

heart and the mind, *crowd God out*, my sister. You may not yet realize this fact, but you will if you go on to know Jesus in His fulness.

So complex is our nature; so "fearfully and wonderfully" are we made that rarely does such a "soul union" as you have described ever exist between the sexes, without a species of subtle hypnotism (one of the adversary's trump cards) being, sooner or later, introduced to cement the bond.

My sister, you are handling deadly dynamite and are calling it by an innocent name. Turn from it without delay, and ask God to deliver you wholly from the enthralling fellowship that you are finding so "sweet and so precious!" In this course lies your only safety.

Just when or where Divine love in a soul becomes infused and intermingled with human affection, I need not try to point out. So warped is man's nature even after the life of sanctification has been entered, that this intermingling inevitably occurs until one has reached a spiritual altitude that few seem to have experienced in this age.

Men and women all about us are, like yourself, tampering with dynamite and are tempting God, when they yield themselves unresistingly to this strong, sweet "fellowship in the Holy Ghost" (as they call it) with those of the opposite sex. And strange as it may seem

to you whose eyes are not yet opened to the subtleties of these questions, such fellowship; such dependence of one soul upon another for strength and sympathy, is rarely witnessed between really aged saints who have long been abiding in Jesus.

It is among the younger saints, and those of middle age; those whose veins are still full of throbbing human life that such powerful spiritual affinities usually exist. This one fact is significant, and should warn the honest soul of danger.

More and more I am understanding that we do not really NEED any human friend to understand and sympathize with us in the peculiar trials and joys that come to us day by day. Jesus longs for us to stand alone with Him. He fully understands us. This should be sufficient. And His tender sympathy for you, for me, who may fathom?

As we turn away from human props and helps, and look alone to Him for our solace and comfort, He gradually reveals Himself in fuller and still fuller clearness and sweetness to the adoring soul.

Lean on Him; trust Him. Be willing to stand with Him alone—if this proves to be His will for you—and He will gently lead you on into the victory of a full "overcomer" along all lines.

Lovingly your sister in Him,
M. ANDERSON HAWKINS.

purity! O Christian perfection! O sanctification! It is heaven below to feel all sin removed. Preach it whether they will hear or forbear. Preach it."

This article is not written to provoke controversy, and I will probably never again appear in the columns of the *Methodist* on this question. I have only sought to answer the very many inquiries that have come to me from time to time concerning the question. I have not sought so much to give my own views, as to give what I understand the true primitive Methodist doctrine to be. Not that it is by any means new to the theologians, but I am constrained to believe it is new to many of the readers of the *Methodist*.

I am not identified with the "Holiness movement" and am not classed as a "Holiness evangelist," but am in sympathy with all who are earnestly contending for the faith of our fathers. Especially am I inclined to this way when I find that the arguments used to disprove the doctrine are almost identical with the arguments used by some of the theologians of the Calvinistic school to disprove the doctrine of assurance and apostasy or falling from grace, as taught by the Methodist Church. I find also that the same arguments used to discredit the experience of sanctification are often used by the ritualists and worldly people to discredit the doctrine and experience of conscious conversion and witness of the Spirit. For instance, a Presbyterian minister a few months ago said to me he doubted not but that we were sincere in preaching assurance, but he did not believe that one could know that they stood in a saved relation to God.

I preached in a town a few years ago where a bishop of the Episcopal Church had said in his sermon a few days before that "the doctrine of conscious conversion and the witness of the Spirit as taught by John Wesley and his followers was a perversion of the Bible and a delusion of the devil."

Because I have not been consciously converted is no proof that others have not been or that the Bible does not teach conscious conversion.

Because I seek the blessing of entire sanctification and do not receive it does not prove that others have not received it, or that the doctrine is unscriptural. The fact that some profess sanctification who do not show a sanctified spirit, is no more an argument against sanctification than that some profess conversion who do not exhibit the Christian spirit is an argument against conversion. My investigations on this subject have covered a period of more than ten years. In that time I have met with some who are cranks on the subject, but by far the larger part of those with whom I have come in contact who profess to be in the blessing, exemplified it in the life and walk, and I have often been struck with one peculiarity, they seem to have something that the vast majority of professing Christians do not seem to have. My investi-

Continued on page 15

The Holiness Movement; Entire Sanctification

BY JAMES E. SCHOOLFIELD

They believe in a second, a third, a fourth, yea an hundred blessing, and they also believe in "The Second Blessing," a distinctive "cleansing," "infilling" or "baptism."

