

only take those that are made over to us by the law until they are of age. This gives us complete control of them, so that we can train them for the true service of Jesus without any interference from those who might not believe in a full gospel.

This institution is controlled by a board of trustees, and is chartered under the State laws. The property is deeded to the children and held in trust for them by the trustees. It is a faith work, and none of the workers receive a salary. All pour out their strength as a love service to our Lord for these little ones.

Every dollar that comes to my hands from my evangelistic work, aside from traveling expenses, is put into the treasury of this institution. Our books are open to those who would like to investigate. We say humbly that we believe we can give satisfactory answers to any inquiring, honest heart who has

sent of their means to this work. We do thank God and the dear people who have so nobly stood by us. We have always had but one object for this work: that is, that God may be glorified in it all.

And with a tender heart for all, our pockets emptied and our books open so that the public can know just how matters stand, we have always believed that God would put it in hearts to support the work and carry it on free from debt.

SO WILL YOU PRAY FOR US?

We want to do all we can for these little ones. You can help us if you pray. And perhaps some day, in the coming kingdom, you will be met by some missionary who has been used of God to save thousands who by your prayers had the start in ELIADA ORPHANAGE.

Asheville, N. C.



MR. COMPTON AND PART OF THE CHILDREN

AVOID PRECIPITATE

BY G. W. M.

Precipitate action has proven to be unto many a gateway that opened on a path which, instead of leading them "from glory to glory," brought them unto "shame, and confusion of face"—a missing of "the mark for the prize of the high calling of God in Christ Jesus." A heeding of the injunction: "He that believeth shall not make haste," is the only safe attitude to assume and hold. It is true there may be occasions when the command shall come: "That thou dost, do quickly," but such calls for hasty action will be infrequent rather than often, rare and not common. As almost an invariable rule, time is allowed for a quiet waiting upon the Lord, for the purpose of trying or proving of that spirit which is calling or urging to action, that one may come to know whether it is the

Him. Let nothing take you, until you have heard from Him. When you have heard from Him, let everything take you, rather than disobey Him."

All that is true and of intrinsic value has its dangerous counterfeit, and the glare and glitter of the false is often, at first sight, more attractive and alluring than the appearance

of the true. There is that which passes for light, which in reality is the grossest darkness. Its true character being discernable only when, but just as soon as, it is brought face to face with "heaven's own Light." For the Master said to some whom He was addressing: "If therefore the light that is in thee be darkness, how great is that darkness!" Its greatness and grossness consisting in the fact that those who were under its dominion were accounting it to be light, when it was the very opposite of light. Surely it behooves every disciple to be watchful, to keep their eye single, to center their gaze on the face of Him who has promised: "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye."

If you would abide in safety, do not move in any line of suggested action so long as there remains the smallest cloud of doubt as to whether the leading or impulse is of the Holy Spirit. In Num. 9:18 we read: "As long as the cloud abode upon the tabernacle, they rested in their tents."

Tarry then. Wait until the cloud lifts, and the "pillar of fire" or light appears, which you shall know to be God's Messenger saying unto you: "This is the way, walk ye in it." Yea, even though it tarry long, wait for it. Time so spent is never wasted or misused, since "they that wait upon the Lord shall renew their strength to walk and not become wearied, to run and not grow faint."

To be under a cloud or overshadowed is not always an omen of evil; it is often a token of the Divine presence and favor. To one of old it was said: "The power of the Highest shall overshadow thee, therefore that holy thing which shall be born of thee shall be called the Son of God." So the Spirit of Truth (as a cloud) may overshadow you, for the sole purpose of bringing forth in you, and through you, some redemptive manifestation of Divine "grace and truth."

Suffer it to make no difference to you whether God uses a cloud as His pavilion, or light as His chariot, do you but keep in that measure of faith which ever whispers: "It is the Lord: let him do what seemeth him good"; and thus you shall prove that: "The steps of a good man are ordered of the Lord: and he delighteth in his way."

Resolve to follow no voice but that which you clearly recognize to be the good Shepherd's. If you do this, you shall not only possess your soul in patience, but "the peace of God which passeth all understanding shall keep your heart and mind," and He who keepeth the feet of his saints (1 Sam. 1:9) "shall preserve thy going out, and thy coming in from this time forth, and even for evermore."—Words of Faith.

Hurry means also worry, and haste is waste. Study to be habitually calm. "A meek and quiet spirit is," in the sight of God, "of great price." The rush of modern social life is especially fatal to the prayer-habit; for until the spirit is hushed and becalmed in His Presence, God cannot reflect His own image in our consciousness.—J. Hudson Taylor.

LIVING WATER

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ONE DOLLAR A YEAR IN ADVANCE

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EDITORIAL

THE ANNUAL CONVENTION.

These meetings have been a blessing to many, and we trust that they will continue so to be.

No charge will be made for entertaining delegates, but all will have a chance to make a free will offering towards the expense of the same. Most of the meals will be served in the school building, on the second floor.

We hope to see a large attendance. There will be no reduced rates on the railroads. Come praying for a great victory.

MEDITATION.

"My meditation of him shall be sweet" (Ps. 104:34).

We heard a friend ask a veteran in the gospel what was remarkable in the character of Isaac. He replied in substance as follows: "Nothing particular, except that he would go out in the evening and meditate." The old patriarch's life was a singularly even one, but the fact of his going apart for thinking is worthy of mention. Most of us do not take sufficient time for our Bibles and the secret place, and we lose much by the rush in which we live. There is an enrichment of character that can only be obtained by a daily conception of the Scriptures and heart-to-heart intercourse with God. We grow strong in the secret place. There we have our clearest convictions of duty and views of the marvelous possibilities of grace. There we have our sweetest communings and our loftiest aspirations. There faith grows from a weakling to a giant, for nothing so increases faith as continually living in the presence of the unseen.

Doubtless most of those who read these lines will say, Yes, this is my trouble. I do not take time enough alone with God. I am too much absorbed in other things. "The cares of this life choke the word" so that I am not bringing forth fruit to perfection. Well, the only way to prevent this is to change about and do what you know to be best. There is a great deal of this mad rush through the world that is very foolish. It does not pay in any way. We have seen persons keyed up to such a pitch that they tore around at a dreadful rate, fussed and fumed, but did less than if they had taken things

quietly and walked along the King's highway with a solidity of tread and a depth of thought unknown to those who sputter and hurry around, living surface lives and turning out immature work. The mushroom grows up in a night, but it will die as quickly.

The quietness of confidence, composure of spirit, richness of thought and depth of character attained by being much alone with God is sadly lacking in this age.

Will you not, my reader, take some time daily for Bible reading and quiet waiting before the Lord? Get still at His feet. Remember that He lives in your heart. Feed upon His Word and commune with Him. In the light of His presence your vision will be wondrously clarified, your trembling steps steadied and your purposes elevated and strengthened and your whole life will be lighted with the glorious illumination of this daily communion.

folks rather than to bless them. There are few so unlearned or poor but that they could conduct a thriving mission at their door-step. In these days, when people are continually on the move, rushing 'hither and thither, the knock is often heard at the humblest doors and various classes of humanity are to be dealt with there. It is the most neglected of all ministries. Few of us have thought anything about it. Most of us are not much concerned with regard to the folks who are continually coming and going. It is accepted as a matter of course and often looked at as a nuisance—something that we must put up with and endure with as little strain on ourselves as possible; whereas the mission at the door may be a powerful agency felt around the universe in its glorious ministry. If we will heed the following suggestions, many will leave our doors richer than when they came.

