

## The Two Resurrections

The Scriptures teach us that there will be two resurrections, the first of believers, the second of unbelievers. They are designated by the Lord Jesus as "the resurrection of life" and the "resurrection of judgment" (John 5:28, 29, R. V.). Paul speaks of them as the "resurrection of the just and unjust" (Acts 24:15); and John calls them "the first resurrection" and "the second death" (Rev. 20:6). More than a thousand years will intervene between the two resurrections (Rev. 20:5). The Lord Jesus mentions the two, but says nothing of the time that will elapse between them (John 5:28, 29). So also does Paul (Acts 24:15). Our Lord speaks several times of "the resurrection of the just" alone (Luke 14:14; 20:35, 36, etc.), and Paul, in that wonderful chapter, 1 Cor. 15, refers to "the first resurrection" only. "The first resurrection" is frequently mentioned in the Word of God; the second seldom. It was given to John, on Patmos, to tell particularly of the two and of the time that will elapse between them (Rev. 20:5, 6).

All believers, from the time of Adam until the Lord shall come in His glory, will be participants in "the first resurrection" (1 Cor. 15:23; 1 Thess. 4:16, 17). All unbelievers who shall have died since the beginning of the world until the end of that time will be in the second resurrection. After the millennial reign and the casting of Satan into "the lake of fire and brimstone," the wicked dead will be raised, judged before the "great white throne," and "cast into the lake of fire." This is the second resurrection, or quoting the Spirit's word, "the second death" (Rev. 20:6, 14), for He does not use the term resurrection when He speaks of the wicked dead coming forth to judgment.

We must bear in mind that resurrection has to do with the body only. It is the body only that goes down into the grave. See Eccles. 12:7, where the body and spirit are distinguished. It is the body only that rises—Matt. 27:52, "Many bodies . . . arose." The disembodied spirit of the unbeliever awaits, in Hades, the judgment of the "great white throne" (Luke 16:23). The spirit of the believer, released from the body, is constantly in conscious bliss in the presence of the Lord (2 Cor. 5:8; Luke 23:43; Phil. 1:23). The body of the believer, in a calm and holy sleep in the grave, awaits the resurrection day, when it shall awake to glory—when the Lord Jesus Christ shall fashion it anew, that it may be conformed to the body of His glory (Phil. 3:21, R. V.).

Some of the heathen philosophers seem to have had glimpses of the existence of the soul after death, but they had none whatever of the body (Acts 17:18, 20, 32). The Old Testament saints knew of the resurrection of the dead (Job 19:25-27; Psalm 16:10; 17:15; 49:14, 15; Heb. 11:19). The Pharisees also understood that there is to be a resurrection of the dead (Acts 23:6-8; 24:15). We find

that "the priests, the captain of the temple and the Sadducees" were "sore troubled because they"—the disciples—"taught the people and proclaimed, in Jesus, the resurrection from the dead" (Acts 4:2, R. V.). Had they taught the doctrine of resurrection only, the priests, at least, might not have condemned their teaching, since the Jews held the truth of resurrection; but it was the new doctrine, proclaimed in Jesus, that there will be a resurrection from the dead—some being raised, while others will be left in the grave to await a later resurrection—it was this teaching that gave offense. This new doctrine of resurrection from among the dead was indisputably proven in the resurrection of Christ. Hence we are told it was "proclaimed in Jesus" (Acts 4:2, R. V.). He was "the first-born from the dead" (Acts 26:23; Romans 8:29; 1 Cor. 15:20, 23; Col. 1:18; Rev. 1:5). There are instances recorded of dead persons being raised to life prior to our Lord's resurrection, but in each case the body was restored to its natural conditions merely, and we must infer, therefore, again passed through death (1 Kings 17:17-23; 2 Kings 4:18-37; John 11:43, 44; 11:1, 9; Luke 7:11-15; 8:49-55).

