

ble into badness and bad temper—indicating that the life's foundations have been sapped and hollowed by the fire of God. It is along this line that our Lord's terrible words apply:

"Think not that I am come to send peace on earth: I came not to send peace, but a sword." (Matt. x. 34.)

But that winnowing fan of Christ! how the whirlwind catches the chaff and up it swirls and settles and is burned. In 1 Cor. iii. 13-17 St. Paul talks of every man's work being "tried by fire," and being "saved only

by fire." Every ounce of work that is intermixed with any ingredient foreign to the nature of Christ shall be burned and consumed. Let us examine our work. Is it settled in Christ? Have I learned that "there is no one in this world but Thee, my God, none but Thee?"

Our God is a consuming Fire. A precious comfort to the saint, a terror to the sinner. No wonder St. Paul said: "Knowing the terror of the Lord we persuade men." Do we know the terror of the Lord, and thus persuade men?—*Selected.*

The Genesis of Grumbling

BY GEORGE BUCHANAN.

Exodus xv. 24.—The people murmured . . .

From praising to murmuring, from singing a triumphal ode of victory at the Red Sea to grumbling about food and water in the wilderness—all this may seem an abrupt transition, an impossible change for those so recently delivered by God. If any reader thinks that he must know little of himself or of human nature, for (though we ought not to do it) are there not only too many of us who praise indeed for the victory of Calvary, but who grumble because the daily walk with God is not all our fancy painted?

Yes, the Bible was never so true to human nature as here, for life's experience is not all sunshine and gladness of heart, and life's history is not, indeed, molded on the poetic ideal of "Roses, roses all the way."

THE SOURCES OF COMPLAINT.

Trying, then, to estimate the genesis of this grumbling, let us note the data first of all.

Again and again in this generation, and at least twice in the next. Within the first month after leaving Egypt four times is grumbling recorded (Red Sea, Marah, Wilderness of Sin, Rephidim). Then during the twelve months at Sinai a grievous murmuring took place, leading to the idolatry of the golden calf. Later on at Kibroth Hattaavah they lusted, and at Kadesh they got frightened, both of which produced murmuring and complaining against the Lord and His servant Moses. Even the next generation caught the contagion, for years afterwards, when the majority of the former people were dead and gone, the others were sighing in the same strain, mingling disappointment with murmuring after the old fashion.

Now, as we said, it ill-becomes us to regard all this with the criticism of a lofty superiority, but rather ought we to "consider ourselves," knowing that we are tempted in the same direction. Let us, then, as practical men and women accept the fact; in other words, let us try to estimate origins, to realize what is the genesis of grumbling.

Here let it be premised that much grumbling in life is due simply and solely to unbelief, to the lack of a practical working

faith in the fact of Providence. As such it is sinful and to be deplored, also it is to be purged out of us at all costs by the Spirit of God. But, having said that, we have not by any means covered the whole ground. It is not all deliberate sin, or definite unbelief, no, not by a long way.

FACTORS IN THE CASE.

There is another factor, not in itself sin at all, though it may lead thereto, and that must be reckoned in any modern estimate of the genesis of grumbling. The fact is that many times—

(1) GRUMBLING MAY BE DUE TO TEMPERAMENT.

Temperament is that blend in our make-up, that mixture of traits in our *ego* that goes "to make us we." Therefore as human beings we are all temperamental somewhere, according to the ratio of these characteristics. With some the "movable" qualities may be the more marked, and they are dubbed "emotional;" some at the other end of the chain may have "static" qualities of more weight, and they are designated "solid," or even "stolid." Between these two extremes there runs the whole gamut of individuality, and the majority of people strike a sort of average between the two. Be that as it may, every one has got some tempering or blend, some individual mixture of qualities, that cannot be overlooked in any estimate of his personality and character.

Now, temperament has never received the recognition due to it in relation to religion. This has had grave results, for much that is set down as deliberate wickedness or culpable weakness may really be due to temperament—that is, the play of circumstances on our particular "make-up," just as in a simple, harmless way a fine day *does* make an impression on our feelings quite distinct from that of a wet one. Brierley has, indeed, a short chapter on "Temperament in Theology," but the natural history of it has yet to be written. The writer is noting the vast difference in the development of Newman and his brother, one dying a Roman Cardinal, the other only a Theist at best. He goes on to say that mentally they were at one, and logically should have developed similarly, but "the fact is that over vast re-

gions of human thought the really controlling power is not evidence or any logical process relating to it; it is temperament." And he adds later, "Deep down in the inmost feeling, in that 'philosophy of the unconscious' which waits yet to be explored, lies buried the real secret of our theologies."

EFFECTS OF SUDDEN TRANSITION.

Clearly, then, when we remember what studies in temperament are to be found in the twelve Apostles and in St. Paul, we cannot but believe that temperamentalism was at least one factor in the "ups and downs" of the children of Israel.

Again, and following on this—

(2) GRUMBLING MAY BE DUE TO REACTION.

Of course, the mobile elements in the Israelites' character went up and down with the circumstances of each particular day, whether adverse or happy. Then, apart from that, there was sufficient change in their general circumstances to make this still more of sudden transition:

The last-named, silence, is said by travelers to have been the most profound; not a footfall heard on the velvet carpet of sand, not the crack of a whip or the shout of a taskmaster; silence in the wilderness, where even the natural conversation of a multitude would be lost in the dreary vastness of the area.

There can be little doubt that reaction told on them as it told on Elijah after Carmel, or on John the Baptist after his successful work. Yes; the very silence might well get "on their nerves," and, turning them in upon themselves, would easily produce the depression that became articulate in grumbling. Man is by no means heroic when thus analysed, nor is he at any time right in giving in to it; but our business at the moment is not so much to appraise the facts as to discern them.

Let us then beware of the reaction that is apt to succeed a mission, a revival, an enthusiastic meeting, or even a holiday. Physique and temperament seem to combine at such a moment to bring about, if possible, our fall.

Once more, and also following on the fact of temperament—

(3) GRUMBLING MAY BE DUE TO CONTAGION.

The contagion of a crowd has long been noted by historians, and, we may well suppose, has always been a dangerous factor from the days of the sin of Sodom to the burning of Rome, from the French Revolution to the latest meeting in Hyde Park. A man will do in a crowd what he would never do by himself, and both for enthusiasm or for depression it is an almost overwhelming force.