Shall the doctrine be preached, the experience be sought and professed? Modern Methodism says No! Let us appeal to the fathers and hear what they say. We quote from a letter of Mr. Wesley to John King in 1787; "It requires a great degree of watchfulness to retain the perfect love of God; and one great means of retaining it is frankly to declare what God has given you, and earnestly to exhort all the believers you meet with to follow after full salvation."

We quote again from Mr. Wesley: "Therefore let all our preachers make it a point to preach perfection to believers constantly, strongly and explicitly. I doubt not we are not explicit enough in speaking on full sanctification, either in public or private."

We quote from a letter of Mr. Wesley's to L. Caughland in 1768: "Blessed be God, though we set a hundred enthusiasts aside, we are still encompassed with a cloud of witnesses, who have testified, and do testify, in life and death, that perfection which I have taught these forty years. This perfection cannot be a delusion, unless the Bible be a delusion too. I mean loving God with all our heart and our neighbor as ourselves. I pin down all its opposers to this definition of

it. No evasion. No shifting the question. Where is the delusion of this? Either you received this love, or you did not. If you did, dare you call it a delusion? You will not call it so for all the world. If you receive anything else, it does not at all affect the question."

And from a letter from Mr. Wesley to Miss Chapman in 1773: "You can never speak too strongly or explicitly upon the head of Christian perfection. If you speak only faintly and indirectly, none will be offended and none profited; but if you speak out, although some will probably be angry, yet others will soon find the power of God unto salvation."

Dr. Adam Clarke says: "If men would but spend as much time in fervently calling upon God to cleanse by the blood that which he has not cleansed, as they spend in decrying this doctrine, what a glorious state of the church should we soon witness. Instead of compounding with iniquity, and tormenting their minds to find out with how little grace they may be saved, they would renounce the devil and all his works, and be determined never to rest till they had found that He had bruised him under their feet, and that the blood of Christ had cleansed them from all unrighteousness."

Bishop Asbury wrote to Henry Smith: "Preach sanctification directly and indirectly in every sermon." He wrote to another: "O

LIVING WATER

(Formerly known as Zion's Outlook.)

PUBLISHED WEEKLY AT NASHVILLE, TENN.,
Summer St. and Jo Johnston Ave.

BY THE

PENTECOSTAL MISSION PUBLISHING CO.
(INCORPORATED.)

J. O. McCLURKAN, EDITOR.

One Dollar a Year

Entered Jan. 3, 1903, at Nashville, Tenn., as second-class matter
under Act of Congress, March 3, 1879.

EDITORIAL

Be Still in God.

Be still in God! Who rests on Him
Enduring peace shall know,
And with a spirit fresh and free
Through life shall cheerily go.
Be still in faith! Forbear to seek
Where seeking naught avails:
Unfold thy soul to that pure light
From heaven which never fails.

Be still in sorrow! "As God wills!"
Let that thy motto be,
Submissive 'neath His strokes receive
His image stamped on thee.
Be still in God! Who rests on Him
Enduring peace shall know,
And with a spirit glad and free
Through night and grief shall go.

—From the German of Julius Stumm.

We have many friends among our readers who could doubtless introduce LIVING WATER to a number of new homes. Write us for sample copies, and take advantage of our premium offer on page 16.

We want to reach a large number of earnest Christians who are not subscribers to LIVING WATER. Send us the names and post-office addresses of twenty devout Christians, representing that many different families, who are not now subscribers to our paper, and we will send them two sample copies free of charge, and will mail you, as a recompense for your labor, one of the following little books. In sending the names, please state which you want. "Sanctification," "Satan's Side Tracks," "No Hellism," "How to Pray," "Christ for the Body."

Some people are surprised at our persistent efforts to secure new subscribers when the paper does not pay expenses. The paper is run on exactly the same lines as our camp-meetings, mission, and other features of the work, viz.: to do good.

No religious paper, excluding secular advertisements, and carrying sixteen pages of

select matter, published weekly, can make money at one dollar per year. The dominant motive in the mind and heart of those who are running the paper is to reach just as many people as possible with the truth. And the larger list of subscribers we can secure, the smaller will be the average cost of each paper we send out, as there are a certain number of fixed charges, regardless of the quantity we publish.