The disciples themselves did not understand about this resurrection from among the dead (Mark 9:9, 10, 31, 32; John 20:9) until our Lord was risen, although He had referred to it again and again (Matt. 26:21; 27:9, 23; Mark 14:28; Luke 16:31), and had illustrated it in the raising of Lazarus, the widow's son and the daughter of Jairus. After the day of Pentecost, we read, in Acts 4:33, "they were all filled with the Holy Ghost, and they spake the Word of God with boldness, . . . and with great power gave the apostles witness of the resurrection of the Lord Jesus"; and we have also their testimony to the exclusive resurrection of believers (Rom. 6:5; 8:11; 1 Thess. 4:16, 17; 1 Peter 1:3; Rev. 20:6; 1 Cor. 15:23, 35-38, 42-55). Hymenaeus and Philetus tried to convince the Christians of their day that the first resurrection was already past, and succeeded in overthrowing the faith of some. (2 Tim. 2:18).

Matthew 25:31-46 has been thought to teach a general resurrection; that is, believers and unbelievers raised and judged at the same time, notwithstanding our Lord's statement that the believer shall not come into judgment (John 5:24, R. V.). But a moment's reflection will prove the fallacy of this. Here the Lord is in His kingdom, seated on the throne of His glory, and the nations are gathered before Him. They are all living people—not a word is said about resurrection. The Book of Life does not appear in this judgment, and no books of works. This judgment takes place when Christ comes to reign; the judgment of the wicked dead occurs after the millennial reign is over. There are three classes in this judgment: "the

sheep, the goats," and "my brethren." It cannot be a general judgment, as one class—the "brethren"—are not judged at all. The "sheep and goats" are rewarded and punished respectively for one, and only one, specific thing—their treatment of the "brethren." In a word, it is the judgment of the living nations, at the beginning of Christ's reign, with regard to their treatment of the Jewish remnant, who will preach the "gospel of the kingdom" during the interval between the two stages or parts of our Lord's second coming.

The doctrine of "the first resurrection" was much, very much, to the Apostle Paul. Listen to his heart-throbs in Phil. 3:10, R. V.): "That I may know him and the power of his resurrection and the fellowship of his sufferings, becoming conformed unto his death; if by any means I may attain unto the resurrection from the dead." The words, "if by any means I may attain unto the resurrection from the dead," imply, no doubt, in Paul's mind, as to his being in "the first resurrection." They merely show how deeply he valued this truth of resurrection and his intense appreciation of the blessedness of those who may be sharers in it. The child of God knows that he is predestined to be conformed to the image of God's Son (Rom. 8:29); that when he sees Christ Jesus, the Lord, he will be like Him (1 John 3:2); and yet how often does the heart-cry go up to the Father, "If I can be made like unto Him, I care not what the suffering and trouble may be—let the road be what it may." Blessed indeed are those who shall be in "the first resurrection!" Some Sadducees went to Jesus ridiculing the resurrection. In Mark 12:25, we find our Lord told these questioners that when the redeemed "rise from the dead, they neither marry nor are given in marriage," being in this respect like the angels. But after replying to their questions, He continued speaking, as it were to Himself, as though He found delight in dwelling upon the portion that awaits the children of God. It is in Luke 20:35-38, R. V., that we get the additional utterances, to which reference has been made, concerning His blood-bought ones. (1) "They are accounted worthy to attain to that age"—the millennial age. Our Lord would not so have expressed Himself if all are to be raised at the same time. (2) They are accounted worthy to attain to "the resurrection from the dead." (3) "Neither can they die any more." (4) "They are equal unto the angels." (5) They are "sons of God." (6) They are "sons of the resurrection." (7) They shall "live unto Him." Years afterwards, we find the old apostle, the loving John, echoing as it were the words of his more tenderly loving Lord: (1) "They lived and reigned with Christ a thousand years." (2) "This is the first resurrection." (3) "Over these the second death hath no power." (4) They are "blessed." (5) They are "holy." (6) They have "part in the first resurrection." (7) "They shall be priests of God and of Christ." May every reader of these words be among the "blessed and holy" who shall "have part in the first resurrection."—C. M. A., in *Kingdom Tidings*.

# LIVING WATER

PUBLISHED WEEKLY AT NASHVILLE, TENN.

125 Fourth Avenue, North,

BY THE

PENTECOSTAL MISSION  
PUBLISHING COMPANY

(Incorporated)

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JNO. T. BENSON.....BUSINESS MANAGER

ONE DOLLAR A YEAR IN ADVANCE.

Entered Jan. 3, 1903, at Nashville, Tenn., as second-class matter  
under Act of Congress, March 1, 1879.

