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Zion, Ill. October 25. 1933.

Jesse Crosby, Bartle, Cuba.

Dear Brother:

I have sent you several packages of clappings with letters enclosed, since I last heard from you, am wondering if you have been receiving them.

Was just about to send some more that I have been saving for several days; but have been deeply impressed to send the enclosed tracts instead. Hope that you will find the blessing in them that I have found. The one "God is able" I have had for several years, and get great blessing out reading it over again from time to time; and have often loaned it out. It has been a great blessing to many; and I pray that it may become so to you.

This is a lovely October mprning-just two months before Xmas. Have had several hard frosts, and slight freezes; qnd last night was the most of all. I have learned not to dread the cold, or to fear it. I has people often say how much they dread the approaching winter. I probably would too, if I allowed the spirit of ferm and dread to get in, but I just make up my mind that I will not allow my peace of spirit; and the productiveness of my life to be marred by any such thing, and go on into the duties of the day.

The Canadian matter is standing still for the present; and I am putting in my time largely with the sick around us. There a number of "incurables" that I am especially interested in; and I love to go to them and help them in any way possible. It is really my cheif joy in life.

I must close now, as I have several calls to make today.

Let me hear from you as soon as possible.

Love and prayers.

Claure W Crosby.

natered at Dayton, Ohio, THE

MESSENGER.

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"GOD IS ABLE"

Matt. 3:9; Rom. 11:23; 14:4.

Abbie C. Morrow Brown.

"Able" was my word for June, given by the Spirit, out of my regular morning chapter, on the last day of May. Lev. 14:31, 32.

The first day of June it was given to me double. "We are well able." Num. 13:30. "God is able." 2

• One version of the last text is, "God has power to shower all kinds of blessings upon you, so that having, under all circumstances, and on all occasions, all that you need, you may be able to shower all kinds of benefits upon others." Twentieth Century N. T. One day the word was given to me in an old song, familiar to me in childhood and having a tremendous

meaning now,

Though the pathway be lonely and dangerous too. Surely Jesus is able to carry me through.

On the seventh day of the month the Spirit called my attention to the word in its connection as given

cordance, and these "words were found and I did eat time in my life I looked at the word "get" in the Conthem". Jer. 15:16. at first, "Able to get". Lev. 14:31. And for the first

was given me, "The fear of the Lord is to hate evil", Prov. 9:10, and today I see how closely allied are fear of God and love of God, for they that "love the Lord, hate evil". Psa. 97:10. We are able to "get wisdom, get understanding". Prov. 4:5; 16:16; Psa. 119:104. "The fear of the Lord the Holy is understanding." Prov. 9:10. Years ago I was troubled lest I did not fear the Lord and this is the beginning of wisdom; and the knowledge of the Holy is understanding." Prov. 9:10. Years ago We are able to "get wisdom,"

We are able to "get" up into "the place" of God's choice for us; the place of rest and victory over all evil. Deut. 17:8.

every land where we have been put to shame. Zeph. 3:19. For all that He has "promised" He is "able to perform". Rom. 4:21. We are able to answer to the Bridegroom's call, and "get up early to the vineyard". Song of Sol. 7:12. And God is able to "get" us praise and fame in

chapter, came this feast: On the eighth day of the month, out of my morning

God Is Able-

- To redeem from death. Job 5:20; Hos. 13:14:
- John 11:25, 26. 2. To redeem 8:23, last clause 3. To redeem last clause. To redeem from the grave. Psa. 49:15; Rom
- To redeem from deceit. Psa. 72:14.

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To redeem out of the hand of Satan. Jer. 15:21. To redeem from all iniquity. Tit. 2:14.

Is Able—

- To restore "the joy of salvation". To restore comforts. Isa. 57:18 Psa. 51:12
- To restore health. Jer. 30:17.
- Joel 2:25. To restore the years that the locust hath eaten

One day, toward the last of the month, the following "joy and rejoicing", was mine in my quiet morning hour. Jer. 15:16.

God Is Able-

- To deliver the oppressed. Dan. 6:20; 2 Chron.
- To succour the tempted. Heb. 2:18.
- To subdue all things. Phil. 3:21.
- To save from death. Heb. 5:7.
 To save to the uttermost. Heb. 7:25.
 To keep. 2 Tim. 1:12; Jude 24. To give much more than we have ever m. 2 Chron. 25:9. given

We Are Able-

to Him.

- To offer. 2 Chron. 29:14. To war. 2 Chron. 25:5.
- To stand against the wiles of the devil. Eph.
- To quench all the fiery darts of the wicked one.