It is nearing the time when we plan our summer campaign. We take our own camping and restaurant outfit with us—large tents and small ones included. We go where, all things considered, we seem to be most needed, regardless of financial backing or cooperation of any kind. We usually take a number of safe, competent workers with us. We do not depend upon invitations—some we reject, some we accept; but choose our battle-fields with the view to a permanent establishment of the work rather than anything else. We will probably hold camp-meetings at a number of Southern cities during the summer. We invite the prayerful cooperation of all who read these lines, that an effectual door may be opened unto us, and that we may pitch our camps this year at strategic points.

Contributions For the Liquidation of the Old Debt.

Amount necessary	\$3 800 00
Amount already paid	\$1 415 05
Amt. pledged not paid	1 010 00
	————— \$2 425 05
Balance unprovided for	\$1 374 95

We want to wipe this old debt out. There is not a nickle of this that in any way goes to us personally. We are thankful that the Lord enables us to give so much of our services free of cost to the paper. We are endeavoring to give our readers the very best paper we can make with the means which we have at hand. It could hardly pay an editor a salary, so we are gladly serving in that capacity the best we can, in the midst of the other many and varied duties we are trying to discharge. The above statement will appear in the paper from week to week for the time being. Pray over it, and maybe the Lord would have you make an offering thereto.

The Lord's Return

The past quarter of a century has witnessed a great awakening on the subject of the Lord's return. While relatively speaking, there is yet but a small per cent of the church which has been enlightened on this subject, yet there is a rapidly increasing number of earnest and devout spirits in all lands who are becoming interested in this important subject. Some of them believe that the coming of the Lord draweth nigh; yea, that He has His hand upon the latch at the very door, giving the Laodicean church it's final call, ere he comes

and catches his waiting bride away, and the dread tribulation breaks loose and the earth, weltering in blood, is ushered into the long predicted midnight, the shadows of which have been gathering ever since sin drove man out from the presence of the Lord. Richard S. Storrs denominates the present dispensation "The magnificent parenthesis of history between the ascension and the second coming of the Master in the heavens."

Some one has said that the coming of Christ will be the next great event in the history of the church. Dean Alford says: "The Lord will come in person to this earth; His risen elect will reign here with Him. This is my persuasion, and not mine alone, but that of Christ's waiting people, as it was that of His primitive apostolical church, before controversy blinded the eyes of the fathers to the light of prophecy."

"Then a blasted world shall brighten,
Underneath a bluer sphere,
And a softer, gentler sunshine
Shed its healing splendor there.

"Then earth's barren fields shall blossom,
Putting on their robe of green,
And a brighter, purer Eden
Be where only wastes have been.

"And a King shall reign in glory—
Such as mortals ne'er beheld:
Far outvying ancient story,
Glorious King Emmanuel."

There is a dread disease known as the sleep-sickness, which is now ravaging many of the towns of the Congo Free States. The doctors seem to be ignorant of the nature of the disease, and don't know how to treat it. There is a more fatal disease, however, devastating many sections of this fair land of ours. It is that moral stupidity and spiritual deadness which is denominated in the Scriptures as a sleepy condition. "Therefore let us not sleep, as do others; but let us watch and be sober" (1 Thess. 5: 6). "Awake, thou that sleepest!" (Eph. 5: 14). "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed" (Rom. 13: 11). If the disciples had heeded the exhortation of their Lord, and watched and prayed, perhaps Peter would not have denied the Lord, and more of the others might have been reported as with Him during the hour of His humiliation. Shake off all slothful feeling. Wake up! Grasp the sword, spring to the front of the battle. Live on the firing line. No time nor place for a drowsy, nodding Christian. In the midst of the tremendously live issues with which we have to deal,

"Arise, my soul, stretch every nerve,
And press with vigor on,
A heavenly race demands thy zeal,
And an immortal crown.
"Ne'er count the victory won,
Nor lay thy armor down;
The fight of faith was not to be done,
Till thou hast won the crown."