GRUMBLERS IN THE MASS.

Surely there is little doubt that the simple statements of Scripture that the "people murmured" cover the more detailed fact that

first one grumbled, then another, then both together, then a group, and then the surrounding section, division, mass, until by the simple law of contagion hundreds were murmuring against Moses and against God in many cases without fully realizing what they were murmuring about. Of course, they were wrong and illogical to be thus led, but there you are, it seems to be the fact.

If all this be true, and all study of history and of human nature confirms it, then it warns us to watch not only our own temperamentalism, but also that of others around us, for together they may lead to evil more quickly than we think.

So we get the concluding point—

(4) GRUMBLING MAY LEAD TO ACTUAL SIN.

We said that so far as it was temperamental it was not sin originally, but it may become so, and it is a potent cause of sin in cases such as the following:

(a) *If it causes us to doubt God.*-----

However little or much the mass really

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Providence of God.' Sharply and quickly it must be checked, and that on the classic principle, "*obsta principiis*," "stop the beginnings." This in our country might well mean stop grumbling about the weather to start with.

(b) *If it makes us underestimate the blessings of the moment.*

Here in the Israelites we see one of the most common and curious traits in human nature—the tendency to glorify the past at the expense of the present. Clearly that is what they were doing. They looked back at Egypt, but only on the fleshpots, the pomegranates, the good things, never a thought (now) of the brick-making, and the taskmasters, and the cruel slavery. Then, inversely, by another curious trait, they only saw the dark features of the present, only the lack of bread or the monotony of it, only the giant foes and their impotence in regard to them; but at the moment not a thought of the great deliverance, the signs and wonders, the divided sea, nay, the diurnal exhibition of God's power in their having manna at all.

A FREAK OF NATURE.

Well, human nature is a strange commodity, and one of its strangest freaks is to underestimate its daily blessings in a manner that is nothing short of sin.

Three earnest Christian workers met at a cross roads. Ten minutes' conversation, as afterwards recalled by one, consisted of complaints about the weather (say, three minutes), descriptions of ill-health (five minutes, allowing each to have his say), groaning at the burden of work (two minutes, for all talked simultaneously of this), but not a word of thankfulness for being a worker, and for being there at all!

Undoubtedly grumbling undiluted may be positive sin.

(c) *If it makes us excuse ourselves for doing it.*

The last thing a Christian must ever do is to say, "Oh, well, looking on the black side is just my temperament. I suppose I am built that way."

If so, then, you need to be "built" over again, literally regenerated, for that is what it amounts to if the confession is to be taken seriously. And very seriously let us remind ourselves that this is just what religion is for. The true function of religion is to fill up what is lacking, or correct what is wrong, in the natural man.

Hard though it be to say it (for we all fall so frequently), to excuse our grumbling on the ground of temperament is the same as if we were to excuse our sinfulness on the ground of human nature. Of course, by

An Unknown Tribute to a Well Known Book

A nation would be truly happy if it were governed by no other laws than those of this blessed book.

It contains everything needful to be known or done.

It gives instruction to a senate, authority and direction to a magistrate.

It cautions a witness, requires an impartial verdict from a jury, and furnishes the judge with his sentence.

It sets the husband as lord of the household, and the wife as mistress of the table; tells him how to rule, and her, as well, how to manage.

It entails honor on parents, and enjoins obedience on children.

It prescribes and limits the sway of the sovereign, the rule of the ruler, and the authority of the master; commands the subjects to honor, and the servants to obey; and the blessing and protection of the Almighty to all who walk by its rule.

It gives directions for weddings and burials.

It promises food and raiment, and limits the use of both.

It points out a faithful guardian to the departing husband and father; tells him with whom to leave his fatherless children, and whom his widow is to trust; and promises a father to the former, and a husband to the latter.

It teaches a man how to get his house in order, and how to make his will; it appoints a dowry for his wife; entails the right of the firstborn, and shows how the young branches shall be left.

It defends the rights of all, and reveals vengeance to every defaulter, over-reacher, and trespasser.

It is the first book, the best book.

It contains the choicest matter; gives the best instruction; and affords the greatest degree of pleasure and satisfaction that we have ever enjoyed.

It contains the best laws and the most profound mysteries that were ever penned; and it brings the very best comfort to the enquiring and disconsolate.

nature we cannot do anything that is good in the sight of God, but by grace we can, and it was for that very purpose that grace was revealed through Jesus Christ.

What Israel needed then, and what we need now, is the same thing, namely—*faith in the objective fact of God*. If they had looked out and seen the Lord in that moving pillar, in the directing of His angel, in the circumstances of the moment, they would have had less chance of looking in and seeing themselves. Then temperament would have had less likelihood of conquering them, and Moses would have had less of trial added to the burden of his daily life.

"Looking off unto Jesus, let us run the race that is set before us;" yes, off unto Him "the Captain and Completer of our Faith."
—*The Life of Faith*.

It exhibits life and mortality from life everlasting, and shows the way to glory.

It is a brief recital of all that is to come.

It settles all matters of debate; resolves all doubts, and eases the mind and conscience of all their scruples.

It reveals the only living and true God, and shows the way to him; it sets aside all other gods, and describes the vanity of them and all that trust in such; in short, it is a book of laws, to show right and wrong; of wisdom that condemns all folly and makes the foolish wise; a book of truth that detects all lies, and confronts all errors; it is a book of life that shows the way from everlasting death.

It contains the most ancient antiquities and strange events, wonderful occurrences, heroic deeds, and unparalleled wars.

It describes the celestial, terrestrial, and infernal worlds, and the origin of the angelic myriads, the human tribes and devilish legions.

It will instruct the accomplished mechanic and the most profound critic.

It teaches the best rhetorician, and exercises every power of the most skillful arithmetician, puzzles the wisest anatomist, and exercises the wisest critic.

It is the best covenant that was ever agreed on, the best deed that ever was sealed; the best evidence that was ever produced, the best will that will ever be signed.

To understand it is to be wise indeed, to be ignorant of it is to be destitute of true wisdom.

It is the king's best copy, the magistrate's best rule, the housekeeper's best guide, the servant's best directory, and the young man's best companion; the schoolboy's spelling book and the great and learned man's masterpiece.