 To teach. 2 Tim. 2:2.
 To comprehend the love of God. Ep.
 To comfort others. 2 Cor. 1:4.
 To admonish. Rom. 15:14.
 Two or three times in the month I was— To teach. 2 Tim. 2:2. To comprehend the love of God. Eph. 3:18. To comfort others. 2 Cor. 1:4.

Pressed into faith for impossible things. Pressed into liberty where nothing clings, Pressed so intensely it seemed beyond strength; Pressed out of measure and pressed to all length

ing over some of the mighty miracles wrought in Bible times and wrought in our day. Let me give you a supplication, "God is able". Then I lay quietly think-And this is how the faith came. I threw myself upon the bed and said, with hands uplifted in mute few bits from those moments of meditation.

God Is Able-

To turn the curse into a blessing. Deut. 23:5. Satan's worst, God can easily turn into His best. The "curse" of the crucifixion became the "bless-

ing" of salvation to a lost world. John 3:14-18. The "curse" of Joseph's long years of trial in exile became the "blessing" of the salvation of Egypt and of Israel. Gen. 50:20.

innocent sufferer, but the curse of the guilty sinner more abound." Rom. 5:20. into blessing. "Where sin abounded grace did much And God is able not only to turn the curse of the

rooms, beside a young man who had come to utter destitution and hopelessness through drink. Long ago I knelt one night in our temperance

of Christ, until he looked despairingly into my face and said, "You do not know anything about it, you are an angel." I talked to him of the love of God and of the death

much rich dinner was as truly a lust of the flesh as I was to him, who had never once thought that too

too much liquor.

Not far from the altar sat an aged man, one of God's converts from whiskey. I motioned him to the young man, and he said something to him like this: "I came to this room a total wreck. No home, no friends, no life." money, no hope. I believed the story she has told you, and today I am united to my family, and we have every comfort, and I rejoice in hope of eternal

until a glimmer of light came into the young man's face, and he said, "What God has done for you, He On and on he told of his cursed life now so blessed,

Oh, ye mothers who are weeping over drunkard's graves, believe God, look up, dry your tears, turn your prayers into praises and God will turn the curse into a blessing unto you, because He loves you. is able to do for me."

ard son, until she learned that transforming lesson, how to offer the sacrifice of praise. Heb. 13:15. After at midnight, if she heard him, she only said, "Praise that when the boy came stumbling up the stairway day meeting how she grieved and prayed for a drunk-I heard a mother tell once in A. B. Simpson's Fri-

God! He is able to save my boy."

One Tuesday, while in Mrs. Palmer's meeting, a messenger came to tell her that her boy had cut his

is able." throat from ear to ear. She said, "Praise God! He

mur on her lips, but deep down in her heart the "melody" of God's ability. Eph. 5:19. There were no tears in her eyes, there was no murup the wound, but gave no hope of his recovery When she reached home the doctors were sewing

When they left her alone with the unconscious lad she knelt and took his white hand and said aloud, "God is able to heal and to save my boy."

mother, pray." He opened his eyes and whispered faintly, "Pray

a powerful testimony of how God turned the life that had been "the curse" of the home into "a blessing" unto many. lad, pointing to the scar from ear to ear, often gave God heard this mother's prayer, and the redeemed

God Is Able-

Heb. 11:34. To quench the violence of fire. Dan. 3:17, 24, 25

my friend came and, seeing my arm, uttered an exclamation of dismay. But it was only pink, and not at all blistered, and I assured her I was not suffer-One day, as I was washing dishes in the home of a friend, that she might rest, the dipper of boiling on with my work. Prov. 16:10. As I was finishing, water, just poured from the tea kettle, slipped from my left hand and threw the scalding water upon my bare right arm. Instantly I ran to my refuge. In "the name of the Lord", I refused the pain and went

ing the least pain. She could hardly believe it, and said, "I never saw a greater miracle."

power of God to quench the violence of fire, though do not remember saying so then. But I had seen a far greater manifestation of the

"Pray, just pray." And they did pray. They knew Begging to know what he might do for her, she said her appearance and grieved by her evident agony husband, coming in at the moment, was shocked at her face and right hand were terribly burned. By an explosion, as she bent over the gasoline stove, daughter, Isabel, when we were living in Minneapolis how. The miracle was in connection with my adopted

I was away in service. Returning that night, Isabel met me as I left the electric car. When she lifted her thick veil to kiss me, I cried out, "Oh Isabel! Isabel!"