A QUIVER OF ARROWS

ILLUSTRATIONS FOR CHRISTIAN WORKERS

"Mr. Crittenton, of the Florence Crittenton Rescue work, tells of one sister whom God called to go out and sing and pray on the streets in the slum mission work. She would do gladly all but the street work, and, finally, to ease her conscience, offered to buy a \$150 organ for the mission. The Lord can be honored only in obedience."

Sir Thomas Brisbane, when serving as an officer in the West Indies under Sir Ralph Abercrombie, was marching up to take a fort which was deemed to be impregnable, when he was met by a brother officer who declared that "it can not be taken." "It can," replied the gallant Sir Thomas, "I have the order in my pocket."—Sel.

What would you think if you should see a man take off his hat as he walked along the street and put it on for a coat? If while you were talking to an audience who seemed to be interested and listening attentively, they suddenly walked off and left you? If you found fifteen scorpions in your bathroom? If told that one hundred scorpions were found in your bath tent? If your washerwoman only charged you fifteen cents a week for doing your clothes? If your dish-towels were starched stiff and your collars and cuffs came home limp? If a heathen boy eight years old should recite the Peloubet Catechism of the Old and New Testaments? If a heathen boy twelve years old read the New Testament through three times? If a little girl should come to Sunday-school with all her clothing in her arms? If in a village about forty boys were learning the life of Christ, all of them caste boys of heathen parents? If in the same village the school boys recited more than one thousand Scripture verses in one day? If in ten or fifteen years this should no longer be a heathen village?—Selected.

One of my friends used to tell of a man whom he saw in Col. Clark's mission. The man rose for prayer and accepted Christ. Later on he saw him again in the mission. He went forward to testify. He had that look upon his face, the result of sin, because of which you could not tell whether he was young or old, and leaning against the platform he gave his testimony. Among other things he said, "I came to Chicago some little time ago from my home in the East, my father having made two requests, first, that I should change my name because I had disgraced it; second, that I should go away and never return. I had fallen too low here for them to receive me in the station, and I was on my way to end it all when I heard the music of this mission and came in and found Christ. As I came down the aisle this evening I heard one man say to another, 'He is getting paid for this,' and I wish to say that I am. I have a letter in my pocket which is from my father and he tells me that I cannot come home too soon for him. Boys, I am getting paid, and I have a sister at home whose name I would hardly dare to have taken upon my impure lips, and she writes me every day she has prayed for me and that a welcome home awaits me, and I am getting paid, for tonight I am starting back to my New England home."—Sel.

Thy Word is a Lamp Unto My Feet. (Psalm 119:105.)

The late Real Admiral Phillip was one of the most beloved heroes who gained added glory at the battle of Santiago. It was he who, when his men were cheering over the victory, said to them: "Don't cheer, boys; the poor fellows are dying." And immediately after the battle, he called all the officers and men together on deck, and told them that he wanted to bear his testimony to his faith in God, and publicly thank God for his preservation of their lives. Seldom has the nation been so thrilled as it was by these two deeds of reverence and thanksgiving. Since the good admiral has gone home to heaven, a man who has seen his Bible, says of it: "I have never seen a Bible more marked and thumbed than his. The portions most marked are the 14th chapter of John, and the 8th chapter of Romans. It was Admiral Phillip's custom to note on the margin the dates when he began either the Old or the New Testament in his readings in course. I find twelve dates noted when he began to read the Old Testament, and thirty-four when he began to read the New. Many, many times he must have read the Bible from its beginning to its end. I find here the secret of his gentleness and power.—Ex.

A New Treatment.

A series of singular experiments has convinced a Chicago physician that it is possible to apply remedies to the heart of a patient, when the heart is affected. He uses a fine, hollow gold needle, about eight inches long, which he calls an organotone. This he inserts between the ribs, so that its point will just puncture the heart. Attached to the organotone is a tube through which his remedies are injected. Hitherto he has operated only on animals, but so successful has the treatment proved, that he says he shall have no hesitation in using it with human patients. One of his associates, who has aided him in his experiments, is absolutely convinced that the efforts of the treatment will be far superior to any quantity of medicine administered by the mouth. He says that the heart continues its beat after it has been punctured, and responds quickly to the remedies thus applied. The remedies the doctor injects doubtless vary according to the nature of the disease of the organ and that disease must be physical. If he had a remedy for hard hearts, there are innumerable cases on which it would be well for him to operate. For them there is no remedy in human skill, but even those God promises to change.—Watchword and Truth.