1. Think. Consider your fellowmen, their sorrows, their joys, their trials, their pain, their sin. See in each crossing of your pathway an opportunity to say or do something that will help them along the way. Be on the lookout for opportunities and when the door bell rings, you may say, as the old monk did when the bell rang at the convent gate, "The Master hath come and called for thee."

2. Greet people cordially. Smiles are not so expensive but what the poorest of us can keep a full supply on hand, and do you know they are far more priceless than gold? Many of us have fallen into the habit of going to the door with a disturbed look, and by our very manner saying to the caller, "What are you disturbing me for?" How often have we been greeted with a countenance that seemed to say, "Tell your business quickly, stranger; you are intruding on my time, and I do not want to be bothered with you." Yes, there are trials even in the door-step mission. All kinds of frauds, bums, beggars, peddlers, solicitors, collectors, gossip neighbors and devout friends knock at the door, but every one of them should have a kindly greeting; and yet we, in our thoughtlessness, forget the far-reaching impression of even a momentary glance or one sympathetic word of kindly help. These are reckoned among the little things, but they go a long ways toward enriching the life. Remember that when people come to your door it is an opportunity for you to shine upon them the love of God. If every reader of these lines would from this moment determine to answer the door bell with a pleasant, cordial greeting, great would be the results.

3. Use the moment well. No ministry requires more tact, patience or love. Ordinarily who cares much for the stranger? He is intruding on your time and you get rid of him as quickly as you can, but not so with men and women who have the Spirit of Christ. They see in the individual before them an opportunity for doing good. The kindly word is spoken, an exhortation dropped here and there, maybe the giving of a tract, an invitation to church, a "God bless you," or a momentary prayer, just as the occasion demands. The trembling lip and the tear-dewed eye will often be seen in a brief meeting like this. Not the boring of people in

THE DOOR-STEP MISSION.

The London Christian publishes an article titled "My Door-Step Mission." Few of us realize the importance of even the momentary greetings that pass at our door-steps. Too often we are in great haste to get rid of

compelling them to stay and talk and all that kind of thing, but the quiet, unobtrusive, Christlike ministry of touching people with such love that the worst of them will be impelled heavenward. Sometimes it will be only a bit of information given in the name of the Lord; again just a kindly word or a bit of assistance given to some needy one. The greatest need is not material things, but a lift Godward. What tales a door-step could tell, for even a momentary meeting there is fraught with eternal destinies. Greet every one with a silent petition. Break the alabaster box of kindness on the heads of all whom you meet. There will be some Judas standing by who will upbraid you for your kindness, but it is not wasted. When our hearts are full of love for our fellowmen, we will find numberless ways to help them, and the word at the door will be one of the avenues of blessing.

4. Those who conduct the door-step mission will find a marked increase in their spiritual force. The monotony of daily duties will be brightened with these momentary ministries at the door. That door-step mission will be a kind of an inlet from the mighty sea of God, and your own heart will be strangely warmed and blessed as you thus touch others. A brother's need will find quick response in your own bosom, and when you are thus faithful the Lord will send all classes to get help from you. Ah, what a throne the door-

step mission may be, dispensing blessings in every direction! "Do you know Mr. So-and-So?" "Well, I can't say that I know him exactly. I have had no long acquaintance, but just met him at his door; but his spirit was so kind and he was so courteous that he won my heart and I have longed for a better acquaintance." "How about Mrs. So-and-So?" "Well, I know but little about her, except that I called at her home one day and she snapped me off in a very unceremonious way and sent me away feeling as if I had been stung by a hornet." How quickly those whose business sends them from one door-step to another learn where they will have a pleasant greeting. There are some who growl, bulldoglike, when you come near them.

That door-step ministry—get ready for it, take it up and do not be discouraged at apparent failures. Keep at it, for practice makes perfect. It may become the gate of heaven to some weary, discouraged brother. Let us all pause right here and determine, by the grace of God, that these brief interviews which are coming so often to all of our doors, shall be made the occasion for bestowing a blessing. We can all conduct a mission of this kind, and among the great variety of missions now in operation we plead for the founding of the one at the door-step. May He who touched all who came to Him in such a kindly spirit grant that we may go and do likewise.

made appreciable additions to its number. Christian Science. Moreover, only a small proportion of our city populations ever attend church services.

With tens of thousands of workingmen Karl Mark's "Das Kapital" has taken the place of Bible and prayer-book.

PESSIMISTIC VIEWS.

That these are not the pessimistic views of anti-clerical minds is shown by the attitude of the Church itself. From all sides comes the cry that the number of candidates for the ministry is falling off. Yet even her divinity halls are almost empty, and she cannot find men to fill her pulpits.

The Presbyterian Church of America reports that there are one-third fewer men studying for the ministry of the Presbyterian Church than ten years ago. All the seminaries of the Episcopal Church mourn a diminution in the supply of students. It may even be questioned whether the quality of the men who study theology remains as high as formerly. Time was when the most brilliant and the most highly gifted young men felt it an honor to consecrate their powers to the work of the ministry. Law, medicine and business claim today the best of our youth. Various reasons may be assigned, want of intellectual freedom, contemptible pittance as salaries, consequent loss of dignity, and, more generally, the practical materialism of the time. Whatever the reason, the fact cannot be blinked that the Church as a vocation has lost all attraction for our young men.

SOCIAL WORK OF THE CHURCH.

When we turn to the social work of the Church we find that she has done much, especially among ourselves, along institutional lines. She has built gymnasiums, settlement houses, and has brought some sense of human kindness into thousands of sordid lives. Nay, so enthusiastically have some ministers given themselves to this work that they have been in danger of losing sight of the spiritual ends for which the Church exists. Nevertheless it may be doubted whether those who have accepted the mundane gifts of the Church have been brought in any degree nearer to those great spiritual realities that form the core of her message.

Everywhere people are conscious that there is something lacking; that organized Christianity is not in vital contact with the needs of the age, and has no healing word for the deeper sores of humanity. Hence the exodus of hundreds of thousands who find what they seek, or think they find it, in the fellowship of "irregular" bodies, the growth of yesterday. Today men care little about dogmas or traditions, however venerable. All institutions are being tried by the one test, Do they, or do they not, contribute anything to the life of the individual or of society? Do they meet any genuine need of which the mind is conscious? The friends of the Church would do well to clear their minds of cant, to face the facts, and to set their house in order.

We give space to this editorial for two reasons. First, this is a view of the Church from a secular standpoint, and, second, in the main the criticism is just. All lovers of truth should welcome light and correction from any source and profit thereby. Only a gracious revival of spirituality can stem the torrent of fleshly lusts now sweeping over the land. Those who really love the Lord should cry to Him day and night for a mighty work of the Spirit in the conviction of sin and the exaltation of Christ in this God-forgetting age.

Editorial Comment

HOLINESS.

Our Sister Mamie Payne Ferguson, of the Penial Herald, says:

We have looked in vain among things new and old for anything better or more beautiful than "true holiness," but have not found it.

The "divine nature" imparted to a human being—no wonder the mind staggers back at the first conception of this truth, and says "how can it be?" It relieves the flash of incredulity to hear that the power is of God, and the cleansing through the precious blood of His Son.