"It does not hurt a bit, mother, not a bit," she said over and over. "Not hurt!" How glad I was when head and one cheek, where the skin had been burned discolored and swollen to perhaps twice their normal size, and there was an ugly dark mark on her forecould believe it, for her ears and lips and nose were

definitely asked that the wounds should be healed without scars. I said, "Have you asked the Lord not to let your face be scarred?" "I had not thought of that," was her reply. So as soon as we reached the house we

to prayer meeting wearing her veil, and on Sunday This was Monday. On Thursday night she went

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to church without one trace of the accident on her-

This morning, July first, the Lord wakened me with the words, "Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee?" Ezek. 22:14; and told me my word for this month was "endure", and out of my morning chapter, "The Lord spoke...on the first day of the...month,...saying,...Able to go forth to war." Num. 1:1, 3. Thirteen times are the last six words repeated in the chapter. Twelve plus one, the number of victory and the number of divinity. So I have no fear, for He is able to do exceeding, abundantly, above all I ask or think, and to Him shall be glory. Eph. 3:20, 21, and "for our light affliction...a far more exceeding and eternal weight of glory." 2 Cor. 4:17, 18.



We have a great variety of tracts treating on Salvation, the Lord's Coming, Divine Healing, the Spirit-filled Life, Temperance, Dancing, Theater-going, Card-playing, Infidelity, Prayer, Faith, Segual Sanctification, the use of Tobacco, Swine's-fiesh, Tea and Coffee, etc. Also Gospel Envelopes, Writing Paper, Blotters, Truth Stickers, etc. Send 25c or 50c for large sample packet.

received Jesus Christ as my Saviour. And
—oh! Trumbull, put it into the story, put
it big and plain—instantly the chains
were broken never to be forged again—
the passion for drink was taken away.
Put it 'INSTANTLY,' dear Trumbull.
Make it plain. Don't say: 'He strove with
his drink-sin and came off victor.' He did
nothing of the kind. Divine power did
it, wholly of grace. To CHRIST be all
the glory.

"Yours in His love, "C. I. Scoffeld."

Verily, it is a wonderful story! He is a wonderful Saviour." "His name shall be called Wonderful" (Isa. 9: 6).

Blessed fact, the story of C. I. Scofield is just such as may be repeated, in the experience of any soul, so bound "in the chains of their own forging," as C. I. Scofield was. Here is hope for every soul fettered by the force of evil habit.

(In Booklet by M. M'Call Barbour.)

ON THE INSTANT

There had been a discussion on "Sudden Conversion."

"Never could believe it myself," said Harry. "Tisn't reasonable."

"When you press down the electric switch," said Tom, "doesn't the light flash out at once?"
"Of course."

"And when a driver pulls over his lever,

how long is it before the engine moves?"

"It starts right away."

"Well, then," Tom continued, "why is Jesus Christ unreasonable when He says, 'He that believeth on Me hath everlasting life? To believe is to receive spiritual life and energy."

"Just what do you mean?" Harry asked
"Why," said Tom, "when I believed that
Jesus died for my sins, I saw in a flash that
I was free. That's light. And when I
understood that He lives again to help me,
I felt I could conquer temptation. There's
power. Light and power—that's everlasting life."

SEEING THE GOSPEL

A native of China was once asked if he had ever read the Gospel.
"No," he replied, "but I hive seen it."
"How have you seen it?"

"I have seen," he said, "a man who was the terror of my countryside made gentle and good, and who gave up his bad ways by the gentleness of Jesus. No, I have never read the Gospel, but I have seen it. AND IT IS GOOD."

This tract may be had from SCRIPTURE TESTIMONY SOCIETY 804 Central Bank Building, Dallas, Texas

SET FREE

A helpless, hopeless man, a slave to sinful habits, instantaneously delivered.



CHRIST THE CURE

C. I. Scofield, the Editor of the Scofield Bible, and a man of superior ability as a lawyer in his own community, became "a little child" in simplicity of faith in God, and the acceptance of "HIS SON" JESUS CHRIST, as his Saviour and his Lord.

He had described himself, before his conversion, as "a drunkard," "a wretch," "a ruined and hopeless man, who, despite all his struggles, was fast bound in chains of his own forging." This is the man who accepted CHRIST, and whom CHRIST cured and set free. This is the man who became one of God's most-honored servants for the world-wide propagation of His living and life-giving Word. The story is invaluable as a witness to the power of CHRIST to "cure." Here it is—

"In his St. Louis law office, one day, M'Pheeters (a Christian friend of his own age) came to see him. After talking for a while, M'Pheeters got up to go. With his hand upon the door-knob, he turned and faced Scofield, saying, 'For a long time I have been wanting to ask you a question that I have been afraid to ask, but that I am going to ask now.'