An Engineer's Story.

"Yes, indeed, we have some queer little incidents happen to us," said the engineer, as he pried his oil-can about and under his machine. "Queer thing happened to me about a year ago. You'd think it queer for a rough man like me to cry ten minutes, and nobody hurt either, wouldn't you? Well, I did, and I can almost cry every time I think of it. I was running along one afternoon pretty lively when I approached a little village where the track cuts through the streets. I slacked up a little, but was still making good speed, when suddenly, about twenty rods ahead of me, a little girl, not more than three years old, toddled on the track. You can't even imagine my feelings. There was no way to save her. It was impossible to stop, or even slack much, at that distance, as the train was heavy and the grade descending. In ten seconds it would have been all over; and after reversing and applying the brake, I shut my eyes. I didn't want to see any more. As we slowed down my fireman stuck his head out of the cab window to see what I'd stopped for, when he laughed and shouted at me:—"Jim, look here!" I looked, and there was a big, black Newfoundland dog holding the little girl in his mouth, leisurely walking toward the house where she evidently belonged. She was kicking and crying, so that I knew she wasn't hurt, and the dog saved her. My fireman thought it funny, and kept laughing, but I cried like a woman. I just couldn't help it. I had a little girl of my own at home."—Chicago Herald.

The man who seeks easy things never makes much of his life. One who is afraid of hard work will never achieve anything worth while. In an art gallery, before a great painting, a young artist said to Ruskin, "Ah! if I could put such a dream on canvas!" "Dream on canvas!" growled the stern old critic. "It will take ten thousand touches of the brush on the canvas to put your dream there." No doubt many beautiful dreams die in the brains and hearts of artists, for want of energy to make them realities. On the tomb of Joseph II, of Austria, in the royal cemetery at Vienna, is this pitiable epitaph, prepared by direction of the king himself. "Here lies a monarch who, with the best intentions, never carried out a single plan."—J. R. Miller.

PENTECOSTAL TRACTS.

- No. 2.—Signs of the Times. REV. E. P. MARVIN.
 - No. 3.—Scriptures Concerning the Second Coming of Christ. E. H. WELBURN.
 - No. 4.—Why I should be Sanctified. J. W. T. BENSON.
 - No. 5.—Sanctification; What It Is and How Obtained. REV. A. M. HILLS.
 - No. 6.—Conditions for a Revival. REV. E. P. MARVIN.
 - No. 7.—Jesus is Coming. REV. ELMER E. VAN NESS.
 - No. 8.—Hard Places in the Way of Faith. REV. A. E. SIMPSON.
 - No. 9.—The Conflict in the Heavens. REV. A. E. SIMPSON.
- Price, 10 cents per doz., 60 cents per hundred.

PENTECOSTAL MISSION PUBLISHING CO., Nashville, Tenn.

Amongst whom ye shine as lights (Phil. 2:15).

The late Bishop Hoare once asked a British officer I had ever come across any traces of the influence of Christianity among the higher classes, among the highest officials. The gentleman said he had once asked a high Chinese official if he had ever read the Bible. The man, he said, went into an inner room and brought out a notebook full of extracts from the New Testament and said that he had read the New Testament through and through and had made extracts of all that he had admired most. And then, after he had put the book upon the table, he laid his hand upon it, and said, "If only the people who profess this religion were to live in accordance with its precepts, this religion would spread all over the world."—Watchword and Truth.

Losing the Tenth.

A certain brother had been urged by a Christian friend to practice giving the Lord His tenth, and he had some conviction on the subject, but kept neglecting it. During the year he lost a hundred dollars worth of good stock, and on thinking the matter over, it occurred to him that the worth of the cattle that he lost would just about equal the tenth of his receipts for that year. It is amazing how thick-headed we Christians are, and how long it takes us to read the plainest things that God's finger writes on the walls of our every day lives. So many Christians insist that they cannot afford to give God His tenth, and have not enough "good" sense to see that they do afford it in spite of themselves, for they lose that amount right along in a hundred various ways. How much better to lovingly give God His tenth and get the great blessing promised.—G. D. W. in Way of Faith.

His Sons Made Themselves Vile. (1 Sam. 3:13.)