Now we can dare believe. What glad tidings to a fallen race, ruined by sin, within and without. It ought to be flashing over all the wires, in head lines on all the newspapers, and sounding from every platform in the world. We can be made clean and holy, filled with love and with God, for "God is love." He will dwell in us, make His abode in the heart. O glory; and this is HOLINESS. No matter how a professor of this blessing may lack the reality. This is the real, this is "true holiness," sin gone, and Christ enthroned within.

What about weakness, ignorance, and infirmities? Well, they continue, more or less, until the waited-for "redemption of the body," but, in spite of these, yes, notwithstanding their presence, marvel of grace, we can be filled with perfect love. Glory be to God. This is good enough for anybody and satisfies the soul. O that all the people of God would seek and find holiness, and have this "second rest," and not wear themselves out for "that which is not bread." God bless all His dear people. We pray many may give

themselves fully to God, trust Him fully to sanctify them wholly, and full salvation will thereby come, and satisfy each longing heart. This is HOLINESS.

This is a beautiful description of a holy character, one which has been cleansed by the blood, filled with the Spirit and perfected in love. No right-thinking person can find any objection to this kind of holiness (and this is the only true kind). Surely the Church would be greatly enriched by such lives. There is the greatest need of holiness of character resulting in holiness of life.

THE DECLINE OF THE CHURCH.

Writing under the above caption, the editor of the Boston Transcript says:

The thoughtful observer of present-day tendencies cannot fail to be struck by the fact that organized Christianity is losing its hold on the masses of the people. In England it is admitted that about seventy-five per cent of the population never enter a church door. In Germany the proportion is still greater. An ecclesiastical authority assures us that in France there are hundreds of thousands who have never read a page of the gospels.

Mr. Campbell, the preacher at the City Temple, London, has recently declared that the vast mass of the European peoples are alienated from Christianity, as represented by the churches. As for our own country, the statistics just published make a poor showing. The only denomination that appears to have

OUR Young People

"Those that seek me early shall find me."
—Prov. 8:17.

Address all communications for this
Department to Mrs. John T. Benson,
Eastland Ave., Nashville, Tenn.

LETTERS WILL NOT BE PUBLISHED UNLESS
WRITTEN ON ONE SIDE OF THE SHEET ONLY

Hood's Mills, La., August 18, 1908.

Dear Cousin Eva: I have been thinking for some time that I would write to the cousins' page. I do enjoy reading the cousins' letters and your good answers so much. Well, Cousin Eva, I am a Christian and am trying to serve the Lord. I know that I make a great many mistakes, but I trust the dear Lord to forgive me. And I expect to do better in the future than I ever have before. I am fifteen years old. I have two sisters and three brothers, and one little sister dead. My father and mother are both living. We have prayer-meeting every Sunday night and preaching every first and third Sunday. Our pastor's name is Rev. A. Deville. He is a man that everybody likes. Sister Bartlett and Sister Perdue will run a protracted meeting at our church in September. Pray for us that we may have a great revival and that many souls who are on the road to destruction may be saved. With love and best wishes to you and all the cousins, I am,

Your new cousin,

FLORENCE HEARN.

An old hymn speaks of Christians living at a "poor dying rate." There is much truth in this sad cry, Florence. The Bible promises not only life, but *life abundant*, through our Lord Jesus Christ. Ah, how we need to press on into all God promises us. The first step after being made a child of God is to receive the gift of the Holy Spirit. This is the promise Jesus left for all His believing children. This anointing opens our eyes to our further privilege, and we learn how to reach out after the things we need and hunger for. Have you been thus baptized by the Holy Spirit?

R. F. D. No. 23, La Tour, Mo., Aug. 12, 1908.

Dear Cousin Eva: I am a little girl seven years old today. I send seven cents. I have a little sister two years old. Her name is Winnie. We have a kitten named Lion. I am not saved, but want to be. Love to all.

BESSIE BALL.

Cousin Eva longs to impress the cousins with this fact: that is, that we can get saved if our hearts so decide. Jesus points out the *narrow way*, and asks us to enter its gate. We must leave many things behind if we do enter. There is not room to carry worldliness and sin. Many people find the way too straitened, and think they cannot have a good time in it. But Jesus sees to it that unsafe and dangerous things are left out of this pathway leading to heaven, and I am glad it is so. When I was much younger, I sometimes felt that He was a little too strict. Surely this thing, or that, would not harm a young Christian, I said to myself. Now I

see that He was right. It was always harmful things which He would not allow. His kind hand is outstretched to you, Bessie, for He wants to guide you into this road. Will you take His hand and say, "Yes, Lord Jesus, I choose to go with you, and from this moment I am your girl?"

103 Church St., Charleston, S. C., July 20, 1908.

Dear Cousin Eva: Here comes a little boy only three months old to join your birthday band. He has been consecrated to the Lord in an especial way, to be used for Him. He sends some of his first money to help care for the little Chinese girl that Cousin Eva is going to undertake the support of in Mrs. Galloway's home. His mama has been greatly blest and built up by reading LIVING WATER.

Lovingly,

EMORY CECIL ABERNETHY.

I think it is a privilege to have this darling baby boy for one of our cousins. I wish I could see him, don't you, boys and girls? God grant that Emory will be raised from his babyhood in the nurture and admonition of the Lord, so that his feet may be kept from evil.

Monterey, Tenn., Aug. 14, 1908.

Dear Cousin Eva: I have been a silent reader of LIVING WATER for a number of years, and I can't express in words how much I love this dear little paper and how it has helped me. I am always glad for the day to come when I get my paper. I am just as hungry to read its pages as I am for food, and while I read it I feel that I must ask God's blessings on the Pentecostal Mission and all its workers. Cousin Eva, I often just sit and weep when I read the letters from Brother and Sister Brooks and other workers in the foreign fields. I think, oh, if I could only help in some way. Ever since I was converted, when thirteen years old, I have wanted to work for God, and have done what I could, but it seems so little; and since the Lord sanctified me, five years ago, under the preaching of Brother H. G. Rodgers and Sister Daniels, I have had a greater desire to do what my hands find to do than ever before. Cousin Eva, you are sowing good seed in the hearts of the young people, and I am expecting you to reap an abundant harvest of souls for Jesus. I am sending 36 cents for my birthday dues. I was born January 9, 1873. Send my dues to Brother and Sister Brooks. Love to you and all the cousins. I will say good-bye.

MRS. MOLLIE DAHUFF.

The Bible bids us pray one for another. How many of us keep this command? I always feel encouraged, like going on, when I hear that some one is praying for me. Dear ones, let's pray for each other oftener. We get so selfish in our prayers. We realize that we need many things from God, and forget that others, too, have needs. Maybe God could send us a quicker answer for ourselves if we would take some brother or sister's welfare upon our hearts.