## EDITORIAL

### THE MINISTRY OF SONG.

Luther's enemies said that his hymns did more to spread his heretical teaching than all of his other work. He set Germany to singing the Gospel. The power of sacred song is not properly recognized. There is a vast amount of this kind of undeveloped talent in almost every church. There is not sufficient attention given to singing. We have found it quite difficult to awaken anything like the interest in this subject that its importance demands. People are trained for almost anything else rather than singing. Even in schools for the training of Christian workers, singing does not receive proper attention. We see no reason why this should be the case unless it be that the necessity of such a ministry has not been duly emphasized. Most people seem to think that they can sing a little as a matter of course, a few think they can sing quite well, and fewer still will not even try; hence, so far as the rank and file are concerned, the matter is left to take care of itself.

Hymnology is an interesting study. Some of our most popular songs were born out of sore travail, while the others were the offspring of a momentary inspiration, and being the language of the heart, they supply a universal need, and live long after the lips that first uttered them have ceased to speak. We offer the following suggestions with regard to the service of song.

1. As far as practicable, acquaint yourself with the history of hymns. This will often invest them with additional interest. For instance, when we know that "Blest be the Tie that Binds" was written by Pastor Fawcett just after deciding to not leave the humble people among whom he had so long labored, it lends an additional charm to this classic. Fawcett had a call from a small church in a rural district to London, and while loading the household goods preparatory to moving, his parishioners gathered around and plead with him not to leave them. He yielded to their entreaties and wrote the matchless hymn that immortalized him. Pastor Monod said that he wrote "None of Self

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and All of Thee" as he stood by the casket which contained his dead wife, while his four motherless children clung around his knees. Lowell Mason met Ray Palmer one day and asked him to write something for the new hymn-book which he was getting out. Palmer put his hand into his vest pocket and drew therefrom what was destined to be one of the jewels of English song. Mason took it and, meeting him a few days afterwards, said: "Palmer, you may live to accomplish a great deal, but you will always be known as the author of 'My Faith Looks Up to Thee.'" Edward Payson's gifted daughter, Mrs. Prentiss, in the midst of her household duties, surrounded by her little children, picked up a scrap of paper and wrote "More Love to Thee, O Christ," little dreaming that around the world it would be breathed in prayer by devout souls. It is said that Cowper, after a marvelous deliverance from an untoward death, returned home and wrote that peerless hymn on Providence, "God Moves in a Mysterious Way."

These few incidents are sufficient to show what a wealth of information is in store for those who will study the origin of hymns, and a good work on hymnology is indispensable for this purpose.

2. Store your mind and heart with the thought and soul of the best hymns. Memorize enough of them to always be ready with a song in an emergency. So often a song is needed but no book being at hand, the opportunity is lost. We must learn, like hunters, to shoot without a rest; and to have a stanza right on the end of our tongue, book or no book, is an invaluable aid in personal or congregational work. Furthermore, hymns thus stored away are a great blessing to the possessor. We can use them with telling effect on ourselves. A man can sing himself into a shout almost any time if faith will take sufficient wing. Luther, in the dark hours of the Reformation, would say, "Come, Brother Philip, let's sing Psalm 46." Many of us remember the grand old hymns our mothers sang while they rocked the cradle or served amid the other duties of the home. They had learned a secret which it is well for us all to know, of encouraging themselves in the Lord through the ministry of song. Paul and Silas, had they not been familiar with the song, could not have made the Philippian dungeon ring with such acclamations of praise. Evidently *they had no book*, nevertheless, while they sang praises to God, the jail was shaken by an earthquake from Heaven, and the jailer and all his household were converted and joined the church before daylight.

3. In view of the vast power there is in sacred song, is it not passing strange that we so neglect its cultivation? Plenty of good singing in the home, what a refining influence. Then hymns tactfully used when visiting the sick cheer many a weary heart and are of inestimable benefit. The deeper truths of the Gospel can be sung into a community when otherwise kept out by a prejudiced and intolerant spirit. How often have we smiled on hearing hymns full of such truths as sanctification, filling with the Spirit or the com-

ing of the Lord, sung with enthusiasm and the highest appreciation by persons who would not otherwise hear these truths.