"I never thought you as afraid, said Scofield, in hearty friendship. 'What is your question?'

"I want to ask you why you are not a Christian?" came the unexpected reply.
"The lawyer replied thoughtfully: Does

not the Bible say something about drunkards having no place in heaven? I am a hard drinker, MPheeters.

". You haven't answered my question, Scofield, the other man replied, 'why are

you not a Christian?" 'I have always been a nominal Episcopalian, you know,' said Scofield, 'but I

do not recall ever having been shown just how to be a Christian. I do not know "Now, M'Pheeters had his answer. He drew up a chair, took a Testament out of his pocket, and read passage after passage from the precious Good News, plainly telling his friend how to be saved. "Will you accept the Lord Jesus Christ as your Saviour?" he asked.

"Tm going to think about it,' said Scofield. "No, you're not,' answered M'Pheeters, 'you've been thinking about it all your life. Will you settle it now? Will you believe in Christ now, and be saved?'

"The logical-minded, clear-thinking lawyer liked clear-cut statements and unequivocal questions and answers. After a moment's thought he looked his friend full in the face, and said quietly 'I will.'

"The two men dropped down on their knees together. Scofield told the Lord Jesus Christ that he believed on Him as his personal Saviour, and, before he arose from his knees, he had been born again:

there was a new creation, old things had passed away, behold, all things had become new. Thomas S. M'Pheeters had been used of God to lead C. I. Scofield to Christ."

To emphasize the power of Christ to cure, and to set the captive of sin free from the fetters that enthral, we transcribe the following extract from a letter written by C. I. Scofield himself to his friend and biographer, C. G. Trumbull:

"Great opportunities had indeed been given me, and for years I made them my own. But, slowly, insidiously, the all but universal habit of drink, in the society and among the men of my time, overmastered me. I was not a victor in the battle of life—though victories had come to him—but a ruined and hopeless man who, despite all his struggles, was fast bound in chains of his own forging. He had no thought of Christ, other than a vague respect; the survival of a family influence. There was no hope that in a church, sometime, he might hear and believe the Gospel. for he never went to church. "And then Jesus Christ took up the

Gospel, for he never went to church.

"And then Jesus Christ took up the case. Men were beginning to turn away from him, but the Lord of Glory sought him. Through Thomas M'Pheeters, a joyous, hopeful soul, Jesus Christ offered Himself to that wreck.

"It was a Bible conversion. From a worn pocket Testament M'Pheeters read to me the great Gospel passages, the great deliverance passages, John 3: 16: 6:47; 10: 28; Acts 13: 38-39, and the like. And, when I asked, like the Philippian jailer of old, "What must I do to be saved?" he just read them again, and we knelt, and I

What Difference Does it Make?

BY HENRY D. HOUGHTON

WE are often asked this question concerning the identity of the British race with Ten-Tribed Israel.

Even among professing Christians the Old Testament is regarded very largely as obsolete, dead and done with, excepting for its examples and its moral teaching. Therefore when we seek to bring home to our fellows the great fact that we are indeed the descendants of lost Israel, we are immediately confronted with this very pointed and very practical question.

Let it be said here that it is almost impossible for one person, however accomplished, to give *all* the points in answering this pertinent inquiry; they are so varied and so many. Nevertheless, the writer ventures to adduce a few.

I. It proves God and the Bible true! This is the greatest proof of the truth of the Bible that the world has ever known. It shows that the Bible needs no bolstering up, and that God needs no man either to apologise for Him or to justify Him. He does the latter Himself, and in such a way that all His detractors, by this very discovery, are brought to utter confusion. It pulverizes and destroys all the cavillings and revilings of the Higher Critics. It shows that every Book of the Old Testament which has been the object of their attack is full of marvellous predictions, now fulfilled and being fulfilled in the British race, thus proving every one of those Books to be true, and the writers wonderfully inspired by God.

of an All-Wise Intelligence.

ing in most wonderful fashion to full accomplishment which could only be the achievement of Almighty It exhibits that design, scheme, plan and purpose com-

all He sets out to do. And further, that neither Angels shows that He has the Almighty Power to accomplish us a Superior Being with long-visioned foresight, but also all His great designs, just as they were written in the nor Devils, nor wicked Israel herself, can finally thwart great Book 2,000 years ago. So, then, it not only shows His gracious purposes. Power that He is seen before all the world accomplishing It shows Wisdom and Skill so combined with Infinite

gain it would be for the whole world if it could recover Is not this a great "Good"? What a marvellous

its lost consciousness of God!