525 Railroad Ave., Bedford City, Va., Aug. 2, 1908.

Dear Cousin Eva: Please allow another cousin to join the birthday band. God bless you, dear cousin. How glad I'd be to see you and have a talk. Mama has been taking LIVING WATER for several years. Think it such a good paper. Mama and Sister Lena belong to the Birthday Band, so I thought I'd join, too. Please find inclosed a post office money order for \$1.35. On September 2 I will be 25 years old. The dollar is to help toward getting the cart and ponies for the Misses Carpenter and Leonard. Praise the Lord, I know that I'm saved and sanctified this beautiful Sabbath afternoon. Dear cousin, I was a backslider and was miserable all the time while I was so far from God; but praise the Lord, two years

ago the tenth day of this month the prodigal returned and six weeks later was sanctified. Am on the hallelujah side now all the time. Praise the Lord for full salvation that keeps all the time, to God be all the glory. Praise the Lord, Jesus is coming back soon to gather up His bride. O, let's be ready each moment, for we know not the hour our Lord doth come. O, if I could see Jesus coming in the clouds, how I would shout, sometimes the power of God comes upon me very heavy. This old world has lost its charms for me. I like that song, "You Can Have All This World, Give Me Jesus." Jesus, precious Jesus, how dear He is to His own children. O, the joy, peace and happiness one has when Jesus is enthroned within. Dear cousin, I live in a very wicked place. The people seem not to want the full gospel. But praise the Lord, we expect to have a meeting in a warehouse soon, the Lord willing. Pray very earnestly that people may be saved and sanctified, and that God's will be done. It makes me feel sad to look around and see how the people are doing. These are the last days. Perilous times have come. O, that we may have a spiritual cyclone, ere long, all over the land. Please, dear cousins, join me in prayer for the unsaved of this city. All things are possible to him that believeth. Dear Cousin Eva, please have your photo put in the paper soon, if possible. May the Lord abundantly bless you and make you a great blessing, is my prayer, for Jesus' sake. All the cousins please pray for me that I may keep very low and do my Master's will.

Your sister, fully saved,

MISS MAUD PARKER.

Children, I want to tell you something I have found out. No one who has been a Christian can be happy in a worldly life. A person may return to his old friends, ways, and pastures, but he can never enjoy them as he once did. He may seem to for a while, but sooner or later the sorrow comes. I am glad this is true. It drives many of God's wandering ones back into the fold. Let me tell you another thing I am sure of: God always receives the returning prodigal. The devil tries to make us believe that this is not true. But it is. God has given us a true, beautiful and unchanging picture of Himself in that Father who went out to meet the wayward son. How I praise Him that He is this kind of Father. I am so glad He takes us back, even after we have sinned against Him. Is there a backslider amongst us? Return unto your Father. He has bidden you do this, and promised to receive you. Nay, more, He says, tell the backslider I will love him freely. He is indeed what He says He is, a God of patience, of long-suffering, of mercy, and of love.

Gray, Oklahoma.

Dear Cousin Eva: As August 11 was my birthday, I will send my dues, sixteen cents. When I wrote you last year we lived in Missouri, but in January of this year we moved here. I think I like Oklahoma as well as Missouri. We live in the western part, in the strip formerly called "No Man's Land." It is now Beaver County. The camp-meeting held here closed a few days ago. Brother Thomas C. Teas, of Abila, Ia., and Brother Henry Wienz, of Waukomas, Okla., did the preaching. I am not a Christian, but want to be.

Lovingly,

TESSA ANN CLARK.

Dear Tessa, why did you let this time of opportunity pass by? Maybe you sought the Lord and did not find Him. Many people struggle to get some sort of feeling, when they ought to take God at His word. He has given us very plain and simple instructions about getting saved. When we confess our

sins. He forgives, and we must believe this, because He tells us that He does. I see myself lost and undone. God tells me Jesus' death was for my salvation, and bids me trust Him. I do this, believing in Jesus as all that is necessary for my perfect safety from hell. As we take this stand, God makes it real to us. I believe on the Son of God as my only chance of salvation, but praise God, He is all, and more, than I need.

THIRD BIRTHDAYS.

Brentwood, Tenn.

Dear Mrs. Benson: Inclosed find \$1.25 for our third birthday dues: W. L. Hunt, Mrs. W. L. Hunt, Ila Mai Hunt, Katherine Hunt, M. C. Hunt and Robert Hunt. May God continue to bless you and make you a blessing in this noble work.

Your sister in Christ,

MRS. W. L. HUNT.

New England, N. D.

Dear Cousin Eva: I am coming with my third birthday offering, which was due July 10. I am twenty-five years old. I love to read the cheerful letters from the cousins and your good advice. I inclose \$1.00—25 cents for the orphans, the balance for the ponies and cart; if too late for that, where you think best.

Yours in Christian love,

WM. B. FOXWORTHY.

We have the privilege of joining in good wishes to these cousin who have reached their third birthdays in our band. I pray that their love for all its members may increase, and that its work may be much upon their hearts.

Religious Notes

Miss Naomi Ruth, daughter of Rev. C. W. Ruth, will soon leave for the mission field of Malaysia.

Fifty indictments against the white-slave traffic have been made by the grand jury at Chicago, and seven arrests have been made by the Federal officers. Our large cities are festering sores.

The Mohammedans in India are very restless, and a holy war may at some early day shake the foundations of the empire in that country. The ineradicable prejudices of race and religion are at work there.

Of the 480,000 British schoolboys to whom Lord Roberts' letter on the harmful effects of smoking has been read by Rev. J. M. Rryerre during his anti-smoking lectures, 450,000 have pledged themselves not to smoke until they are 21 years of age.

There are now in the Philippine Islands fully fifty Presbyterian churches, with a membership of over 8,000. Two thousand one hundred were added on confession of faith during the year. The total membership of the Protestant churches is about 30,000.

Scattered throughout Asia, Africa and South America there are at the present time about 18,000 Christian missionaries, who, with their families, constitute a total missionary population of not less than 30,000 persons.

Negotiations for the erection of a memorial to John Bunyan in Westminster Abbey have been concluded. At the suggestion of the Dean and Chapter, it is to take the form of a window, to be placed in the north aisle.

The Laymen's Missionary movement, which has done such splendid work in inducing churches to increase their subscriptions to foreign missions, is to inaugurate a great campaign in Boston, Mass., in November, with the purpose of stirring up the churches there.

Europe, India, China and the United States could all be laid down in Africa and still leave room around their borders. This great continent has now nearly twenty-five hundred Christian missionaries, with more than thirteen thousand native assistants. There are about forty-eight hundred places of regular worship, five hundred and twenty-seven thousand professed Christians, almost four thousand missionary schools with two hundred and two thousand pupils, and ninety-five hospitals and dispensaries.—Ex.

Dr. Campbell Morgan will remain in the United States for a fortnight, preaching in New York, and lecturing in connection with the Post-Conferences at Northfield. According to the present arrangements he is due back in England at the beginning of October, and will give the whole of that month to itinerating throughout England, Scotland and Wales, in the interests of the London Missionary Society. Dr. Morgan will resume his work at Westminster Chapel on Sunday, November 1; and on Friday, November 6, will give the first of his next series of Bible lectures.

There were three hundred men in jail in Birmingham, Ala., on January 1, 1908, when prohibition went into effect. On March 7, last, after 67 days of prohibition, there were exactly 171 remaining. Judge Weaver, of the Criminal Court, states that the number of cases on the criminal docket in Birmingham has been reduced 60 per cent. Chief of Police Boedeker states that the number of arrests has decreased 50 per cent., and that the effect is very apparent "even in the more serious crimes. Murders, burglaries, and such felonies have largely decreased."