It contains a choice grammar for a novice, and a profound mystery for a sage.

It is the ignorant man's dictionary, and the wise man's directory.

It affords knowledge of witty inventions for the humorous, and dark sayings for the grave; it is also its own interpreter, and

that which crowns all is, that the Author is without partiality, and without hypocrisy; "With whom is no variableness, neither shadow of turning."

Waters From the Sanctuary

(Ezek. 47:1 to 10).

MAY MABBETTE ANDERSON.

NARROW

It is very encouraging to receive letters telling that the messages on this page are so helpful that some of those thus writing, say: "We cannot seem to get along without your regular articles. Both my husband and myself feel thus. You can never know what your pen has done for us."

Such words help more than the writers guess. For often the suggestion comes to give time and strength to what will bring sure financial returns, as well as encouraging testimonies.

Beloved, no doubt you are finding—with all who "are following on to know the Lamb in fulness"—that these are unusually strenuous days. To those who are—in fact as well as in testimony—"separated unto God"—the times are filled with strange and perplexing trials. But the One who has "Overcome" is with you, and His strength and power will gird and surround you each and every moment, as you look steadfastly into His Face.

Are you singing as you tread the rock-strewn, upward path? Has the Spirit of Love—the Spirit that upheld the martyrs until the scorching flames could not hush nor stay their hallelujahs so long as breath remained—so penetrated and become the vital principle of your inmost being that it is written clearly upon face as well as heart?

Do these about you...

with each weary, burdened pilgrim who toils along the upward incline, imparting His own mighty strength exactly as it is needed. He does not give a surplus; nay. But just enough to enable the toiler to take the next step without faltering, and with praises welling from heart and lips. But the "surplus" will come, beloved, in some unexpected hour when—almost at the point of fainting—you cry with undimmed faith:

"Thanks be to God who giveth me the victory through Jesus Christ my Lord!"

Then do not let us murmur over the narrowness of the way, nor the darkness that looms ahead. Full soon the gloom will forever be past, and Jesus Himself will receive us into "everlasting habitation" where all tears "shall be wiped away" and death forever vanquished by life.

Then let us sing in the darkness, and make other pilgrims glad to be in our vicinity. God's white angels are with us: the love of Jesus enfolds us—and ALL IS WELL. Glory to the Lamb!

TIMELY ILLUSTRATIONS

For Christian Workers

THE RIGHT SIDE.

Mr. Venn, in one of his excursions to preach for the Countess of Huntingdon, while riding on the road, fell into company with a person who had the appearance of a clergyman. After riding together for some time, conversing on different subjects, the stranger, looking in his face, said, "Sir, I think you are on the wrong side of fifty?" "On the wrong side of fifty!" answered Mr. Venn. "No, sir, I am on the right side of fifty." "Surely," the clergyman replied, "you must be turned fifty?" "Yes, sir," added Mr. Venn, "but I am on the right side of fifty, for every year I live I am nearer my crown of glory."—*Ex.*

HELP DIVINE.

An old Divine observes: "If God drops not down his assistance, we write with a pen that hath no ink."

"A poor woman sat upon the steps of a dark prison weeping bitterly over the sentence of a ruined son.

"What alleth thee, sister?" said a gentleman, stopping before her, taking her hand kindly in his.

"My heart is broken, sir," she replied.

"Can I do anything for you?"

"No, sir, nothing."

"Well, God can help you, and I will go home and ask Him to do it," said the gentleman. It was a little thing he did. It neither clothed nor fed the poor woman, but that one sweet word 'sister,' fell like healing oil upon her wounded spirit. She arose strengthened, and went to her lowly home. When she knelt to tell her Savior her sorrows, she felt that some one had been there before her. His prayer was answered, her spirit was calmed."—*Sel.*

NEVER WENT AT IT RIGHT.

Poor woman! She was a member of my church. I had been her pastor hardly six months when she said: "O, Brother Jarrell, what shall I do for the salvation of my husband?" "Sister, let us pray for him." And we did, but no answer came in sight. She said again: "What shall I do to win him?" I had noticed she was not doing much in cleaving to the "secret place" whence all

help—must come. She remarked that her friends said, "if I will go with him to the ball, he will come with me to church." But he did

doom—he has filled a drunkard's grave. Poor woman! She had a generous heart, but she did not have the courage of a child.—*Ex.*

A LESSON IN TRUSTFULNESS.

In a poor but thrifty peasant's home sat a young mother plying her needle in the autumn twilight, for the wee Willie, whose ringing laughter from the little garden told its own sweet tale. The husband sat near his wife, in that weary listlessness which is made such a luxury by a hard day's toil. "How shall we ever get on when winter comes, George? 'Tis hard enough in summer: what will it be then?" The question awoke something within that man's slumbering soul that sent a quiet glow over every look and tone. "Mary, lass, what art thou making?"

"A warm winter coat for Willie."

"I guessed as much. Does the young rogue know about it?"

"Not yet, dear Lamb."

"Won't you tell him to hinder his worrying about winter?"

"He worry! Why, hearken to him, George? He's as happy as the day is long! and even if he had the sense to think about winter, he'd trust mother to keep him warm."

"Aye, lass, and I vow the boy is wiser than his mother."

Mary's eyes filled as she caught her husband's upward look, and the cloud of distrust was rolled from the heart by their child's rustfulness.—*Sel.*

Living Water

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ONE DOLLAR A YEAR IN ADVANCE

EDITORIAL

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"WE BE TRUE MEN."