man, like a lightning flash, the overwhelming conviction that God is!—a conviction which is absolutely irresistible! and blessings made to the Patriarchs Abraham, Isaac and the old unconditional literal as well as spiritual promises When this great Truth is once seen, there comes to that cism and infidelity cannot live with British-Israel Truth. God's people Israel, can ever remain an insidel. Jacob must of necessity come upon us. man, when he once distinctly sees the British race as 4. It shows that the British race, being "Israel," all It is the death knell of infidelity and scepticism. No Scepti-

amid all the apparent confusion there is still a Hand at the helm; and that God is still living, the same Jehovah ages; and that all God's plans are going right; and that 5. It shows where we stand in God's scheme of the

Who made the promises.

attributed this to anything rather than the right cause. But God is behind us, fulfilling every word of His good through us to all the world, all that His great and benepromises to our forefathers, and working out in us, and 6. It gives the true explanation of England's great-In times past we have been so blind that we have "This people have I formed for

purpose and foreknowledge as could only be the outcomples. O house of Israel, but for Mine holy Name's sake of an All-Wise Intelligence.

It exhibits that design. 7. It explains and prepares us for the great part we hall play in the wonderful events of the next few years, YSELF; they shall show forth My praise " (Isa. xliii, nt it also shows how that we shall eventually be delivered reparing us for the dark days which are close at hand, which otherwise we could have no conception. darkness; and opens up before us a glorious future, of but of all our troubles, and that light shall come out of the turmoil and strife of the ages, one King and one Kingdom, being upheld by God, will never be destroyed. That every device invented for our overthrow will be defeated. That all the villainous attempts of the Red International "Thus saith the Lord God: I do not this for your 8. It shows that, amid all the red ruin of the world, of Moscow, working with other evil-disposed agitators in our midst for the overthrow of Great Britain, are forethe one enduring Kingdom of the world; and that Christ our Lord, David's Son, will yet reign over us (and over all the strangers (pure Gentiles) who have joined us, which includes all believers of every race) in Jerusalem, 9. It shows how that the British race and people are

"He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David. And He shall reign over the house of Jacob for ever; and of His Kingdom there shall be no end, (Luke i, 32-33).

To. It shows how that Our Lord's Second Advent is close upon us—not in theory, but actual fact; and shows it by prophecy fulfilled in this our day; for the deliverfulfils Christ's great prophecy: "Jerusalem shall be trodden down of the Gentiles, until the times of the ance and occupation of Jerusalem by Israel (the British) Gentiles be fulfilled " (Luke xxi, 24). is God declaring to all who will hear, which people are This is the great key-prophecy of the latter days. It

and that the earthly Kingdom of our Lord is built up

upon His literal people Israel, and that it will last for ever.

ably the near return of our Lord, showing us where we are, and what are the next signs in order.

His Israel. And the succeeding verses declare unmistak-

must "I will yet [F. F. 'Yet I must'], for this 11. It makes the fulfilment of Ezekiel xxxvi, 37, pty's most vulnerable point. The walls were capable of ble, and enables us to obey the command the style of the fulfilled before the command the style of the sty ghting took place; for, that captured, the city fell! So, the gate of his ghting took place; for seed shall possess the gate of his then it says, that on which he trusts most, the most memies, it means that on the captured in the city fell! So, the most shall possess the gate of his means that on the captured, the city fell! So, the most shall possess the gate of his means that on the captured, the city fell! So, the city fell! So, the city fell! So, the city fell! So, the gate of his gate of ccessful defence, but the gate was where the terrible mportant and vital point of his whole defence.
This great promise to Abraham was repeated in sub-

God to fulfil all these great promises to us. We who know can inquire of God; and it is most urgent that we should but how is it possible for those to inquire who do not and this is why He is letting His truth become known of by our nation can we individually and nationally petition us to inquire. And only as this truth is made known to dark as to our origin and nationality, it is impossible fo Israel till Israel knows who she is. While we are in th definite and necessary enquiry of God cannot be made b will yet [F. F. 'Yet I must'], for this be enquired the house of Israel, to do it for them." The

as the full revelation which it looks forward to. It shows that the inquiry is most urgent, as the preliminary conto own us as His long-lost beloved people " Israel." accomplished, and before God speaks openly and plainly dition before the full occupation of the old land can be Thus will the inquiry itself become a blessing, as well

know?

