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*Jesse Crosby
Bartle,
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Cuba*

Zion, Ill.
October 25, 1933.

Jesse Crosby,
Bartle, Cuba.

Dear Brother:

I have sent you several packages of clippings 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 morning--just two months before Xmas. Have had several hard frosts, and slight freezes; and last night was the most of all. I have learned not to dread the cold, or to fear it. I have people often say how much they dread the approaching winter. I probably would too, if I allowed the spirit of ~~fear~~ 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 ^{are} 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 ~~chief~~ ^{Chief} 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,

Clarence W Crosby.

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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 Cor. 9:8.

• 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

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

We are able to "get wisdom, get understanding". Prov. 4:5; 16:16; Psa. 119:104. "The fear of the Lord is the beginning of wisdom; and the knowledge of the Holy is understanding." Prov. 9:10. Years ago I was troubled lest I did not fear the Lord and this 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" up into "the place" of God's choice for us; the place of rest and victory over all evil. Deut. 17:8.

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 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.

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

God Is Able—

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

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

God Is Able—

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

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—

1. To deliver the oppressed. Dan. 6:20; 2 Chron. 32:14.
2. To succour the tempted. Heb. 2:18.
3. To subdue all things. Phil. 3:21.
4. To save from death. Heb. 5:7.
5. To save to the uttermost. Heb. 7:25.
6. To keep. 2 Tim. 1:12; Jude 24.
7. To give much more than we have ever given to Him. 2 Chron. 25:9.

We Are Able—

1. To offer. 2 Chron. 29:14.
2. To war. 2 Chron. 25:5.
3. To stand against the wiles of the devil. Eph. 6:11.
4. To withstand in the evil day. Heb. 6:13.
5. To quench all the fiery darts of the wicked one. Heb. 6:16.

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

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

And this is how the faith came. I threw myself upon the bed and said, with hands uplifted in mute supplication, "God is able." Then I lay quietly thinking over some of the mighty miracles wrought in Bible times and wrought in our day. Let me give you a 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 "blessing" 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.

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

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

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

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

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

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.

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

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

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

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."

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

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

God Is Able—

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

One day, as I was washing dishes in the home of a friend, that she might rest, the dipper of boiling 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 on with my work. Prov. 16:10. As I was finishing, 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-

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

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

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

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 I could believe it, for her ears and lips and nose were discolored and swollen to perhaps twice their normal size, and there was an ugly dark mark on her forehead and one cheek, where the skin had been burned off.

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 definitely asked that the wounds should be healed without scars.

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

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to church without one trace of the accident on her face.

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.



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received Jesus Christ as my Saviour. And —oh! Trumbull, put it into the story, put it big and plain—instandy 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. Scofield."

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. McCall 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 have 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
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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, MPheeters (a Christian friend of his own age) came to see him. After talking for a while, MPheeters 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 how.'

"Now, MPheeters 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.

"I'm going to think about it," said Scofield.

"No, you're not," answered MPheeters, '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. MPheeters 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 enthrall, 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 case. Men were beginning to turn away from him, but the Lord of Glory sought him. Through Thomas MPheeters, a joyous, hopeful soul, Jesus Christ offered Himself to that wreck.

"It was a Bible conversion. From a worn pocket Testament MPheeters 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.

1. 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.*

2. It reveals such amazing forethought, design, scheming purpose and foreknowledge as could only be the outcome of an All-Wise INTELLIGENCE.

It exhibits that design, scheme, plan and purpose coming in most wonderful fashion to full accomplishment which could only be the achievement of ALMIGHTY POWER!

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

Is not this a great "Good"? What a marvellous gain it would be for the whole world if it could recover its lost consciousness of God!

3. It is the death knell of infidelity and scepticism. No man, when he once distinctly sees the British race as God's people Israel, can ever remain an infidel. Scepticism and infidelity cannot live with British-Israel Truth. When this great Truth is once seen, there comes to that man, like a lightning flash, the overwhelming conviction that God is!—a conviction which is absolutely irresistible!

4. It shows that the British race, being "Israel," all the old unconditional literal as well as spiritual promises and blessings made to the Patriarchs Abraham, Isaac and Jacob must of necessity come upon us.

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

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

MYSELF; they shall show forth My praise" (Isa. xliii, 1).

"Thus saith the Lord God: I do not this for your sake, O house of Israel, but for Mine holy Name's sake."

7. It explains and prepares us for the next few years, which otherwise we could have no conception. It shows that, amid all the red ruin of the world, which otherwise we could have no conception of, it also shows how that we shall eventually be delivered out of all our troubles, and that light shall come out of repairing us for the dark days which are close at hand.

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9. It shows how that the British race and people are doomed to failure. It shows how that the British race and people are doomed to failure. It shows how that the British race and people are doomed to failure.

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11. It makes the fulfillment of Ezekiel xxxvi, 37, city's most vulnerable point, and enables us to obey the command therein, *what successful defence, but the gate was where the terrible must be fulfilled before Israel can return.*

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

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

"My tabernacle also shall be with them; yea, I will be their God, and they shall be My people. And the heathen shall know that I the Lord do sanctify Israel, when My sanctuary shall be in the midst of them forevermore" (Ezek. xxxvii, 27-28).

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

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

In olden times, the literal gate of the city was the

The walls were capable of getting look place; 101, that captured, the city fell! So, then it says, "Thy seed shall possess the gate of his enemies," it means that on which he trusts most, the most important and vital point of Abraham was repeated in substance to his seed many times. "Happy art thou, O Israel: . . . thine enemies shall be found liars" (Deut. xxxiii, 29).

"Behold, all they that were incensed against thee shall be ashamed and confounded: . . . they that strive with thee shall perish, and as a thing of nought. For I the Lord be as nothing, and as a thing of nought" (Isa. xli, 11-13).

"I will contend with him that contendeth with thee, and I will save thy children" (Isa. xlix, 25).

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