this day." Can you get the love of God, my friends, and tell us where it begins and where it ends? Compare it to the love of a woman for "her suckling child," and with her "compassion for the son of her womb." Can that fail? It can! "Yet will the Lord to Israel, I will not forget thee" (Isa. xlix. 15). But why did the Lord love and choose Israel? To teach and train them; as Psa. lxxvii. 19, 20, and Deut. iv. 1, and countless passages of the Word tell us. To teach them in His words, His judgments, and His statutes," in a manner He follows with no other nation. Why all this? To prepare the race by a *never remitted education*, without any little parenthesis, as our opponents allege, for a great and splendid destiny; even for the "partnership of the world" (Rom. iv. 13); for the "kingdom and dominion and greatness of the Kingdom" under the whole heaven, described in Isa. lxxvii. 27. "And again I ask you, my friends, was all this love, this selection, this training, and this glory, bestowed on the Tribes of Israel? Was it for God's glory; and that only. "This people," He says, "I have formed for Myself. They shall show forth My praise" (Isa. xliiii. 7—"I have created him," He adds, "for My

GLORY." But how is this glory manifested? To what does it relate? Let Isa. xliiii. 8—12 tell us. He tells us there to do what, my lord, we are doing to-night. To bring forth "blind Israel who have eyes, and deaf Judah who have ears." Then he appeals to all the assembled Gentile nations, and demands of *them*, if they have in their past history any testimony to bear upon the subject at issue (God's glory)? If not, he bids them "be silent as to themselves, but to testify to the Lord's declaration," "This is truth!" "Ye are My witnesses, saith the Lord, "turning now to Israel and Judah, My servant whom I have chosen." And why? "That ye may know and understand that I am He;" that ye may comprehend My Godhead, My character as your Redeemer, your Jehovah-Jesus, your Saviour. He showed that, during all their past history, when there was no strange God among them: "THEREFORE ye are My witnesses, saith the Lord." Witnesses of what? "That I am God." My friends, does not this put supreme honour on our Identity and on that of Judah? It links us to God's throne and Being. He deigns to tell us His own very Identity as the God of creation, of grace, and of redemption, depends on our Identity as Israel, and on Judah fulfilling the prophecies, right down from Abraham's days, without a moment's pause or an hour's parenthesis to our own times; and the solemn thought arises, that if we are witnesses of God's Being; His character, His power, love, and grace throughout all the ages, what manner of people ought we to be? My lord, I dare not detain you longer, as other speakers have to follow me; but I break off in the middle of my subject, without applying it to the condition of our British races to-day, in the hope that the few words I have said will lead you all to reflect upon the glorious theme which occupies us, and that God will bless such reflection to all our hearts.

The Chairman then called on

The Rev. C. W. HICKSON, of Bristol, to second the resolution, who said:—My dear friends,—In rising to second this resolution, I need not remind you of its terms, as it is clear that many of you are feeling that the time has come to go home. (Cries of "No, no.") It has struck me in listening to the speeches that have gone before that there is one idea at the bottom of nearly all of them, and it is on that idea that ourselves and our opponents cross swords. That idea might be expressed by the single word, "continuity." To put it in the form of a question, Was it God's intention, when He chose Abraham and his seed, and made certain promises concerning them, that the fulfilment of those promises should be absolutely continuous from that time to the end of time? We say emphatically, It was. Our opponents say, No, it was