A reward of \$2,500 is offered by the King of Sweden for a lost cradle. Of course the cradle has a history. In 1720, the story goes, a German prince sent to Queen Ulrica Eleanora, of Sweden, a cradle of solid gold as a christening present for her child. A terrible gale drove the ship containing the gift on the shores of the island Tjorn, where it was totally wrecked. The inhabitants of the island massacred the shipwrecked mariners and pillaged the ship, but the cradle, by a curious chain of circumstances was saved, and now lies buried in a lonely part of the island. The story having been in some way revived, the king has offered the reward. The lost cradles are the saddest things in the world. The fathers and mothers who mourn, not because their children are dead, for many such look forward to glorious reunions, but those who mourn because their children are dead to the beautiful innocence and loving spirit of their childhood, are the saddest people who walk the earth.—Watchword and Truth.

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.

Long Branch, Tenn.
My dear Cousin Eva:—I am a Christian. I was converted six years ago and lived the best I knew how. Last August while Bro. W. N. Matheny held a meeting at this place I was wonderfully sanctified. Bless the Lord for the bright light which was shown to me by His precious words. I thank God for free salvation which I enjoy every day. I feel as if I have been washed in the beautiful stream that flows from Immanuel's blood. Oh! 'Tis so sweet to trust in Jesus, just to take Him at His word. Cousin Eva, pray that I may still keep in the narrow pathway that leads to the blest abode. Pray for my aged father who is sinking in sin, who is wicked and lost if he does not repent. Pray for my friends. I want them saved. My mother belongs to the M. E. Church at this place. I have two little brothers who are in heaven, waiting with beekoning hands. Hoping to see my letter again. I enclose a two cent stamp. Yours under the Blood. Dovie, Beulah Jones

Dear Cousin, your letter was a help to me and I feel like asking for your prayers for myself. Won't you ask God to help me be indeed like a little child, teachable and obedient?

God give you a real living faith for your father, the kind that takes hold for others.

There is prayer for ourselves and prayer for others. This last is called *intercessory*. You know dear, Christians are spoken of in the Bible as priests. Not high priests, for Jesus is our High Priest. But just as Aaron was high priest, and there was besides a great company of priests to help him in the work of the sanctuary, so we are Jesus' company of priests. "A royal priesthood," Peter says. If, Dovie, Jesus has honored you by making you one of the priesthood, present your father, intercede for him, and do not be discouraged. Do you not remember Abraham's intercessory prayer for Sodom?

Brookville, Miss.
Dear Cousin Eva:—Will you let a little girl eleven years old join your band? I have no pets except a dear little baby brother a year and a half old. I am not a Christian but I want to be one. I read my Bible every night and I go to Sunday school every Sunday. I can't think of any thing else to say so I will close. Your new cousin. Angeline Crymes.

I am glad you read the Bible, Angeline. Paul told young Timothy that the Scriptures were able to make him wise unto salvation. (2 Tim. 3:15.) Now, dear child, after this when you read just kneel and ask God that His words may become living truths in your heart, making you wise unto salvation, also. How? Through faith in Jesus, Paul goes on to say. It all ends and begins too, in Jesus, after all. We are saved through Him, and by His blood. Jesus can save you. He will if you believe in Him as the only Savior of the world. We can't work it out or get it by great

wisdom, or money. We can by believing in the Son of God, who came to seek and save the lost. Ask God to show you how to just believe in Jesus and be saved.

Cotton Valley, La.

Dear Cousin Eva:—I am a blue-eyed girl nine years old. I have two sisters, and two brothers. I have a father and mother. I am not going to school. I will close with love to all. Dera Hodges.

I wonder how many, many little blue-eyed girls there are in the world, Dera? Thousands and hundreds of thousands. And yet, for all there are so many, each one of them is worth more than her weight in gold. Each one of these blue-eyed girls has a soul that is going to live, and live, and live on through all the years of eternity. Indeed, it doesn't make any difference what color her eyes may be, every little girl has a soul to be saved, not one was ever made without one. Isn't this a solemn thought? How many blue eyed girls do you know whose souls are safe, because given to Jesus' keeping? What about this little girl? You, too, have a soul, Dera. Is it saved, or unsaved?

Exum, Tenn.
Dear Cousin Eva:—I am a girl seven years old. I have two brothers and one sister. Papa takes LIVING WATER and I enjoy reading the children's page. Your new cousin. Alna Bage.