This utterance of Joseph's brethren, considered in the light of how they had treated him, sounds strangely out of place. They had not acted like true men, and it was only by some wrong process of reasoning that they could arrive at such a conclusion. Human nature is still the same. The perpetrators of the most damnable vices are continually trying to make them respectable. For instance, the law requires that saloonkeepers shall be "persons of good moral character," and now comes along the Model License League to make the business still more respectable. Notwithstanding that their pathway is strewn with damnation and that they are responsible for the annual wreckage of hundreds of thousands of lives and the destruction of a multitude of souls, yet, like Joseph's brethren, they would say, "We be true men." The promoters of every nefarious scheme would doubtless be as generous as these ancient Hebrews and reckon themselves gentlemen. People are quite willing to deceive themselves as to their real character. It would be amusing, were it not so serious, to hear certain people boast of being gentlemen. They certainly have queer ideas as to what constitutes a gentleman. Men who curse, blaspheme the name of Jehovah, commit adultery, wallow in drunkenness, lie, cheat, and steal, consider themselves gentlemen, but they make the same mistake that these Israelitish trades made. It is often the case that those who are loudest in their claims are the furthest from the truth. The very worst men of the community are often the most insistent in their profession. They

have been so blinded by the god of this world that they ignorantly believe that they are true men. People usually read into a term what they want, anyway. The wish is the father of the thought. It is sad to know that the only time that some are spoken of as gentlemen is when they speak of themselves. Happy the men who so live that when they say "we be true men" both earth and heaven will answer "Amen."

THE UNIT OF MEASUREMENT.

A. T. Pierson called attention to the fact that in the Old Testament Scriptures the unit of measurement for the work of God in behalf of His people was the deliverance from Egyptian bondage. Over and over were they reminded of the fact that He brought them out of Egypt, and this was to encourage a constant faith for whatever else they might need. "According to the days of thy coming out of the land of Egypt will I show unto him marvelous things" (Micah 7:15).

In the New Testament the unit of measurement for the work in behalf of the Church is the resurrection of Christ. "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward we believe, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead and set him at his own right hand in the heavenly places" (Eph. 1:18-20).

The Old Testament saints were pointed to the crossing of the Red Sea as indicative of God's willingness and ability to supply all their needs. In the New Testament the resurrection of Jesus Christ is set forth as a guarantee that the power that wrought in raising Him from the dead is at work in the Church. The resurrection of Christ being all inclusive in its purpose and power, provides for every need of His people.

Around these two great mountain peaks the Old and New Testament saints rally. With the power that raised Jesus from the dead working in us, we need never question but what every requisite need will be supplied. Such measureless knowledge and such infinite power as wrought in the resurrection of Christ is at the disposal of the humblest Christian in so far as he needs it. Marvelous truth—are we grasping it? Do we realize that the same mighty power that broke the chains of death and brought Jesus out of the tomb is also working in us? Ancient Israel was charged with limiting the Holy One of Israel (Ps. 78:41), and verily many are as guilty today. People are continually prescribing boundaries and setting limits to the work of Christ, saying thus far and no farther, but as long as we are wrought upon by Him who conquered death and arose from the grave a conqueror, we can set no limitations to the work of Him "that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers" (Isa. 40:22).

Such power saves, sanctifies, heals and cleanses. Yes, boundless is the reach of Christ in supplying all of our needs. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Romans 8:32).

LOVE'S SACRIFICE.

Love is costly. It isn't a cheap thing. He who loves most, sacrifices—suffers most. God so loved that He gave, and He loved a world and gave a Son. In the midst of a world of such sorrow as this, one's love brings grief. To love just one means a certain amount of pain, to love two means more and to love the whole world means a poured out life at the altar of a sinning, sorrowing humanity.

We don't hear the man of grief nor the cry of sorrows simply because our ears are dull and our eyes are dim. To those who have a universality of love the world becomes one great big parish in which they are to spend their lives until the eventide. It is easy to toil for those whom we dearly love. There is no measuring the sacrifice that we are willing to make for them. Generally, however, this love has been selfish in its nature and has been confined to but a few, but when the gates are thrown wide open to God and He comes and sets up His throne in the heart, there sweeps through the spirit a universal love that leaps over all racial, national and religious boundaries. To be like Him is to love like him and to love like Him is to sacrifice like Him. "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be made rich."

"BORROW NOT A FEW."

Second Kings 4:17 contains a very interesting account of how a preacher's wife was relieved of her indebtedness. Her husband being dead, she appealed to Elisha for counsel, and when he inquired as to her possessions, she told him she had nothing in the house save a pot of oil. "Then," said the prophet, "go borrow thee vessels abroad of all thy neighbors, even empty vessels. Borrow not a few. And when thou art come in thou shalt shut the door upon thee and upon thy sons and shalt pour into all these vessels and thou shalt set aside that which is full." These instructions were specific and the only thing left for her to do was to execute them, which she did, filling all the empty vessels with oil from the one which she possessed and by the sale of the same paid her indebtedness, and had a balance left for her and her children. This narrative is rich with suggestive thought.

1. *She was taught to help herself.* It is always better to encourage people to do what they can for themselves. People are pauperized by teaching them to sit down and do nothing. We should not expect others to do for us what we can do for ourselves. Man's extremity becomes God's opportunity. The woman had a small capital on which to begin, so Elisha, in his relief measures, began with this capital as a starting point. She could borrow vessels. There was no need to send an angel or any one else to go around after jugs as long as she could do it herself. Had she been physically incompetent for such labor, then doubtless the help would have come through some other channel, but she could borrow vessels, she could fill them from her own and she could take the oil and sell it, thus providing herself with ample means for her necessities. Many a debt remains unpaid because people are not willing to borrow the vessels and fill them from what they already possess. We are prone to ask the Lord to do for us many things which we ought to do ourselves.

2. *She was cautioned not to stop too soon.* "Borrow Not a Few." Quite a number of women would have wearied of trudging around among neighbors, answering their curious questions about what she wanted with the jugs, and lugging them home. We have a similar case of King Joash who, when commanded by this same prophet to shoot arrows, let three go and stopped. He failed for want of sustained energy and many others, like the hare in the famous fable, run well for a season, but soon tire and quit. This widow was to keep on borrowing until she had all she needed. A large number of persons borrow a few and persuade themselves that they have done enough. How we need the grace of sustained energy to keep pegging away through thick and thin until the day is done.

3. *The dignity of the commonplace.* Elisha did not do anything spectacular for her relief. She was just to go around over the country and get jugs wherever she could

find them. There was nothing very dramatic or wonderful about it, but the simple commonplace, a widow knocking at doors here and there asking for a loan of empty vessels. The work of the Lord is sometimes accompanied by signs and wonders, but more often He delivers along ordinary channels. The craving for the marvelous is not a healthy appetite. The extraordinary is not designed to take the place of the ordinary. The greatest miracles of Christ were generally wrought in a quiet and very unostentatious manner. In fact, what we term the ordinary is extraordinary, so far as man's resources are concerned, only we have grown accustomed to them. A miracle was wrought for this widow but it was done in connection with her borrowing, pouring and selling. There is no report of any supernatural manifestation save that the oil did not give out. Observe the absence of straining after effect—making a display. She was to go into her house and close the door while she and her sons filled the vessels. Perhaps she had told some of her friends what she was going to do and they may have gathered there curious to see the miracle wrought, but miracle hunters are the last ones to see them for "An evil and adulterous generation seeketh after a sign."

