POINTS ABOUT PRAYER

means that we ask in His Spirit or in His we are asking for what we really want or onstead. We must ask what would not be out ly for the things we have an idea we ought of place for Him to ask were He here; ask as to want. There is too much of this unreali-His servant, bearing His commission, stand- ty and practical dishonesty current both in ing in His place. Very much that men com- the closet and in the public prayer room. monly ask for is cut off at once when this People sometimes get into quite a glow of test is applied. Most prayers are selfish pleasurable devotional excitement as they prayers, and Christ never thought of self or pray: their imagination works finely, they pleased self or sought His own glory. It have a good flow of language, and become would be impossible to imagine Him offering heated with their own rhetoric, almost most of the prayers which His followers pre- eloquent, and as the fine phrases roll tripsent. We can use His name only when we pingly off the tongue they ask for things are asking in the interests of His cause just which they would not only be much astonas a servant can use his master's name ished to receive, but actually sorry in their in making purchases only so far as he buys cooler moments. What we sincerely desire, in the interests of that master and by his we should be fully willing to pay the price authorization. It is the motive in asking for. And there is always a price attachedthat makes all the difference in the world that is, a condition. If we want to sit on the whether our prayers have favorable or un-favorable issue. Wrong motives furnish a drink of His cup. There is much more of fully sufficient explanation for a vast number poetry in some prayers. They sound well; of unanswered prayers. Christ will not countersign petitions that are offered for the progress of nsome petty scheme of our own, without reference to the advancement of His kingdom. And no draft will be honored at the bank of heaven that has not Christ's indorsement on it. Lacking that, it is thrown out as an impertinence, if not a forgery.

2. Pray with Faith. Just what this means, all do not seem to understand. Genuine belief is never possible without evidence. must have some basis, some reasonable ground to rest upon. It is a building, not a bird, dependent on a foundation, not at liberty to soar through the air wherever fancy guides. We cannot believe what we please, without regard to the evidence. That is not faith, but sheer fanaticism. What things, then, are there that we can believe we shall receive in answer to prayer? Plainly those things which God has promised to give to those who pray. The evidence for our faith must be the manifested will of God. This is precisely what John says: "If we ask anything according to His will, He heareth us," and we know we have the petitions which we have asked of Him. Not otherwise. Whenever He makes known that it is His pleasure to impart something in answer to prayer, we can believe most fully it will be imparted. But not unless. When our prayer goes beyoud that, and we claim in other things the same absolute assurance of bestowment, it is will, are the keys that unlock all the storehouses of heaven. They cover all our needs.

I. Pray in Christ's Name. This clearly should be frequently examined, to see whether but the Lord, who knows the heart, does not find satisfaction in them.

> 4. Avoid Vain Repetitions. Our Savior's caution about vain repetitions, though directed primarily against the heathen custom of saying the name of their gods a certain number of times and supposing that thereby much merit was created, has still a pertinency in connection with our habits of prayer, both public and private. There is, on the part of many Christians, a senseless multiptication of words in prayer that savors strongly of irreverence and mere formality, though not so meant. It seems as though they thought they must make their prayers especially the public ones, just about so long, and go about such a round, after just about so many preliminaries, and with just about so many perorations. It is certainly better to pause a little first and find out precisely what we want, and then ask directly for it, as though we meant business; and when we really get through, stop short. In great stress of feeling, and where there is a strong burden in the soul, repetitions are no doubt allowable; but such will not be vain, empty things, charged with no special significance. Of the latter, beware.

5. Do Not Be Lazy. Coleridge is said to plighted word. God's promises, His declared on our guard against indolence in prayer. or anxious. This is why worry kills.—Ex. Clear and vivid thought precedes intelligent and profound feeling. Lazy postures of body 3. Be Honest in Prayer. Our prayers should be avoided, and lazy habits of mind. 'culture-pot.'"

To form impressive conceptions of God, heaven, eternity, and other spiritual things, and that without aid from the senses, is not easy, especially to untrained minds. But the steady effort to do so will have an educating power, even as the careful study of the Bible is no mean mental discipline. A thoroughgoing Christian will have an active mind.

6. Use Frequent Ejaculations. It is much to form the habit and master the practice of sending little arrows or javelins (Jacula) heavenward all through the day. It is the most natural thing in the world with one to whom the presence of God is real and who cultivates a recollected spirit. He finds occasion for a word of prayer at almost numberless moments, and, if asked how many times a day he prayed, would be utterly unable to to make even an approximate enumeration. This does not hinder but help all other business even as it was with Nehemiah, who, between the king's question and the reply that needed to be made, found time to "pray to the God of heaven." Nothing so endears God to us and us to God as this perpetual intercourse. Nothing so sweetens and brightens life as these little messages of love, these small petitions—"Lord help me;" "Lord, grant guidance;" "Show me now the way;" "Keep me now from error;" "Teach me thy will"-which are ever on the wing.

7. Pul Heart Into It. One of the effects of prayer should be to kindle our emotions. It is not fitting that the great themes which pertain to our relations with God should be treated simply in a cool, didactic way, as we might discuss a point of scientific interest. Our sensibilities should be aroused. There should be some deep feeling to start with, and this feeling should increase as the prayer progresses. It would be better to sacrifice something in clearness of thought than to have no heart shone forth. He from the depths of whose soul something comes hotly welling up that can scarcely find utterance will be of more help to a meeting than the learned philosopher from whose well ordered mind a neat disquisition very calmly proceeds. It is well to have something of effervescence. The Psalms are a better model of style at such times than the Proverbs .- Rev. James Mudge, in Christian Advocate.