heathen shall know that I the Lord do sanctify Israel, when My sanctuary shall be in the midst of them for evermore" (Ezek. xxxvii, 27-28). "My tabernacle also shall be with them; yea, I will be their God, and they shall be My people. And the 12. It brings us into possession of this great Promise

of the chief Abrahamic blessings. But it all depends on what is meant by "the gate." meaning, or it would not have been singled out as one of God: "Thy seed shall possess the gate of his enemies" (Gen. xxii, 17). There is hidden in this word a great

are blind and dumb; they do not bark; nor warn us of

a river, a sea, that is her gate or other strategical position. A gate is a road to, a either for offence or defence, whether it be a city, a hill whatever constitutes an enemy's chief source of strength, source of supply, the controlling position, the vital point : only way of entrance or exit. A gate to an enemy or an to a city was the doorway through the city walls, the A gate is an entrance, to open or close a path. A gate

gate of the city was the

srael thine enemies shall be found liars unto thee, tance to his seed many times. "Happy art thou, O xxiii, 29). Behold, all they that were incensed against thee shall they that were incensed against thee with and thou shalt tread upon their high places" be ashamed and confounded; they that strive with thee shall perish, ... They that war against thee shall thee shall perish, ... be as nothing, and as a thing of nought. For I the Lord thy God will hold thy right hand" (Isa. xli, 11-13). and I will save thy children " (Isa: xlix, 25). with thee will I break in pieces the nations, and with thee will I destroy kingdoms, (Jer. 1i, 20). ix, 12).

Ix continued triumph is not because of our superiority that continued triumph is not because of our superiority is a continued triumph is not because of ou "I will contend with him that contendeth with thee, perish; yea, those nations shall be utterly wasted, (Isa. "Thou art My battle axe and weapons of war; for self; but in Me is thine help" (Hos. xiii, 9). "His watchmen are blind; they are all dumb dogs, they cannot bark; "The nation and kingdom that will not serve thee shall sleeping, lying down, loving to slumber " (Isa. lvi, 10). Yes, indeed, our watchmen, both political and religious,

danger: alas, they often lead us into it. our help. And if our watchmen sleep, He does not.

our help. And if our watchmen sleep, He does not.

nor sleep. He that keepeth Israel shall neither slumber

nor sleep., (Psa. cxxi, 4). ignorance and helplessness God tells us that in Him is anger that is aroused in God by any ill-treatment of Israel. said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly A very curious light is thrown on this point by the God never forgave the Amalekites because they opposed And if our watchmen sleep, He does not.

put out the remembrance of Amalek from under heaven st Ten Tribes; said: "I am saved through Christ; hand of Amalek is accompletells us why. "Barmen st Ten Tribes; said: unimportant." breathed the very hand of Amalek is accompletells us why. "Barmen st Ten Tribes; said: unimportant." (Exod. xvii, 14-16-marginal rendering).

I will cause thee to perish . . . I will destroy thee." with all thy despite against the land of Israel; behold . . . hands, and stamped with the feet, and rejoiced in hear same chapter tells us: " Because thou hast clapped thin thy face against the Ammonites, and prophesy agains them." Why was this? What had they done? The Now, come down to Ezekiel xxv, 2. " Son of man, se

dealt against the house of Judah by taking vengeance, . . . and revenged himself upon them, . . . I will lay My vengeance upon Edom by the hand of My people Israel." "Thus saith the Lord God: Because that Edom hath And God says exactly the same thing about Edom :

Israel. Judah was the house that Edom (the Turks) oppressed; Israel is the one that God appoints as deliverer. And that is exactly the order of events as accomplished to-day. Notice here the great difference between Judah and

make myself known among them, when I have judged thee " thou hast used out of thy hatred against them; and I will ing to thine anger, and according to thine envy which fore, as I live, saith the Lord God, I will even do accordand we will possess it; whereas the Lord was there; there-These two nations and these two countries shall be mine, known to Israel. "Because thou [Mount Seir] hast said, the time will have come for Him to make Himself and complete (it is not so yet), God announces that then And when God's judgment of Edom (Turkey) is final (Ezek. xxxv, 10-11).

make Himself known to us, it is found in Ezek. xxxiv am with them, and that they, even the house of Israel, are My people, saith the Lord God." 30: "Thus shall they know that I the Lord their God And if we want further evidence that God will shortly

has gone.

you obey My commands."