4. *The abundance of the supply.* Not only were her financial obligations met, but she had something left for her own use. It is the same wonderful story of the superabundance of divine blessings. They began with five loaves and two fishes to feed the hungry multitude but these resources were so multiplied that after all were satisfied there was left far exceeding the original supply. This truth is so often demonstrated that it seems hardly necessary to enlarge upon it, and yet how easily we forget it. We fear to invest what we have lest it be not sufficient for the demand, forgetting that whatever God has given us, when dispensed according to His directions, will not only feed multitudes, but will leave us richer than when we started. "There is that withholdeth more than is meet but it tendeth to poverty," but "the liberal soul shall be made fat."

It seemed a small beginning, only a jug of oil in a home, the mortgage on which was soon to be foreclosed, and yet this small resource was so multiplied that they had an abundance.

It may occur to us that we have too little money or patience into which duty calls, but while this may be true as to our own resources, God has all that we need and in the path of obedience our needs will be supplied by His all-sufficiency. When we borrow the vessels and then pour from our own we will always find that they are filled. "Borrow not a few." There is an abundance of oil to fill them all. Indebtedness stares us in the face in every direction. Go into the oil business.

GOOD MANNERS.

Going to a funeral the other day we were introduced to a gentleman in a carriage whose manners, estimated even on the low plane of finances, are worth several thousand dollars per year. The friend who introduced us to him remarked: "This gentleman is in the life insurance business and he wrote a policy for me the first time I ever saw him," and we were not surprised at this when we were with the solicitor for an hour. There was a delicacy of touch, a refinement of spirit and a gentleness of speech that could not fail to impress.

We were put to thinking, why can we not all have more engaging manners? Some people pride themselves on their boorishness, rudeness and bluntness. A winsome personality is possible to all. It will require more grace and cultivation on the part of some than of others, for there are a few rare spirits who come into the world with such a happy adjustment of all their powers that it is not hard for them to be agreeable. Deep piety has no affinity for coarseness. It is to be regretted that sometimes ministers of the gospel indulge in speech that is unbecoming the dignity of their profession, and while it appeals to the hoodlum element, the better portion of their hearers blush with shame. It matters not what may be our position or avocation, it is always becoming to be a gentleman. We know people whom we never meet without the apprehension of being snubbed in some way. They are chronic growlers and sometimes loud barkers. Perhaps they have drifted into the habit unconsciously. They are a menace to the peace wherever they go and are a constant trial to those who cannot get away from them.

It would be well for us to rigidly examine ourselves occasionally as to our manners. There is no use knocking a man in the head with a club when as good or better results may be obtained in some other way. It is said that Frederick the Great, when walking along the streets, would occasionally cane somebody whom he chanced to meet, but we are sure that this added nothing to his renown and was in no way a benefit to his subjects.

Good manners fit in every place. There are people who only have "company manners." They are agreeable in certain circles and cross as bears in others. There are those who smile in company and snarl in their own homes. There is not much virtue in being polite to somebody else's wife and crabbed to your own. True gentlemanliness is a matter of spirit and will manifest itself in every place and under all conditions. "Company manners" are priceless, but they should also be carried into the most private walks of life. Our good behavior is not a thing that we are to lay aside as we do our outdoor garments on entering our home. Those who love us best and suffer for us most are entitled to our first consideration. A man who is not kind and agreeable in his own family

is not a gentleman, though he may be a Chesterfield while mixing with the outer world. Home manners are the final test of our politeness. Inate refinement, a proper regard for the rights of others and a reasonable knowledge of our own deficiencies will enable us to deal with others kindly.

Life's machinery would move with far less friction if continually oiled with good manners. A large part of the disagreeableness of our daily duties come from conflicts that would never occur if we were duly considerate of each other.

Pulpit manners are often neglected. The pulpit should never be used for offensive personalities, rude jesting, bombastic utterances and unkind thrusts. Those in your employ, it matters not what may be the nature of the work they do, should be treated as gentlemen and ladies. An intelligent young man in California told me that when his employer brought their dinners to them that he just poured it out on the ground where they were sitting, like feeding hogs. It is to be hoped that this is an exaggeration,

for no one who has proper self-respect would be guilty of such a thing.

There are people who cannot bear promotion. The moment they occupy a superior position they treat those holding inferior ones as if they were dogs. We are all much closer kin than we think. The inequalities of life have never destroyed our humanity, and there beats in the bosom of the old black woman who washes your clothes a heart that yearns for sympathy and appreciates a kindly word just as readily as yours. We believe it was at a dining at John Ruskin's that some one remarked: "We believe your servants would die for you." "Yes, said he, "and it is because there is not one of the two hundred that I would not die for." Good manners go a long way towards making good servants. The world is said to be very much like a mirror: it reflects our true selves.

Eastern people are amazed at the curt ways of the Westerners, and many a heart bleeds today because of our bluntness. Let us have a revival of good manners.

EDITORIAL COMMENT

AS OTHERS SEE IT.

Many eminent men among the non-Christian classes have paid the highest tribute to the purity and sublimity of the Bible. They have confessed that it is the Book of all books. A Hindoo judge, in ordering some Bible text cards from a publishing house in India, gave as his reason the following:

"I am one of the humblest admirers of the teachings of the Lord Jesus Christ. My attitude to Him is one of profound respect and I frequently refer to the Bible for elevation of mind. I have therefore called for these precepts in order that I might, by hanging them up in my study room, receive the vigor and freshness of life that such sublime passages can give. The passages given in the Sermon on the Mount, the Commandments, specially the two great Commandments, passages relating to life with mankind, including the enemies, do really elevate the mind wherever remembered."

KNOWING JESUS.