Let us have a revival in training for singing the Gospel. We need to begin in the home and then specialize in training schools and theological seminaries, so that the coming leaders of the church will be made to see its value. It is a shame, and we believe a sin, to hire what is often a godless choir to sing in the letter what the congregation could do much more effectively in the spirit if they were only properly encouraged so to do. We do not believe that there is a single congregation under the sun but has sufficient musical talent to do their own singing if it were only developed. And people are equipped for this kind of work, as in all other, by training. A church is usually far gone in spiritual decay, if not dead, that is content to let others do their singing. A spiritual people is a singing people. Hearty singing on the part of all is an inseparable accompaniment of a genuine revival.

Leaders of song are scarcer than preachers, and why more do not equip themselves for this great work we cannot tell. It must be due to the fact that people have drifted along till they have lost sight of the importance of such work; or when somewhat awake to it, they have comforted themselves with the thought that they never could sing.

It is difficult, even in training schools, to make all those preparing for Christian work see the necessity of being able, if need be, to conduct their own singing. A devout man who can lead creditably in a service of song need never be without work. Moody, on hearing Sankey sing, immediately set his heart on having him give up his secular business and join him; and this is the way Sankey entered the work. But the singing is not to be left to Sankeys, for material of that kind is rather scarce; but we plead for a revival in the ministry of song among the rank and file. In the Welch revival the vast multitudes were borne along on the bosom of the mighty torrent of song which welled up from the thousands of worshipers. It was pre-eminently a singing and praying service. Let all the people sing, the ministers used to say, and there were but few closed mouths to be seen among their auditors. Put the people to singing in the home, the shop, the store and the church, and "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns, and spiritual songs, singing with grace in your hearts to the Lord."

### OUR FATHER.

" 'Tis true, He has many an anguish  
For your sorrowful heart to bear,  
And many a cruel thorn-crown  
For your tired head to wear;  
He knows how few would keep close to Him,  
If pain did not guide them there."

Then nestle your hand in your Father's,  
And sing, if you can, while you go,  
Your song may cheer some one behind you,  
Whose courage is sinking low.  
And, well, if your lips do quiver,  
God will love you better so.

—Selected.

## Editorial Comment

### SILENT SERVICE.

Some of the most effective service is rendered by quiet, unobtrusive people. There is no flare of torches nor blast of trumpets, but they go quietly along the even tenor of their way, shining for God. As an exchange says:

There are ways in which even silent people can do service for God and be a blessing in the world. A star does not talk, but its calm, steady beam shines down continually out of the sky, and is a benediction to many. A flower cannot sing bird songs, but its sweet beauty and gentle fragrance make a blessing wherever it is seen. Be like a star in your peaceful shining, and many will thank God for your life. Be like a flower in your pure beauty and in the influence of your unselfish spirit, and you may do more to bless the world than many who talk incessantly.

### THE HUMILITY OF GREATNESS.

This practical age is self-assertive and too vehemently demonstrative. The gentler virtues are not given their proper place in the estimation of these exponents of fleshly pomposity. Humility inheres in true greatness. The most gifted are often noted for their simplicity of manner and humility of spirit. George Matheson, in *\*Searchings in the Silence*, commenting on "When he putteth forth his sheep he goeth before them," says:

There is a time in the Christian life when God puts us forth—brings us out into the great world. But our Lord says that this period of advancement is the time when we feel most in the rear—"when he putteth forth his own sheep, he goeth before them." We never see Christ so far in advance of us as in the time of our own progress; the man who comes nearest to Him says that he follows afar off. No one feels himself so little a leader as the great man. Small men have no guiding star; they walk by their own light. But the sage will not journey till he has seen his star. He is of all men the humblest, the most reverent, the most fearful. He uncovers his head beneath skies purer than his own; he bends before the mystery which he sees, but cannot solve; he prays beside the sea whose margin his feet have touched.

Son of Man, ever let me feel that Thou art before me. Thou art always before me, but I have not always felt it. I was very proud in my small days. Ere yet I had been enlarged by Thee, I had no shrinking in my nature. I pitied the past, and proposed to set it right; I pitied the present, and purposed to excel it. But when I was put forth, brought out, given a post in advance, then it was that I felt humble. The flower of my life was that I felt humble. The flower of my life turned to the sun when it began to blossom; in its ripeness it looked to Thee. The proof of its summer was its sense of impotence, of inability to stand alone. Never let me lose this sense of impotence, this evidence of the kindled flower. Never let me lose that want of Thee which is the pledge that I am nearing Thee. I am only inspired when I have aspired—sighed for something above me. When I first saw Thee, I thought it was a light thing to reach Thee; I said, "Bid me that I come to Thee on the waters." But

now the stream has become a river, and the river has widened into a sea, and Thou art far before. Teach me it is a message of hope, not despair. Tell me I am never so close to Thee as when love throws its seeming gulf between. Reveal to me that when the hills look far away, it is a sign that the rain is over. It is the putting forth of my soul that sends Thee on before.