To enter Canada costs a Chinaman \$500. Last year thirteen hundred and eighty paid the tax, the treasury of the country receiving \$690,000. The Missionary Witness makes the statement that combined contributions of the Christians of this country for the evangelization of heathen nations was only about half as much as the Chinese paid for the privilege of living in Canada. It asks: Is it amazing that in prosperous Canada 1,380 men cannot be secured who will voluntarily tax themselves to send the gospel to heathen lands as much as 1,380 heathen are taxed by us to land on our shores? The love of Christ constraineth us! How much?—Commonwealth.

Ira David Sankey, the famous evangelist and hymn writer, who died recently, was born in Edenburg, Pa., August 28, 1840. In 1857 he moved with his parents to Newcastle, Pa., and at the age of fifteen became a class leader in the Methodist Episcopal Church, and later leader of the choir. In 1861 he enlisted in the Twelfth Pennsylvania Infantry, and after serving out his time, became a deputy in the United States revenue service under his father. He was married in 1863 to Frances Victoria, daughter of Rev. John Edwards, of Newcastle, and of the union three sons were born, two of whom survive. At a Y. M. C. A. convention in Indianapolis in 1870 he met Dwight L. Moody, and they became associated in evangelistic work, continuing together for many years. They visited Great Britain from 1873 to 1875, and again in 1883, and made many tours through the United States. In all their meetings Mr. Sankey had charge of the singing. After parting from Mr. Moody Mr. Sankey frequently conducted meetings alone, and attained considerable reputation as a lecturer. Among Mr. Sankey's most familiar compositions are "The Ninety and Nine," "When the Mists Have Rolled Away," "There'll Be no Dark Valley," "Faith Is the Victory," "A Shelter in the Time of Storm." His song books are said to have reached a circulation of more than 50,000,000 copies. Five years ago Mr. Sankey was stricken with blindness, and since then he has done no active evangelistic work, living in retirement in his home in Brooklyn. As his family was wealthy, he never had to struggle for a living, as was the case with his partner. He is believed to have left a large fortune. He has given several buildings to the Y. M. C. A. and the Methodist Church in the past years.

THE LIFE OF PERFECT LOVE Or Holiness in Practice.

We are sure all who have heard Mrs. Leila Owen Stratton will want a copy of this helpful little booklet which contains her address before the Holiness Union last fall. If you have not heard her, then the next best thing is to read the book anyway. Price, 5c each, or 6 for 25c.

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FIELD NOTES

Tired of your old song book? Why don't you get the last one out—Bread of Life Songs?

The date of the death of Summers C. Baldwin was August 22, instead of August 2.

The camp-meeting at Goodlettsville, Tenn., will begin September 17, at 7:30 p. m., and continue for ten or twelve days. J. O. McClurken has charge of the meeting.

Rev. Elmer E. Van Ness has gone to Wales, Alaska, where he has been appointed principal of the government school. For the past six years he has rendered faithful and efficient service as teacher in the Literary and Bible Training School in this city.

I am praising God for victory at Mabson, Ala., as never before. God's Spirit got hold of people and moved them. God wonderfully blessed my services at Echo, Ala. Pray for me. Write me for meetings. Ozark, Ala. MARVIN CARROLL.

Miss Mattie Ledbetter writes from Anniston, Ala., of the blessings of God upon her work. She has a night school, a Sunday school, five prayer services a week, and with her helpers is visiting the sick and doing general missionary work.

Rev. C. J. Fowler, editor of the Christian Witness, and Rev. C. W. Ruth, of Indianapolis, will conduct evangelistic services at the Mission Hall, corner of Fourth and Locust streets, Evansville, Ind., November 6-23. All are invited to hear these men of God. Rev. N. E. Ramsey is superintendent of the Mission.

Bro. F. M. Pomeroy and wife have just closed a meeting here for me, in which several were saved and sanctified, and great good accomplished. We go from this place to Gallatin, Tenn. Pray for us. Yours for lost souls, N. G. POMEROY, Pastor. Cotton Town, Tenn.

I am praising God today for life and a disposition to love and serve Him better. On account of some disappointments we have done but little revival work this season, but are expecting to enter the field soon. Will ask the prayers of LIVING WATER family that God will crown our efforts with success. We are preaching most every Sabbath. God is honoring the work, glory to His name.

Yours, saved, sanctified and kept, Lancaster, Tenn. J. A. GRAHAM.

Our camp-meeting at Hickerson Station closed Sunday night, September 6, 1908. We had a glorious meeting, several being saved and sanctified and a great many helped in the meeting, to God be all the glory. I go from here to the meeting at Simmons Chapel, where I begin a meeting Thursday night, September 10, continuing until the 20th. All are invited to come and help us in the good work.

Your brother in Christ and the work of the Lord. Pray for me and the work here. We want to have a meeting after a while.

Your brother in Christ, HARDY SIMMONS. Manchester, Tenn.

I write you in regard to the work Sister Boyd has been doing in this place. She preached about two weeks in a mission in the northern portion of this town. The city itself is at a low ebb spiritually, and the people very hard to reach, and the mission is located in the hardest portion of the town. She was very much liked, had good order and attention, and was heard by large crowds, among which were some of the best people of Bowling Green. The results of the meeting were encouraging, all things considered, about fifteen being saved. At every service she

seemed filled with the power of the Holy Spirit, and spoke with great earnestness.

Yours truly, ROBT. H. HARRIS. Bowling Green, Ky.

A CONVENTION OF YOUNG MEN.

The sixth annual meeting of the Young Men's Holiness League will be held in the Board of Trade Auditorium, Columbus, Ohio, October 8-11, 1908. A large attendance is expected of enthusiastic young men filled with the Holy Ghost. Prominent leaders in the Holiness movement are being secured to preach. A visit will be made to the Ohio penitentiary. The election of officers will be held and plans discussed and adopted for promoting the work of holiness among young men and by their instrumentality. Prepare to attend. Free entertainment for all visitors who will notify the Field Secretary, Rev. Chas. B. Kolb, 312½ North High street, Columbus, O. JUSTIN BARE, President.

Sunday night we closed our last meeting for this year in central Texas, which was at the nice little town of Duppan. There had been but little holiness preached here, but the Lord gave the victory and some got to the Lord in the old-time way, and several in the altar when we closed. Brother Wheeler, the M. E., South, preacher, who lives in the town, came in the meeting, put his shoulder to the wheel and helped us push the battle, also preached three very helpful sermons. There is a fine outlook for the cause of holiness in this part of the West.

Yours in Him, R. C. ROGERS. W. S. PAINE.

Sagerton, Tex.

THREE CAMPS.

Victory crowned the services at Waco, Tex., Bonnie, Ill., and White Cross, Ala., encampments. The first of these was immense. Large audiences, deep conviction, all-night prayer, happy shouts, resounding songs and God-honored messages made a high-water mark in the history of this well-known and influential camp. Rev. J. W. Carter, of Kentucky, was our co-laborer. He is an evangelist of weight and worth, all on the altar and in the fight to win. Bonnie, Ill., was also a good meeting. Vim, intensity and exuberance characterized the work. There were over three hundred conversions and sanctifications in these two meetings, praise our God! Rev. A. G. Procter, Miss Berta Crow and the writer did the preaching. White Cross, Ala., camp was also a success. Rev. J. L. Brasher and Brother Murphy were our fellow-laborers here. Brother Owen preached a number of times.

Yours in Christ, ANDREW JOHNSON.