An exchange quotes the Evangelist Inglis as follows:

I said to a young lady in Australia once, "Do you know the Saviour?" "Mr. Inglis," she said, "I guess I ought to." "Why ought you to know Him?" I asked "I live with Him," was her reply. I went to one of the elders, a solemn, sober man, and I said, "Do you know that young lady?" "Yes." "What do you know about her?" "Do you mean as to her Christian character?" "Yes." "Well, Mr. Inglis, she is worth about fifty thousand ordinary Christians." In England we have two kinds of Christians, ordinary and extraordinary, and the ordinary Christians are very ordinary. What God wants is extra ordinary Christians. I told the elder what the young lady had said to me, "I live with Him." He replied, "If that is true of any Christian on earth it is true of her." My dear friends, is it true of us? Never mind how much we know of the Bible, or how well we can explain the mysteries of the book of Revelation, or think we can, do we know Him? and do we

become exceedingly like Him as the years go by?

We become like those with whom we associate. No one can walk with God without being changed into His image. Living with Christ here should be the purpose of every Christian, for if we live with Him, we will surely work for Him. How forcefully does Mat. 11:29 emphasize the union of the believer and his Lord! "Take my yoke upon you. This is only possible when we walk together.

THE FERVENT SPIRIT.

What a dead thing is a cold, formal service—lip service, but no heart. People harden under such a ministry. We may not always feel full, we may not always feel the burning in the heart, but we can always be wholly the Lord's, and have Christ enthroned within and this insures an enthusiastic, aggressive purpose that guarantees victory. We should always work with the consciousness that God is in us and do all heartily as unto the Lord. When feelings and seemings are against us, we can rest on the fact that the Comforter is abiding in us, and instantly there will be a stirring of fire within. Maintain the habit of looking unto Jesus, walk in the Spirit; emotions will vary, but He abides. We are persuaded that more continued waiting before the Lord would result in a more fervent spirit and this is the need of many, and is well illustrated by an incident in the career of the celebrated musician, Ole Bull, taken from the *Consecrated Life*:

"During the fame of Ole Bull he played one night before the students of Princeton College. It was a wonderful exhibition. They marveled as so many had marveled before them at the strange things which he did with that instrument. They heard the birds as they warbled among the trees of

the forest. They heard the storms as they hurled their thunders back and forth among the crags of the mountain. Then the tones became so soft and sweet they could almost believe a mother was singing her babe asleep. When he had finished they gathered about him and said, 'Tell us the secret.' Ole Bull answered, 'It is not in the instrument nor the bow, though I use the best that money can buy. It is not primarily in the hand that wields the bow, nor the fingers that press the strings. If there is anything to tell, it is this: I never play until my own soul is full. Then the music is the overflow of the musician's soul.'

WHAT GOD HATH WROUGHT.

A missionary in the Fiji Islands said: "I have this day partaken of the Lord's Supper with a man who, when I came to this country, met me with the hands and feet of a man whom they had eaten." From cannibalism to Christianity is a mighty transformation, and yet the grace of God works such changes. When the missionaries first went to the New Hebrides, they were met by a mob of "howling, naked savages," and their civilization and Christianization from a human standpoint seemed almost hopeless. Cannibalism was rife among them. How different the reception given to one of their missionaries as he returned from a furlough to England. He says:

"We had a right royal welcome. It was a Sabbath Day, and the morning service was just over when the steamer appeared in sight. The Christian chief and some of his men put off in canoes and were on board to welcome us as soon as the ship was anchored, while the rest of our people flocked to the beach and stood there awaiting our landing. On stepping ashore we were surrounded by hundreds pressing on us to shake hands, and some insisted on hugging us. We could not help contrasting it with our landing eleven years before. Then, they were practically all naked savages; now, they were all clothed Christians. Several shook hands with us in tears; they were thinking of their loved ones who had died in our absence and could not be there to welcome us back.

"The house had been left open, without a door locked, and I had inadvertently left ten pounds of money in an open place, but everything was as safe as the bank. Philip, the teacher in charge of the head station, deserves great credit. He came to us a naked heathen, when about twelve years old, asking to be allowed to stay with us on the station. We fed, clothed, and taught him for three years, and then sent him to the Training Institution for Teachers, and after a four years' course he returned with a first-class certificate. During our absence he had charge of the work at the head station, including Sabbath services, catechumens' class, daily school of two hundred and fifty scholars learning to read and write in the native language, and an English school of about forty boys, together with the management of the eleven boys and girls who live at the station. Not very many white men of the age of twenty-one could be trusted with so much."

"Whoso will look for a reason of special opportunity in the matter of personal religion will surely find it. This is the logic of the New Testament."

OUR YOUNG PEOPLE

Address all communications for this department to Mrs. John T. Benson, Eastland Avenue, Nashville, Tennessee.
Letters will not be published unless written on one side of the sheet only.

"WILL A MAN ROB GOD?"

BY W. O. HARDY.

In this day of so much selfishness and ever endeavoring to accumulate an abundance of this world's goods, few give any thought to the fact that they are really robbing God. Yet they rob him in every way; in tithes and offerings. Let us see what is meant by tithes. A tithe is a tenth, or in the valuation of money ten cents out of every dollar. God does not mean for you to put ten cents in the collection every time you spend a dollar for yourself; but to keep a strict account of all you make or your profit and pay to his cause a tenth of that amount.

You may very reasonably ask, Why is it necessary to do this? First, let us see what the Old Testament teaches about it. We find in the fourteenth chapter of Genesis, the twentieth verse, that Abraham payed tithes to Melchizadek, who was a servant of the Lord, because he had found favor with God and he wanted to do what he believed to be the will of the Lord. Also Abraham wanted to be an acceptable servant in the sight of the Lord. We know that he always tried to obey God, even to the offering up of Isaac, his only son, who had been given to him according to promise.

After Jacob awoke out of his dream at Bethel, or, as some teach, after his conversion, he was very willing to pay tithes (Gen. 28: 22), and vowed to God that "of all that thou shalt give me I will surely give the tenth unto thee." In Leviticus 27: 30 Moses appears on the scene and here very vividly and plainly tells the children of Israel what they shall do regarding the offerings of God. "And all the tithes of the land, whether of the seed of the land or of the fruit of the tree, is the Lord's: it is holy unto the Lord." Moses did not tell them they must pay that much of their income to the Lord, but that "it is the Lord's," that much belongs to God; and in Mal. 3: 8 it seems they had stolen what was God's. You say it is impossible for man to rob God. He who made the world! Well, it does seem strange that man should attempt to do such a thing; nevertheless, it is true that men are robbing God every day. The thing for you to settle is: "Am I robbing God?"