### HIS DELAYS.

God's chariots always arrive on time. He may seem to delay, but though He tarry, yet will He come. The Lord is not a creature of time like ourselves. His delays may be blessings in disguise. As the *Words of Faith* says:

"Wait on the Lord, and keep his way and he shall exalt thee to inherit the land" (Ps. 37:14).

"God's best gifts come slowly." We could not use them if they did not. Many a man called of God, to the doing of a work in which he is pouring out his life, and rightly convinced that God means to bring that work to abundant success, nevertheless grows discouraged at times, and chafes that "results" do not come. But growth and strength in waiting, are results; often greater than the end so impatiently longed for.

No one who has ever done great things did them quickly. Paul had time to realize this as he lay in prison. Moses must have wondered "why" many times, during the delays in Midian, and the wilderness. Jesus Himself experienced the discipline of delay in His *silent years*. God means to send us that success in His work, that we so eagerly seek and pray for; but He will not send it until the "blessing" of waiting has first fitted us to use it aright.

In our waiting, we must "stand steadfast" in "faith," and bide not one jot of heart and hope, and we shall not fail to receive the "blessing" for which we wait.—*M. Hyacinth Lount.*

### EVANGELIZATION FIRST.

Some years ago that prince among missionary pastors, A. J. Gordon, sounded the alarm against educating before Christianizing. Schools, hospitals, in fact, all the civilizing accompaniments should have their place and must follow in the wake of every missionary movement. We believe W. T. Ellis is correct when he says:

Is it not better to put the Gospel spirit into the hearts of men, so that they may help themselves, rather than to continue directly to administer help to them? Is not the method which has been adopted in Korea, where schools and hospitals are entirely subordinate to evangelism, a better method than that long ago adopted in Japan?

The preaching of the Gospel always pioneers the way for civilization, but civilization does not always lead to Christianization. Hospitals, asylums, schools and reform measures of every kind are powerful agencies in the hand of Christianity, but they are only allies and should never supplant the preaching of

the Word. Gospel evangelization ranks first in importance. All else, however, good, must be secondary. They must follow in the proclamation of the Word as handmaidens of Christianity, but we must not forget that the declaration of the Gospel is our first duty.

### VERY PECULIAR.

It is one of the tricks of Satan to cause people to dwell morbidly upon their peculiarities. They easily believe that God can save and deliver others but they foolishly imagine that they are so peculiar as to be beyond the reach of help. They really believe that they lie outside the ordinary operations of the Spirit, and if reached at all, it will take some special dispensation of the Spirit to avail for them. We have frequently asked those Christians who believed, before their conversion, that their cases were peculiar, to raise their hands, and there are always a goodly number of hands up. It is the same old device which Satan has worked throughout all the ages. The fallacy of this "peculiarity" argument is well illustrated in the following, taken from *Seed Thoughts for Public Speakers*:

On one occasion, learning that a very ignorant and bad man had been converted at one of his services, and was dying, Mr. Peeploe at his bedside inquired what words of his had been the means of his turning to God. The answer was, "Well, you remember, sir, when that organ squeaked and you couldn't work it, you said, 'We will sing, without the organ, 'Rock of Ages, Cleft for Me,' and how you did bellow that tune, and it just went bang through me, and I was converted!"