And there are lots and lots of little seven year old girls in this world, aren't there, Alna? Have you ever counted all that you know? And do you know, dear, there are little girls, just seven years old who are Christians and really know that Jesus has forgiven their sins? Yes, a child seven years old, can be saved, and perfectly clear about it. Dear Bro. Welburn, that saintly man whom we all loved so much, was converted at this age, and knew it, too. Are you a Christian? Either that little heart has been given to Jesus, or it has not. Is it His, or are you keeping it from Him, dear child?

Slayden, Tenn.

Dear Cousin Eva:—Papa takes LIVING WATER I like to read the paper very much. I am going to school now. My teacher's name is Miss Augusta Guering. I like her so much. My playmates are Etta Shelton, Ellie McFollow and Judy Smith. For pets, I have twin brothers, their names are Baily and Daily. They are three years old. I will close. Your new cousin. Edna May Powers.

I wonder if Baily and Daily are as much like two wild, unmanageable ponies these bad winter days, as Edwin and his baby sister are?

Cousin Eva will welcome the good sunny weather when they can play out once more.

Edna, you didn't tell me whether your are a Christian. Just like all these little girls I have been speaking of, you, too, have an immortal soul. It will either spend the hereafter with God, or Satan; in heaven, or hell. It is true of each one of us. Are you safe in Jesus? There is no safety outside of Him. Just as there was none except inside the ark which Noah made, so Jesus is our only refuge, the one ark God has provided for men now. Are you in the Ark, Christ Jesus?

Exum, Tenn.

Dear Cousin Eva:—I am a little girl thirteen years old. I am not saved but I want to be. I ask the prayers of the cousins that I may be saved. Papa and mamma are both holiness preachers. Papa takes LIVING WATER I enjoy reading the young people's page. Your new cousin, Willie Bage.

Linden, Tenn.

My dear Cousin:—I, too, am a little girl thirteen years old. Will you let me in? I am not going to school now. I have not been since summer. I guess I will go this winter. It snowed yesterday and last night, but not very much. I am not a Christian but hope to be. My papa takes the LIVING WATER and I like to read the cousins' page. Your cousin, Bessie Young.

Linden, Tenn.

Dear Cousin Eva:—I am a little girl thirteen years old. For pets, I have a cat named Tom. I go to school every summer. Cousin Bessie Young is my classmate. I am not a Christian but want to be. I want the prayers of the cousins. A new cousin. Lula Shannon.

Here are letters from three little girls all thirteen years old, wanting to be Christians. How often I wish and pray that I might know just what to say to you dear children who would like to be saved. First of all, I don't know just how much you want salvation, when you write me about it. It is easy to put such things in letters, you know, and then run away and play and forget all about it. Often I see grown people act in the same way "O yes," they say, "I want to live closer to God. I would like to have the peace and joy, and the power, and knowledge of God that I see many others have. Who wouldn't want all this?" Yes, almost any professing Christian would enjoy having all this. But only a few of them decide deep down in their hearts that these things are worth every thing else, and that they must have them at any cost. We don't want very badly until we want badly enough to sacrifice all else to this want. So with the unsaved. "Yes, I would like to be saved very much," they will say. "Do you want salvation badly enough to choose Jesus Christ, take Him, His ways, and obey Him? Will you this moment give yourself to Him, and do only what He thinks is right?" "Oh, no, I can't do that now. I like to do this thing or the other, and I know I couldn't if I were a Christian." Thus we see they don't want to be saved as much as they want to do some other thing. This is plain, isn't it, Bessie, Lula and Willie? I wonder how much you precious girls want salvation? More than anything else? If so, just tell Jesus that you do, that you choose Him and His saving power right now, before everything else, and then just trust Him to save you. He will if you are honest. May God give you a real hunger for salvation, one that will not let you rest until it is settled.

Dover, Tenn.

Dear Cousin Eva:—I am twelve years old. Papa takes LIVING WATER. I like to read the cousins' letters very much and your answers. I am a Christian. I gave my heart to Jesus one year ago at Bro. Patterson's meeting. My papa and both of my grandpas are preachers. Both of my grandmas are living and one of my dear grandmas is blind. Cousin Eva, I ask all to pray that she may be restored to her eyesight. I have three sisters and two brothers and one sister in heaven. I have no pets except a little calf.