In Proverbs 3: 9-10 we find the first command to tithe with a promise: "Honor the Lord with thy substance and with the first fruits of all thine increase." Notice the words here, "all thine increase." It means more than merely ten cents out of every dollar. Then the promise: "So shall thy barns be filled with plenty, and thy presses shall burst with new wine." If we do our part, God is always careful to fulfill his promise. No doubt you will think it is impossible for you to give of all which this seems to imply must be given; so that can be very easily remedied in Deuteronomy 14: 22: "Thou shalt

truly tithe all the increase of thy seed that the field bringeth forth year by year." Deuteronomy 23: "The tithe of thy corn, of thy wine, and of thine oil and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the Lord thy God always." And in the twenty-fourth God makes provision in such a way that it is possible to give of all these things: "And if the way be too long for thee, so that thou art not able to carry it, or if the place be too far from thee, which the Lord thy God shall choose, to set his name there," showing there are certain purposes for which these things must be appropriated and not all for the same cause. Then in the twenty-fifth and twenty-sixth verses: "Thou shalt turn it into money, and bind up the money in thine hand and shalt go, or send, unto the place which the Lord thy God shall choose: and thou shalt bestow that money for whatsoever thy soul desireth," or what God shows you it should be payed to.

Some people give tithes to missions, others to charitable institutions; but that must be as God leads and permits you to see the need in which you can help.

Have you given more than the rich, or of your abundance? Luke 21: 3-4: "Of a truth I say unto you that this poor widow hath cast in more than they all." But she of her penury hath cast in all the living that she had. "Settle it, therefore, in your hearts" what you will do to aid God's cause, for "the Lord loveth a cheerful giver." Do not let it be said to thee, "I have somewhat against thee," or "Thou art weighed in the balance and found wanting."

VILLAGE WORK IN SAITAMA PROVINCE, JAPAN.

BY COWMAN AND KILBOURNE.

In the village of Hizaori our workers met a man who said that he was much influenced by the life of a certain Christian, but could not understand the existence of God without form. The worker who dealt with him referred him to creation and nature and pictured to him many real things that have no form, and can be neither seen nor touched. Then referring to God's Word, the man's doubts began to vanish away like darkness when light appears.

While at this home a Buddhist nun came in and our brother (who was raised in a temple, and had done the same kind of work that she was doing) turned to her and said: "You go from house to house saying prayers, but what for? simply to get money. There is no other object in it. But please listen while I tell you of something which is much better." But she hastened away—the real truth was too much for her.

One of the workers handed a booklet to a policeman at Katayama, asking him to please read it, but the policeman replied that he had already received one at Urawa. "Is that so," said our brother. "I hope you are reading it." To this the policeman haughtily said that he had not, but the worker said that such was not really the case, as he had plenty of time to read. The policeman then changed his demeanor, but said that he did not understand it,

and this led on to a long conversation about the most needful things; but the policeman, like many other persons, could not get away from the materialistic view of things. Our brother finally persuaded him strongly to give spiritual things some serious thought, to which he replied that he could not yet, but promised to read the booklet, and we trust that through it God will open his eyes to see his need.

An old woman at Mamiya refused to receive the tracts and booklet on the ground that although it was said to be free, they would come again later for money. Our brother convinced her that this was not so and told her that he had a tract and booklet for every one in her village. He said: "Please take it, and if you do not read it, put it away among your things, and then when you do die, your children will look through your belongings and discover it and will read it and from it learn to worship the true God." This also changed her attitude and she asked him to read the booklet for her, as her eyes were bad. As she heard the message she was delighted and our brother longed to pray with her and lead her right into the kingdom, but she said that she was alone then, but that when the folks returned she would have them read it together and see about the matter then. Similar cases are daily found. Oh, that the light of God would shine in on their darkened hearts.

An old man, 89 years of age, was sympathetically spoken to by this same worker. "Do you know where you will go when you die?" he asked; to which the old man replied: "It would be a very happy thing to know, but how can one know? It is beyond knowledge." Our worker then read a portion of the tract to him, which was called "Glad Tidings from the True God," and then asked the old man if he did not believe that this God could forgive his sins. He said that he believed He could and also promised to stop worshipping idols, and right there, under the blue sky, they lifted their hearts to the living God in prayer and the heart of the old man was flooded with the glorious light of God. As our brother was leaving, the old man said, "The God of heaven is precious, but you are more so." "No," replied our brother, "I am only a messenger of this God. He is great and worthy of all praise. Remember that." The old man shed tears of joy. His name was asked for that we might send him literature, but he answered "I am ready any time to die, so what is the use," and he was committed to Him that knoweth His own. (2 Tim. 2:19.)

Another of the band found a woman who had lost her husband a week before through drinking, and her heart was filled with grief. It seemed to be such a sad home, but as she heard about Jesus and His wonderful salvation, faith arose in her heart and the unseen God became very real to her and joy and comfort took the place of sorrow and distress. She said that she would never forget that day and would continue to put her trust in Him who had comforted her so. Another woman who had been suffering with a disease for over seven years was so glad to hear about the Savior and accepted him. Two young men walking along the road were also led to Christ through earnest conversation.

At Muneoka one of the band found three women in a certain home and as he talked to them about spiritual things, the old lady opened her heart to him and told him her troubles—a seige of sickness, etc., until she was almost at the point of despair. This opened the way for our brother to tell her about the Burden Bearer who could also take away sin. It all seemed so wonderful to her. The Spirit of the Lord was present and she prayed earnestly and definitely for pardon and God heard and answered. When our brother explained Christianity to her she said that there was only one person whom she hated and that was her son-in-law. She was told that this hatred was in and she promised to ask the Lord to help her to overcome it, yea to take it away. Her daughter was also led to Christ during that visit.

THE ADVERSARIES.