On another occasion he confronted, at night, on the doorstep of a vicarage, a woman who had been much impressed at a meeting, but was in search of more light. She had heard of the power of God to enable her to triumph over sin and have victory, but when he asked her whether she had been able so to lay hold of Christ as to get the actual victory, she answered that she was "a peculiar person, that her circumstances and temptations were so very, very peculiar, that she could not expect such overcoming power." "Well," said Mr. Peeploe, "suppose you tell God so." Whereupon he dictated a prayer to God, asking her to follow Him: "O God, I thank Thee for all Thy promises of overcoming power in Christ; but my circumstances and temptations are so very, very peculiar that I find them too strong for Christ to help me. I am sorry He is not stronger to meet my case, but my case is so very, very peculiar I cannot expect to find His help sufficient." "Why do you not say this after me?" inquired Mr. Peeploe. "Why, that is rank blasphemy," she answered. "Just so," said he, "but this is only your thoughts put into words, and why is it worse to say this to God than to think it of Him? Now let us," he added, "try another approach to God: 'O God, I thank Thee for all Thy promises in Christ of overcoming power, and that, though I am a peculiar person, and my circumstances are very, very peculiar, Thy grace is very, very peculiar, and abundant to meet my very, very peculiar needs, and very, very peculiar difficulties, in a very, very peculiar degree.' She saw the truth, embraced it, and went away rejoicing in God.

## 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

Cortland, O., Feb. 1, 1909.

Dear Cousin Eva: I like the children's letters, so I thought I would write, too. I go to school now, and I am in the second grade. I like my teacher and schoolmates. I have a pet kitty and some bantam chickens. My birthday was the eighth day of January and I was seven years old. I will enclose 8 cents for birthday dues. With much love to the cousins,  
OMA RUTH BARNARD.

I am glad this little girl "likes" so many persons and things. How few of us have contented or grateful hearts. Yet God has blessed us in a thousand ways. We ought to be ashamed of ourselves to grumble or complain about anything. Cousin Eva is still learning lessons, little people, and I have learned to appreciate more the kindness of God to me and the countless things I have to make me happy. I am asking the Lord to help me learn it better.

Springville, Tenn., Jan. 31, 1909.

Dear Cousin Eva: Here comes a new cousin to join your happy little band. My papa takes LIVING WATER. He says it is the best paper he ever read. I like to read the children's page. I am 12 years old. I have two brothers, one 18 and the other 16. Pray for them, for they are not saved. I have one little baby sister in heaven. To lose her was the greatest sorrow I ever knew. Papa, mama and I are Christians. Pray for us, for we feel we need your prayers. I would be glad to exchange postcards with some of the cousins. Yours in Christ,  
LIZZIE FRENCH.

It is a pleasure to have you become one of us, Lizzie. Prayer for the unsaved is really a struggle with the prince of darkness. The Bible pictures him as leading them, captive and blinded, at his will. Of course sinners do not thus see themselves. But we do, and it is our duty to enter into a warfare with Satan for the recovery of these precious souls. Read the parable of the unjust judge and you will find that you, too, have an enemy who has defrauded you of something you prize—your brothers' souls. But pray, and faint not. Give battle to the enemy. We wrestle not against flesh and blood, but against the prince of the air, the rulers of darkness, and wicked spirits in high places. God, much more than the unjust judge, will hear and avenge His elect *who cry to Him night and day.*

Franklin, Tenn., Feb. 6, 1909.

Dear Cousin Eva: My pet mother has been sick more than a week. She has a rising in her head. It hurts her so bad and I feel so sorry for her. She don't want anything to eat and has hot fever. The

rising has bursted now. I hope mother will get well soon. It is lonesome without mother. I am writing this letter by myself. Mother told me your little boy put his eye out. I am so sorry. A friend of mine is sending me a paper and I can read it. I believe that you sent it to me. I love to read. I wish I could see you and your little girl and boy. Mother told me that she knows you, and knew your mother, too, and your aunt. I hope you will write me a nice letter.  
From your cousin,  
VANCE EARLY.

Dear little Vance, it is indeed lonesome without mother. Your letter made me think of my own childhood, and of the precious mother whom I could not bear to leave for a night. I used to wait on her when she was ill. I loved to do it, and it makes me happy to remember that I did my best at those times. I am glad to tell you that my little boy did not lose the sight in his eye. He suffered a great deal, and was in danger for a long time, but God answered prayer and saved the eye. He is such a sweet little boy that I, too, wish you could see him.

Grit, Tenn.