As I have not seen any report in LIVING WATER from Stratton's Corner, I am glad to report a real good meeting. Sister L. O. Stratton did the preaching. The meeting began on the first Sunday in August and continued nine days. The meeting ought to have continued a few days longer, but Sister Stratton had to be at home while the meeting was going on at Lebanon. There were several conversions and one man 87 years old was happily converted. We believe that Holiness is slowly but surely gaining ground at Wilford. Sister Stratton was at her best. She knows the truth and makes it plain to all who give her their attention. Several of the workers prayed through to victory. Shouts of glory went up to God at almost every service. Brothers Henry Lindsley and D. N. Alsop were with us during the meeting and did excellent service for their Master. Sister Partlow was also with us the last day of the meeting. To Christ be all the glory.

Your brother, D. C. VAUGHTER. Wilford, Tenn.

The annual Holiness meeting at the tabernacle on Dickerson pike closed last night. The visible results

were not very great, yet I believe much good was done. It seemed to be a great seed-sowing time. The meeting was conducted by Rev. Sam S. Holcomb, of Arkansas, a Holiness evangelist. Brother Holcomb is an able talker and a fine musician, and has a wonderful store of information. In connection with his preaching he gives special lectures to men and women, separately, which seemed to be much appreciated. I have not seen many men who knew more about the difficulties that hinder the human race than Brother Holcomb. Any man who chances to hear him either preach or lecture will, in my opinion, be benefited. Such men are a great blessing to the world. We are glad that we ever knew him. His wife used to assist him in his meetings, but she lost her health and had to abandon the field. It was a great loss to the work that her health forced her to retire. She is yet an invalid. Pray for her. Some day we hope to see Brother Holcomb again. Sept. 8, 1908. A. C. DALE.

On July 12 Brother and Sister F. M. Pomeroy, with Miss Willie Cothran as organist, and myself as song leader, opened up war against the devil and sin at Campaign. There were only three Holiness families at this place when we commenced, and a great prejudice against sanctification, but before the meeting closed opposition melted away and the dear Lord gave us an old-time revival. Souls wept their way through to Christ and were saved and sanctified "in the good old-fashioned way." We went from here to Monoville, in Smith County, July 31, where Rev. J. A. Chenault joined us and another two-weeks' war was waged against the enemy of souls. Brother and Sister Pomeroy and Brother Chenault preached in the power of the Spirit. God sent the messages home to the hearts of the people and more than twenty souls were converted and a few sanctified. From here Brother and Sister Pomeroy went to Cotton Town, Miss Willie Cothran to Knoxville and Brother Chenault and myself went to Gordonsville, where we were joined by Rev. O. T. Jones, Rev. R. E. Cooper and Rev. J. F. Hopper, and another hard battle was fought, with victory for our God, who never loses a battle, praise His holy name. Several souls were sanctified and some saved. I am now at home, but will leave September 4 for Dixon Springs to sing in a meeting which is to be conducted by Brother and Sister Kelly, of Kentucky.

Yours and His in song, J. T. GRISSOM. Rock Island, Tenn.

Four months ago we organized our Holiness Sunday-school in the court house, and we held services there on Sunday evening and on Tuesday night for some time. Our little band shouted and prayed and testified and gave God the praise, and God honored our meetings and gave us the abiding Comforter. Yet after due time He permitted us to be tested and the doors were closed against us; but God will not leave His children to a friendless world if they will only ask. We begged God to open the way for us, and in due time, after proper trial, He again opened other doors to us, and we cleaned up our room, had it papered and seated with good, old-fashioned benches, and bless the Lord, we have since run right on. I am glad to say God is honoring the work in this part of His vineyard. We have now in regular attendance some godly men and women, and boys and girls, that I am persuaded to believe will keep clean till their summons comes. Our town is so hard against clean living, from clergy clear down through the pew, claiming that man cannot live clean and without sin. It makes it harder for us to gain a foothold; but bless God, we now have standing room in McMinnville, and I know of a fact the town is realizing the weight and the influence that our little Holiness band is having. I am proud to say to those who may chance to read this, that God has opened the gate and turned into this town a clean doctrine, that will be here when Jesus comes. I believe we now have men and women here that the devil can never change

or shake. Amen. I am the superintendent of our Sunday-school, and it is so nice to see so many boys and girls come every Sunday evening. I am so proud to say they realize when they come they will be welcomed. I praise God for the thought of the time when McMinnville will have a Holiness Church inside her borders. We ask of those that have the work at heart to please remember us in your prayers to God. I shall do my best to keep able to teach my class, D. V. We have two other teachers, both of them godly women, who are able to tell the little children, also the boys and girls, how to live clean; also tell them they must keep clean and humble if they see Jesus. Is not this a blessing to any town, if the town only knew it? I am so glad the poor have learned that there is one place they can go and be at Sunday-school. I am so glad God is showing to our town what the doctrine of Holiness is. We are fighting with much confidence here that we will win the battle. We know we are in the majority, for we are on God's side. God is for us—who can be against us? Pray for our little band to continue and live forever.

Yours in love,

L. B. GILBERT, M. D., Superintendent.
McMinnville.

THE UBA SPRINGS CAMP-MEETING

Closed Sunday night, August 23. We had a good meeting. The sanctified people had a feast of fat things in the Lord. The preaching, principally by Brother Shreve, was plain Scriptural truths after the style of the McClurken school, and always reminds me of what Jesus said in John 15:11: "These things have I spoken unto you, that my joy might remain in you, and that your joy might be made full," the joy of the Holy Ghost, which lasts through time and eternity. Brother Clark led the singing, which is well described in Col. 3:16: "Let the word of Christ dwell in you richly in all wisdom, teaching, admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Brother Matheny, who resides near the camp ground, was with us and always ready for any part in the battle. The financial side of the meeting was better than last year. Brother Shreve gave a missionary talk to a small morning congregation, after which \$104.00 was pledged for that cause. Brother and Sister Martin, Sisters Jackson and Wilson, of near Mayfield, Ky., rendered efficient help in every way. Better helpers cannot be had in any camp. They boarded the preachers, fed all the hungry, and kept open hearts, hands and door for all who were in need. Sisters Catron and Denning, from Union City, handmaidens who have received the promise spoken of in Joel 2:28, "On my handmaidens will I pour out my spirit (the Holy Ghost) and they shall prophesy"—that is, use their tongues for God. They used all their sanctified powers for Him and His cause. God bless them. May they be with us till Jesus comes. Brothers Mobley and Holland, two of the pillars of Mobley Camp Ground, were with us a few days, using their sanctified powers in prayer, songs and testimony. Time and space forbids the mention of every one. The people of the community are more interested in the camp than heretofore, and are pushing the work of re-covering the tabernacle. Uba Springs is an ideal place for a Holiness camp. Nine acres of well-situated ground, plenty of shade, two good springs and large, attentive, well-behaved congregations to preach to. I want to say for the people of that vicinity, I have attended fifteen camp-meetings at Uba Springs, and have always found the people kind, well-behaved, and attentive listeners to the Word of God. May the Lord bless and keep them till Jesus comes, "Who died for us, that whether we wake or sleep, we should live together with him" (1 Thess. 5:10). Brother Wash Midgett, who for twenty years has belonged to the little flock of whom Jesus said, "It is your Father's good pleasure to give you the kingdom," fell asleep in Jesus, in his little tent on the camp ground the first Sunday night of the meeting, and went to see Jesus and join Brother Gammons, who went to his reward soon after the camp-meeting last year, and is no doubt singing "Hallelujah just inside the mansion door." We that believe that Jesus rose again, expect to meet them when Jesus comes to have the gathering of them that wake or sleep to meet Him in the clouds at the great holiness meeting.

and the marriage supper of the Lamb (1 Thess. 4:13-17). The following officers were elected for the ensuing year by the West Tennessee and Kentucky Holiness Association: President, J. B. McDowell; First Vice President, J. B. Martin; Second Vice President, Sister W. N. Matheny; Secretary, Sister Phoebe Catron. J. B. Martin was elected to fill the place of trustee made vacant by the death of Brother Gammon. In His name,

(Rom. 15:13.)