(Continued from Page 2).

to be defeated in the end, and he is making the last rally. It is a token of perdition or destruction to them. It is a token of salvation to you. It means that Satan has come down having great wrath because he seeth his time is short. He is angry with the anger of desperation. If you give him the homage of your fears you lose the faith that triumphs. You weaken yourself. You invite certain defeat. Just as faith trusts God, so fear doubts God and believes in the adversary. When you doubt, God is helpless to help you. Every assault is made at your faith. Satan does not try so much to get you to do something wrong, as after you have done something wrong to take up that club and crush you with despair and say, "Now you have sinned; it is all over with you." "Cast not away your confidence which hath great recompense of reward." "This is the victory, even your faith."

4. In this spiritual conflict let us always identify ourselves with God, and recognize the battle as not ours, but His. There is a fine rendering of the passage in Exodus xvii:16, "Because the hand is upon the throne of the Lord, therefore the Lord will have war with Amalek from generation to generation." While our hand is upon the throne of the Lord, the Lord fights our battles, and we are partakers of His omnipotence.

5. We must not forget that our mightiest battery is prayer. We must march upon our knees in this campaign, or, to change the figure, we must have the aeroplane brigade that gets above the enemy and fights our battle from the heavenly side.

6. Our dependence must be upon the Holy Ghost. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." This is the day when the adversary is counterfeiting all the gifts and ministries of the Spirit, and we cannot meet him by mere negations, but we must have something better to offer men for their bodies than Christian Science, and for their spiritual needs than the supernaturalism of Satan. There is a divine supernaturalism for both spirit, soul, and body, which is the only true remedy for the counterfeits of our perilous times.

7. Finally, we must not let the enemy's threats keep us on the defensive, or frighten us away from the field. The apostle declares, I will abide at Ephesus because of the wide door and the many adversaries. The very difficulties were but a challenge of his faith. Nay, more, let us not merely hold our ground, but let us move on the works of the adversary and invade his own territory, and put him on the defensive. So God is challenging us, beloved, not only by the doors of opportunity, but by the hosts of earth and hell arrayed against us, and against the Lamb of God to go forward in His strength to what may be the last campaign, the final victory, and the crowning glory.—*The Alliance Weekly.*

TESTIMONIES.

This morning finds me saved and under the cleansing blood of Jesus, praise His name.

Dardanells, Ark., R. 1. NANCY STINNETT.

I am praising God because I know the past is under the blood. I am saved, sanctified, and looking for Jesus to come. I praise Him for His healing power. Pray for me in my conference missionary work in Louisiana. Yours in Christ,
Louisiana. J. F. RIED

More than twenty-five years ago the Lord reclaimed me, later He sanctified me as a second worker of grace. After that He called me to preach the gospel. Through faith in His redemption I am saved from sin and trusting Him.

Louisiana. M. K. ANGLE.

At ten years of age I joined the Methodist Church. I was saved and walked in all the light I had, but I didn't have enough light. I was hungry for a deeper experience. I was not satisfied, but praise God for giving me all the light I need. Praise His name forever.

VIRGINIA MOORE.

Four years ago the Lord pardoned my sins, and I lived the best I could, but when the devil tempted me I yielded to his temptations. I was hungry for the salvation that would save me from all sin. Two weeks ago I was so convicted I could not sleep. I prayed to God to sanctify my soul, and by faith He has wonderfully and gloriously blessed and cleansed me from all sin. Glory to His name.

LILLIE LEDFORD.

My heart is thrilled with joy and with the love of God. Eleven years ago I was filled with the Holy Spirit, and to-day I am praising God for salvation through the death of His Son on the Cross of Calvary. I praise Him for his keeping power. I used to have a hope-so religion, but now I have a blessed assurance of God in grace and salvation in my soul. I love the Lord with my whole heart.

South Carolina. W. J. ROCHESTER.

Two weeks ago to-night the Lord saved and sanctified my soul. I praise God for His goodness and I thank Him for His sanctifying and saving power to-day. I am glad that He is the same God yesterday, to-day and forever. He has wonderfully blessed and cleansed me from all my sins. He has kept me sanctified for two weeks and by praying and reading my Bible, I can live holy and sanctified and when I am called to that land where the streets are paved with gold, I hope I will be ready to go. Praise His name forever.

NORA DYE.

I am praising God for His blessed salvation. I am the only Christian in our home and sometimes feel very much alone, but I know that in His Word He has promised to be with us even to the end of the world. About a year ago I went to Jesus with my sins. I stayed at His feet till He blotted them all out, and I believe His Word that He will remember them against me no more. My trust in God and belief in His promises hold me amid the trials of life. My husband is unsaved and I do beg you all to pray for him that he may be saved from sin and that we may have a Christian home.

Your sister,

Louisiana. MRS. FOSTER.

On November 3, while Brother Weaver was preaching from John 17:17, "Father, sanctify them through Thy truth, Thy word is truth," there came upon me a compelling power, which I at once recognized as the third person of the Divine Trinity. My whole body was strangely warmed. Some people who do not believe in sanctification say they are astonished as they knew me to be a good woman, but you and I know this was needed for my purification,

When holiness preachers were around I always felt like the poor woman who came to Jesus requesting Him to heal her daughter. He said to her, "It is not meet to take the children's bread and cast it unto dogs." And she said, "Yes, Lord, yet the dog eat of the crumbs that fall from the table." I am so happy to-night because I am experiencing sanctification. It is most blessed. I think I have a double portion.

JENNIE FORREST.

Tennessee.

A child under our care was apparently very near death's door, perhaps because we had not been prompt enough in caring for him. We prayed that his life might be spared, and then when there seemed so little hope and the burden rested so heavily upon us we prayed, "not our will but Thine be done." At once the answer seemed to come. As Jesus manifested the Father's will in restoring those who were brought to Him in earnest prayer, so now it is the Father's will that this young life should not go out. We had the assurance that God's healing hand was upon the afflicted body though for two or three days we could not see the healing.

I write this with the hope that it will help other sorely burdened, anxious souls to look up with confidence to Him who knoweth our frame, who forgiveth our failings, Whose will for our afflicted children, if we do not hinder it, is the same now that it was for the afflicted children of Palestine and of the borders of Tyre and Sidon when Jesus went about there doing good.

Very sincerely and thankfully,

Cuba.

E. E. HUBBARD.

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