Dear Cousin Eva: You know that brother Herschel has always sent in birthday dues for himself and little sister and I, but this time I want to write and send them myself and tell you and all the cousins that I have found Jesus. He has saved me, has given me a new heart and I do love Him so. If you will give my letter space, I want to tell the little cousins where I found Jesus. It was in mama's kitchen. I was washing the dishes for mama, was all alone, and all at once I felt that Jesus stood right by me and I knelt at His dear feet and asked Him to bless me, and oh! He made me so happy. I went in the house and told mama and papa, and I want to tell all the cousins and ask them all to accept Jesus for their Savior, too. I want you to pray to Jesus to save brother Herschel. He is now 13 years old, and little sister is just 4. We all say our prayers every night and often go with mama in secret to pray. Oh, I just want you to pray for us all.  
Your little cousin,  
JENNIE LOU MORRISON.

P. S.—My age is 9 years. Enclosed with names you will find our dues.

We all remember Herschel's letters, but this is the first Jennie Lou has written us. My heart rejoiced as I read her letter, for another one of our band has found Jesus. May your life be entirely flavored by Him, dear child. I want to hear from Herschel next, that he, too, has yielded himself to the Savior. What a privilege it is to find Him in the days of our youth before *evil days* come.

Dear Cousin Eva: Here is a little seven-year-old cousin with her birthday dues. I worked for my Christmas money to give to the orphans in Cuba, because I am so sorry for them. Love to the cousins.  
EMMA MAI BENSON CROCKETT.

Emma Mai is a member of our Sunday-school in Nashville, and put her Christmas offering in the little stable I told you about. I am so glad the Lord has touched this child's heart while she is so young. My prayer is that she will grow up in the nurture of the Lord and lead just the kind of life He has planned for her.

R. F. D. No. 4, Dickson, Tenn.

Here comes a new cousin. I promised you in October, when I saw you at the Convention, I would write to you. I have five brothers and one sister. I am one of twins. My little twin brother went to

heaven when, just a babe, less than a year old. I want to become a Christian and go to live with him some day. Pray for me. I am seven years old the 16th of this month. I send you seven cents.  
MARVIN B. CLIFTON.

Marvin, the Holy Spirit has put the desire in your heart to become a Christian. Jesus said: "No man can come unto the Father unless I draw him." And this: "I, if I be lifted up, will draw all men unto me. He is drawing, inclining your heart to Himself. Are you not glad that He is busily working in you? This shows that He is thinking about Marvin, and wants to save him. Give yourself—body and soul—to this Christ who is drawing you, dear child. O, I hope you will do this today.

Dear Cousin Eva: As my little brother, Marvin, is writing, I will write also. I am 14 years old. My mother has us to read the children's corner. I see so many nice letters from little boys and girls. I need to be a Christian. I send you 10 cents for my birthday dues.  
Your new cousin,  
E. COLMER CLIFTON.

Colmer, Jesus is working in you, too. You could not of yourself realize your need of salvation. The Lord is showing you this. We can't trouble ourselves about these things, we can't see our need, we can't make ourselves want to get saved. No, all these things are worked in us by the blessed Spirit of God. How I praise Him that He is not overlooking the children, but is watching over them, seeking to lead them to Christ. Will you yield? The Bible bids us walk in the light which we already have. You seem to know your need. Take it to Jesus, and trust Him to supply it, and follow on as He leads you.

Duckriver, Tenn., Jan. 14, 1909.

Dear Cousin Eva: Here comes a little girl to join your happy band. My papa and mamma and I are all Christians. I will be 15 the eighth day of April. Who has my birthday? My uncle takes the LIVING WATER and I enjoy reading the children's letters. I have three brothers and two sisters living and two sisters in heaven. I want all the little cousins to pray for me that I may some time meet them in that better world above. I go to Sunday-school every Sunday evening. With the best wishes to Cousin Eva and all the little cousins, I will close.  
Your little cousin,  
EULAH RHODES.

I wonder if you are a Christian, Eulah? If we want to get into that beautiful city beyond, there is but one way. "I am the way," said Christ. There is but *One Name* under heaven given among men whereby we must be saved. We can get into churches, societies, religious work, but we can get into heaven only one way, and that is through Jesus. We have a perfect right to enter through Him, because He tasted death for every man. Not one was left out. Therefore, *whosoever will*, may come. The trouble is, as I have told you before, we do not *will* to come. There is within us a stubborn, ugly thing—the human will. It wants to do its way, and not God's. If we could get saved and still follow our own will—do just as we please—the whole world would seek salvation. But what sort of salvation would it be that let us to do our own misguided will? I am glad the Lord is too wise to do that kind of work