hearts, and will be their God, and they shall be My beople." (Jer. xxxi, 33) but My law in their inward parts, and write it in their It does not say, "If you walk in My ways," or, "if ou obey My commands." Oh no! It says: "I will

shall come to us. 13. It shows how that a great national repentance

Recently I heard of a man who, when asked about the

spiritual blessings on her, far beyond the dreams of the wildest evangelists, but it is that this same "Israel," ssence of selfishness and the very opposite of true Chris-This man, probably in ignorance, breathed the very shall be His ambassador to carry the Gospel message to The position he takes up is, "My soul is safe; what the wide world; and only as Israel acts up to this does Now, God's plan for Israel is, not only to bring untold

the world ever hear the message! as a consequence of our being Israel, the whole nation is to be redeemed; not an individual here and there. the whole nation is again to be brought forward as God's Own choice, His redeemed people, His chosen; given We, who know what British-Israel Truth is, know that back their own promises and possessions; and that eventually every person in the realm, from the King to the cottager, from the hoary head to the child, will know the Lord. This is promised very definitely to Israel alone of all the nations upon the earth! The other nations receive the testimony of the Gospel; it is to be carried to them as a witness, and then shall the end come. complete conversion be herself the witness to others.
"Ye are My witnesses that I am God." various prophets, all agree perfectly with each other, and are generally, if not always, preceded by a "Thus saith But Israel is to accept it, and probably before her own the Lord," and in every case they are absolutely uncontestimony, let us close the Book, for to us its authority These promises to Israel, made many times and through And if we are not prepared to receive their

it is speaking of Israel), "for I will forgive their iniquit and I will remember their sin no more" (v. 34). Verse 6: " My sheep wandered through all the moun-

statutes and keep Mine ordinances, . . . and they shall be My people, and I will be their God " (Ezek. xi, 19-20). Not a single condition is attached to any of these promises; but it is " I will forgive," " I will put," " I a new spirit within you; and I will take the stony hear out of their flesh, and will give them [it is again speaking of Israel] an heart of flesh, that they may walk in My It says, " I will give then one heart, and I will pu

promised to do it all. they will not. But eventually Israel will. And God has idea that the whole of the Gentiles will accept Christ; a people for His Name; but do not run away with the will give them," and "I will be their God." We know that there will be taken out of the Gentiles

by anything whatsoever, it would only bring confusion If God's " I will" could be broken, or rendered futile

and contempt on His great Name.

us, yet, in spite of that, He makes those glorious promises through Isaiah, repeats them through Jeremiah, confirms them through Ezekiel, adds to them through Hosea, Micah, Zephaniah, Zechariah, Amos, Joel. ing it better than any human language could convey it to of times; their sin was open, heart-breaking, and national; knowing it better than Israel herself knew it, and knowbut with all that sin before His all-seeing eyes, and to Israel, she was steeped in sin, as He tells us scores Observe, that when God made all these great promises

we totally ignore: "I am not sent but unto the lost sheep of the house of Israel." He announced His own mission by the great words which by which God's great purposes were to be fulfilled. And when our blessed Lord came, He was the means

And, at first, He gave the disciples the same limited commission. "Go not into the way of the Gentiles, and rather to the lost sheep of the house of Israel." into any city of the Samaritans enter ye not.

Ezekiel xxxiv, about these same lost sheep :sheep of the house of Israel." God has much to say in they were found. Christ might well call them " the lost Observe, please, that these are called "sheep," before

Verse 10 "I will delivet My flock."

Verse 10 "Behold, I, even I, will both search My
sheep, and seek them out." places where they have been scattered."

Places where they have been scattered." will I seek out My sheeb, and will deliver them out of all upon the high mountains of Israel." Verse 12: "As a shepherd seeketh out his flock, so God speaking, and He uses almost identical words with those our Saviour used when He declared the purpose of His coming, Therefore will I save My flock, and they Verse 22: shall no more be a prey. their God am with them, and that they, even the house of Israel, are My people, saith the Lord God.

Of Israel, are my people, saith the very next verse. Verse 16: "I will seek that which was lost." This is Verse 31: "And ye, My flock, the flock of My pasture, Now are men, and I am your God, saith the Lord God." Now Verse 30: "Thus shall they know that I the Lord we may understand why Christ said, "I am not sent but unto the lost sheep of the house of Israel. in Christ we have the glorious fulfilment.
But, someone says, How do you reconcile this with the great commission: "Go ye into all the world and preach the Gospel to every creature "? to redeem Israel, to bring her back to God, as well as For we have the promise and prediction in Ezekiel, and to make atonement for all mankind. But witnesses are and privilege to carry the Gospel message to all the world. It was of Israel God said, "Ye are My witnesses." needed, so then it should be Israel's work, Israel's duty "This people have I formed for Myself: they shall show Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men, (Micah v, 7). shall be in the midst of many people as a dew from the "And the remnant of Jacob [F. F. says 'fragments'] It reconciles itself. See, Christ came

evangelist, the work of the universal benefactor, we plunned out for her by God hundreds of years before! will find that Israel's work, the work of the world-wi it was hers, supremely hers; but when she was los Now, Christ did not come to do Israel's work for her In this remarkable passage, and scores of others, y

covenant relationship with God, in the which she could to her duty and to her work; and into the condition, th Christ's mission was to redeem her, to bring her bac do the work allotted to her.