J. B. McDOWELL.

Marriages

Mr. Montague Ross and Miss Hazel Mitchum were married on September 9, at 8 p. m., at the home of the bride's parents, Mr. and Mrs. R. B. Mitchum, 25 Lindsley avenue, Nashville. Rev. W. M. Anderson performed the ceremony in a very impressive manner. They will make their future home in this city, where Mr. Ross is engaged in business.

At Eldorado, Ark., on September 5, Mr. Tim H. Moore, Jr., was united in marriage with Miss Edna Pearl Brooks, of Eldorado. Mr. Moore is a son of Mr. Tim H. Moore, Sr., of this city, and is engaged in business with his father in the firm of Montgomery, Moore & Company.

REQUEST FOR PRAYER

For a sister who is in an infirmary in Nashville.

My brother is down with typhoid fever. Pray for his recovery. J. C. MARTIN.
Roanoke, Va.

That a Sunday-school recently organized at Richland, Mich., may result in many souls being saved and filled with the Holy Ghost.

TREASURER'S REPORT.

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\$73.....	5.05	\$99.....	25.00
\$74.....	.25	\$90.....	3.50
\$75.....	10.00	\$91.....	5.00
\$76.....	5.00	\$92.....	40.00
\$77.....	1.00	\$93.....	3.00
\$78.....	44.00	\$94.....	1.25
\$79.....	3.50	\$95.....	2.00
\$80.....	1.50	\$96.....	1.00
\$81.....	2.00	\$97.....	25.00
\$82.....	1.00	\$98.....	2.50
\$83.....	10.00	\$99.....	.50
\$84.....	.35	\$90.....	14.64
\$85.....	1.00	\$91.....	3.00
\$86.....	6.35	\$92.....	12.80
\$87.....	5.00	\$93.....	.50
\$88.....	18.50	\$94.....	70.00
\$89.....	12.00	\$95.....	20.00
\$90.....	13.25	\$96.....	7.00
\$91.....	1.00	\$97.....	25.00
\$92.....	20.00	\$98.....	11.84
\$93.....	10.00	\$99.....	.50
\$94.....	2.50	\$90.....	25.00
\$95.....	1.00	\$91.....	6.00
Total		\$791.93	

EVANGELISTIC SLATES

L. L. HAMRIC.

Waldo, Ark. Sept. 18-28.
Mooresville, Ark., Oct. 2-11.
Home address, Kully Chaha, Okla.

P. R. POWERS.

Newburn Camp, Va., September 11-21.
Open-September 22-October 8.
Phoebe, Va., October 8-18.

S. W. MCGOWAN.

Union Valley, Tenn., September 10-20.
Griffin's Chapel, Tenn., October 7-19.
Mackey Brown, of Beersheba Springs, Tenn., will travel with me this year. S. W. MCGOWAN.

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"I'm Goin There," the first song in our new book, Bread of Life Songs, was sung thirty nights in succession in a Philadelphia meeting, and they still wanted to hear it.

THE CONVERSION OF BISHOP McINTYRE

Bishop McIntyre spent several days in Portland. He lectured twice and preached once at Chautauqua. A party of us were out riding one day during his stay in Portland, when he passed a business house where the name Bushong appeared conspicuously in the name of the firm. The name seemed to arouse the most delightful memories in the mind of the Bishop, and set him going in the most entertaining way. He said with ecstasy: "I was converted under the influence of that great man, Rev. Dr. J. W. Bushong. He preached to me the first sermon I ever heard. I was an agnostic and felt quite secure in my position." He had been for years a bricklayer, and invested his money in a business enterprise and lost it. He was walking the streets of St. Louis one night aimlessly, and for some reason went into the First Methodist Episcopal Church, South, where a poorly attended evangelistic service was being held. Dr. Bushong likewise was aimlessly walking the street when he stepped into the same meeting. The Rev. Thomas M. Finney, D. D., who was the pastor of the church, asked Dr. Bushong to preach for him. To this invitation he yielded, and preached with such effectiveness and power and such clearness of statement and such earnestness of spirit that he bore conviction to the mind of the bricklayer, who went to the home of the preacher the following day to have an argument with him. In the argument the young man thought he had the best of the preacher, and said to him, in his desperation: "Well, you haven't helped me a bit," when the doctor said: "Do you think I have not answered your objections?" and he said "Yes." Then Bushong said: "Just as I expected. It usually comes out this way, but I have a friend who can answer all of your questions and satisfy all of your longings," when the Bishop said: "Almost before I knew it, he had me on my knees and such a prayer I never heard. He must have prayed for half an hour. He broke down all the barriers and made salvation so plain to me that I knew not which way to turn or what to say." Dr. Bushong then asked McIntyre if he would not come to the service that night, when he replied: "Yes, if you will preach." To this Bushong answered, "I will; I will ask Dr. Finney to let me." The sermon was probably without special effect, as in speaking of his conversion the Bishop put no emphasis upon it, but at the close of the sermon an invitation was given and every possible appeal made, but there was no movement. A terrible struggle, however, was on in the heart of McIntyre. When they arose to sing the doxology, Dr. Bushong continued his invitation, saying: "There are people here who ought to be saved, and there is one man especially who ought to come to this altar. Let him come while we sing this verse." McIntyre said that the tempter seemed to say, "If I can just

get out of this room I will never enter a church again," but just as the last note was reached, his will broke down. He ran to the altar, fell as he ran, did not kneel, but fell, when the great struggle soon ended. He was crying to be saved when Mother Boyle, one of the saints of St. Louis Methodism for nearly half a century, kneeled beside him, listened to his plea, heard what he said and then advised: "Do not cry like that. Say after me, 'O God, for Christ's sake forgive my sins.'" She seemed to be guided by the Spirit when she said: "Say, O God, for Christ's sake forgive my sins." That was the position against which he had been fighting. He had often said he would never be saved by the merit of another. He could not accept Jesus as His Savior, but surrendering his will to that of the Divine, he repeated after this woman of God. "Immediately the mountain of sin moved and the ocean of Divine love flowed into my soul. I was full of gladness and divine ecstasy. The people were shouting about me, and I can never forget that spot."

Shortly after this he visited Dr. Finney in his office, telling him he would have to preach, and seeking direction in his search for help. Dr. Finney was trying to get him to attend Central College, Fayette, Mo., but in the midst of the conversation Bishop McIntyre came into the office. He was the real founder of Vanderbilt University, Nashville, Tenn. He advised him to go to that university. The next day found him on his way.

Bishop McIntyre says Dr. Bushong was an unusual man, especially in his gifts and power in prayer. Under his ministry, many, very many, men were converted who have since become noted preachers. The most famous of these are Dr. Gunsaulus and Bishop McIntyre. He was at the time of his death pastor of Centenary Church, Portland. He has three sons living in this city. His widow married Rev. Robert Booth, of the Oregon Conference.—Pacific Christian Advocate.

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TESTIMONY

Praise God, I am on the highway of holiness, whence no unclean thing can allure me away, and I find it a pleasant way, oh praise His holy name. I am going to stay by the help of the Mighty One who is able to save to the uttermost, all glory to His holy name. Bought by His precious blood, saved by His grace, kept by His power Divine,
Arkansas. NANCY ROBERTS.

I want to testify to what the Lord has done for me. He has saved and sanctified my soul, praise His holy name. Brother J. F. Penn came to this place by God's power and held a twelve days' meeting, calling for souls to be saved and Christians to be sanctified and God gave great victory in souls. May God bless Brother Penn and give him great victory and send him back to Brown Chapel to warn other lost souls. Pray for me.
KATTIE BEASLEY.

I am praising God this morning for what He is to me now. He is my Savior, Sanctifier and Keeper. Hallelujah. I praise His holy name for the sweet peace that's in my soul today. I am on the battlefield to stay until death or Jesus comes. I want to live so near to God that I will be the cause of some poor soul finding Jesus. I praise God for health and many blessings. Bless His holy name for the grace He gives us to overcome all trials and temptations. I've also found Him helpful in the time of sorrow and trouble. I pray for the dear missionaries who are out in the foreign field laboring for the Lord. I ask the prayers of all the *Living Water* family that the Lord may ever lead in the way He would have me go. Your sister, saved and sanctified up to date,
Tennessee. ELLEN STINSON.

I am one alone in this wicked town, and you know just what I have to undergo, and it is only a pleasure to me to suffer for Jesus, because I know one day I shall reign with Him. I am working in a missionary field, but that is among the sisters, and we are going to begin a series of meetings September 6. We do humbly and earnestly ask the prayers of all the co-workers. Brethren, please give us that week of your earnest prayer. You know I am just praying that God may sanctify and save this wicked town, and I do hope this meeting will be the beginning of the work. I have a very wicked brother. Please pray specially for him. I have no father and but that one brother, and he is gone astray and God has promised to hear His children when they pray and give them what they ask of Him, so please help me to ask Him for my wicked brother, James. I believe He will do just what He says. Your sister in Christ,
Georgia. AMANDA RILEY.

I feel it my duty as a Christian to tell of God's wonderful power. After I had wandered away from God, the Death angel came to my home and took one of the darlings of my heart. It seemed more than I could stand. In less than one year He plucked my darling baby from home. Today they are watching for mother and father. That began to drag me from my back-slidden condition to God. In March, 1906, I returned to my Father and He received me and wonderfully healed my back-sliding. Last November, under the preaching of Sister Pomeroy, God sanctified my soul and I am praising God every day for peace and victory in my soul. I am having a heavy cross to bear, but praise God He is able to make it light. It seems that God's redeemed, sanctified people have to suffer. But I have a shout of joy in my soul.

"I'd rather walk with Jesus alone,
And have for a pillow, like Jacob, a stone,
Living each moment with His face in view,
Than shrink from my pathway and fail to go through."

It makes my heart sad when I see the wicked spreading themselves like a green bay tree against God's people. Let's pray as we never did before for wicked souls that are plunging into that awful place, and for our enemies that try to pull us down and cast our names out as evil. I praise God that I can praise Him in the hardest of battle. I am praising God for a Christian family to bow with me around my family altar each night. I have one boy that has come to the place of accountability. Dear children of God, help me to pray that God will call him while he is young and make a useful man out of him. Praise God, now I believe He will answer prayer. Yours under the blood, saved and sanctified, watching for my Lord to come some day, for in such an hour as you think not my Lord will return to gather His redeemed ones to Himself. Then we will be separated from the wicked to meet our sainted children and to live with Christ and the redeemed and sanctified of earth for ever and ever. Praise the Lord.
Tennessee. D. B. GRISHAM.

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Sunday School Lesson

P. R. Nugent, * * Richmond, Va.

Lesson for Sept. 27, 1908

TEMPERANCE LESSON.

Isa. 5:11-23.

Golden Text: "Wine is a mocker, strong drink is raging" (Prov. 20:1).

The conditions mentioned by Isaiah existed in Judah and Jerusalem. The lesson is a recital of facts that have been often repeated in the history of the world.

The "woe" of v. 11 is based on the very nature of things. When people are so intent upon drink that they rise up early to get at it, woful results must come. They pay no heed to what God has done, nor to what He is doing. To disregard God is to leave Him out of one's thoughts, desires, purposes and obedience, and therefore to lose all that comes from having a right attitude towards Him.

Results that come from this are—

1. Ignorance (v. 13). He who leaves out that by which he could get acquainted with God and His ways must remain in ignorance of Him and reap the results of that ignorance. God will impart to us a needed knowledge of His works and ways if we will receive it. When men are heedless they remain in ignorance and lose the gain that would come from knowledge. Hence,

2. There comes captivity, the necessary result of sin. In Israel's case captivity to sin was followed by a national captivity. Only through a right relation to God and Christ can man be set free and kept free.

3. Poverty. The Lord's judgment, and fell on all classes, for a man's station in life does not give him immunity from God's dealings on account of sin. So people now come to want through intemperate habits—a poverty that not only affects the drunkard but also those who are dependent on him. He gets to be in a famine of money and all that money will buy; a famine of happiness and peace at home; a famine of all the blessedness that attends a life of abstinence; a famine of God's salvation in Christ Jesus.

4. Degradation and ruin (14). This is the final result of a pleasure-loving, wine-drinking, dissolute course. It has its pleasure for a season, but the end—!

5. Intensity (18). Alcohol tends to intensify sin by inflaming the blood and exciting the nerves so that a person becomes wrought up to perform large, daring sins. This seems to be the meaning of the expression—"sin, as it were with a cart rope." There is a strong purpose to sin, and that purpose draws much after it.

6. Reckless defiance (19). Men may, and do, come to a state where they become indifferent to all fear of, or regard for, God, and act with conscious defiance against Him. This is particularly the case with people under the influence of liquor. We once heard of a band of revellers who impersonated Christ and the apostles at the last supper, and upon whom the blight of God's judgment came in every case. Man's high-handed rebellion against God must finally go down (vs. 15, 16). He endures it for a time, but the time is not without a limit. It ends.

The practices upon which woes are denounced in vs. 20 to 23 are still on-hand among people. There are those now who uphold a wrong course as a right one. This is noticeably true as regards the relation of some to holiness. They call "good evil." And when people are self-sufficient; when they accept their own views, wisdom and prudence and give no heed to what comes from God, trouble and woe must come.

Vs. 22-23 seem to apply to those who were in positions of authority and who were so perfected that they not only acted as sots but also perverted justice for selfish gain. Those who are "mighty to drink

wine" are not fit to occupy public positions of trust. They are more apt to be influenced by whisky and whisky men than by clear-cut, moral principles. Alcohol tends to blunt the moral senses and make people pay little or no heed to principles they would gladly acknowledge if they had let alcoholic drinks alone.

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