This was the great work He had to accomplish.

The witnesses had gone wrong, the messenger had gone astray, and He came to put her right, and start her on her mission.

14. It explains the silence of God!

and the Apostles, a short, brilliant flash in the long dark night of the ages. But since then no open communication spoilt, marred clay vessel of Jeremiah xviii to make into going to deal with Israel in another way. He had the with His people, no direct interference with their politics came no more God's message to His people as aforetime. Apparently God withdrew. True, John came, and Christ, another vessel well pleasing to Him. And this shows or control of their house. how He will do it:— When the last of the prophets, Malachi, died, there And why? God was now

at work with Israel. But it proceeds: " And I will give tor a door of hope." her her vineyards from thence, and the valley of Achor This is quiet, gentle, unseen, yet marvellous influence into the wilderness, and speak comfortably unto her." "Therefore, behold, I will allure her, and bring her

"Achor" means trouble; F. Fenton says "sorrow." And "the valley of Achor" was where Achan was stoned, burnt, and buried for his sin. And God is to is to be a door of hope. truction; but the very place of her sin, her punishment give Israel the place of her sin, her sorrow, and her humiliation for a Door of Hope! Not a door of des-

of Achor; " as in the days of her youth; and as in the day when she came up out of the land of Egypt. . . . And she shall sing there." Where? In the valley

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and they shall no more be remembered by their name Hos. ii, 14-17). The old rebellion done with, a new in nietly and secretly all His marvellous purposes, accom-Here you have Israel losing her name, and God working lishing for her and in her all that His great heart of ove designed, and beginning it in the valley of Achor! her trouble? Undoubtedly her captivity and banishment, came up out of the land of Egypt. to sing as in her youth, and this is to be turned into a door of hope; and she is God is speaking. And if you search the next verses you will see what follows the singing; she rids herself of her heathen idols and gods. So there is no mistaking the literal Israel of whom take away the names of Baalim out of her mouth." Wicked men we have among us—the thoughtless, the And verse 16 says of this same disowned wife, that shall call Him Ishi, which This is amazing condescension God tells her that she This is amazing condescence.

My husband, This is amazing magnificence.

indeed; we stand dumbfounded at its magnificence. gods and idols has long since disappeared. Baal is no "Thou ... shalt call Me no more Baah. For I will How wonderfully this has been fulfilled in our history. comfortably to, and given a door of hope, verses 6 and comfortably to, and given a door of here, will hedge up thy 7 say of her: way with thorns, and make a wall, that she shall not find her paths. And she shall follow after her lovers, but she shall not overtake them; and she shall seek them. But before she is allured into the wilderness and spoken return to my first husband; for then was it better with me than now, (Hos. ii, 6-7). but shall not find them; then shall she say, I will go and her of her lovers, till, like the prodigal of the New Testament, she comes to her senses, and says, "I will go and return to my first husband; for then was it better with What a marvellous picture of God's dealing with erring Blocking her road, hedging up her way, ridding " and as in the day when she But the worship of heathen her sorrow.

What Difference Does it Make?

BY HENRY D. HOUGHTON

WE are often asked this question concerning the identity of the British race with Ten-Tribed Israel.

Even among professing Christians the Old Testament is regarded very largely as obsolete, dead and done with, excepting for its examples and its moral teaching. Therefore when we seek to bring home to our fellows the great fact that we are indeed the descendants of lost Israel, we are immediately confronted with this very pointed and very practical question.

Let it be said here that it is almost impossible for one person, however accomplished, to give all the points in answering this pertinent inquiry; they are so varied and so many. Nevertheless, the writer ventures to adduce a few.

I. It proves God and the Bible true! This is the greatest proof of the truth of the Bible that the world has ever known. It shows that the Bible needs no bolstering up, and that God needs no man either to apologise for Him or to justify Him. He does the latter Himself, and in such a way that all His detractors, by this very discovery, are brought to utter confusion. It pulverizes and destroys all the cavillings and revilings of the Higher Critics. It shows that every Book of the Old Testament which has been the object of their attack is full of marvellous predictions, now fulfilled and being fulfilled in the British race, thus proving every one of those Books to be true, and the writers wonderfully inspired by God.

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