The Paralizing Effect of Worry.

Anxiety, worry and fretting destroy nutrihave remarked that he thought the act of tion by ruining the digestion and preventing praying to be, in its most perfect form, the assimilation of the nutriment in the food. very highest energy of which the human Whatever affects the brain cells, the putritive heart is capable. Paul gives countenance to centers of the body, affects the health, the simply the effect of a disordered brain, a misguided mind. This, then, is the rule of to the Colossians as one who labored fervently of the brain, often beyond repair. The supfaith: When we pray we must have entire for them in his prayers, and also when he ply of nerve nutriment is cut off, and all the confidence that God will be true to all He asks converts to "strive together with him normal processes of the body are disarranged has promised, will infallibly carry out His in their prayers." We ought certainly to be and disordered while one is troubled or worried

"Be a minister and a witness, and not a

(Formerly known as Zion's Outlook.)

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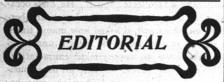
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J. O. McCLURKAN, EDITOR.

ONE DOLLAR A YEAR IN ADVANCE

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NOW

I leave with God tomorrow's where and how, And do concern myself but with the now That little word, though half the future's length, Well used, holds twice its meaning and its strength.

Like one blindfolded, groping out his way, I will not try to touch beyond today. Since all the future is concealed from sight, I need but strive to make the next step right.

That done, the next! and so on, till I find, Perchance, some day I am no longer blind; And, looking up, behold a radiant Friend, Who says, "Rest now, for you have reached the End." -Ex.

JR JR 18

We spent last Saturday and Sunday with the mission at Lebanon, Tenn. Missions was stressed and we hope the band there will support a foreign misssonary.

. . . A GRAVE QUESTION

We should be more careful in our teaching lest we cause people to commit themselves prematurely against the truth. Sometimes imprudent and indiscreet persons project meetings in places where the deeper truths of the Gospel have not been taught, and set the work back ten years by their blunders. Not being teachers they only confuse and prejudice the stand like a warrior, amid the storm and battle people so that it will be difficult for anyone to of sin raging around, absolutely fearless, enget a hearing afterwards. First impressions during hardness as a good soldier, as now are the most lasting and how important that when in pagan China outrages are perpetrated they be correct. Perhaps there is no other upon our brethren, the life of one of whom teaching so misunderstood and grossly pervert- stands out in bold relief. ed as that of the holiness people. Hence great care should be taken that people should have sions. "Some twelve years since Lough Fook, the light before they are asked to commit them- a Chinese Christian, moved with compassion selves. Unwise measures often drive them to for the Coolies in the South American mines, ignorantly oppose the truth and once they are sold himself for a term of five years as a Coolie fortified in that opposition it is doubly hard to slave, and was transported to Demarara, that dislodge them. If one will be meek, tender, he might carry the gospel to his countrymen gentle, patient and wise, many will be won who would otherwise be driven away. The safe teacher will avoid a premature committal either for or against the truth.

light; then firmly, but gently press people to itual power of "these from the land of Sinim." walk in the light and "the blood of Jesus Christ His Son will cleanse from all sin,"

HIS HABITATION

Napoleon, dying in St. Helena, said, "When I am dead my spirit will return to France and throb with ceaseless life in new revolution." This could only be true of Napoleon in a figurative sense, but after the crucifixion and ascension of the Lord Jesus, His Spirit descended on the day of Pentecost and from that day He has dwelt in the hearts of His people quickening, cleansing, comforting, guiding, and strengthening them. Before Pentecost the Holy Spirit was with believers but did not dwell in them. Jesus said, He is with you now, but shall (after Pentecost) be in you. "In the old dispensation the Spirit wrought upon believers, but He did not in His person dwell in believers."

Think of God as being in you rather than with you. It makes a vast difference in our experience. Think of Him as living in the very center of your being, in the depths of your spirit, in the citadel of the soul. He makes His home in the heart. Any heart in which Jesus lives will be kept clean and full of holy activities. "Out of His inward parts shall flow rivers of living waters." Hallelujah!

. . . AN HEROIC LIFE

The history of the Church abounds with striking incidents of self-denial and Christian fortitude. Every age, nation and caste have had those who have left all to follow Him. These like glittering stars have shown luminously amid the prevailing darkness of their day. The bride of Christ is being gathered from among all nations. From the hoary centers of heathenism and the far off islands of the sea as well as from our own fair land a little company is being gathered who seek to follow the Lamb whithersoever He goeth. In these days when covetousness is eating like a canker at the heart of our political, social and religious life, it is highly imperative that we imitate Him "who though he was rich yet for our sakes became poor that we through his poverty might be rich." The Christian should

We quote from an eminent writer on misworking there. He toiled in the mines with them and preached Jesus while he toiled, till he had scores of whom he could speak as Paul, of Onesimus, "whom I have begotten in my Preach the truth; ask the Lord to give the bonds." Noble example of the possible spir-

Lough Feek died about two years since; but not until he had won to the Savior nearly waiting,

two hundred disciples, whom he left behind in membership with the Christian Church Where in the centuries has that loveliest feat. ure in the condescension of the Man of Sor. rows, "He took upon him the form of a slave" been so literally reproduced as here? Among all nations have been found those who have borne the Savior's cross in martydom but to a Christian Chinaman belongs, so far as we know, the unique honor of wearing the Savior's bonds in voluntary servitude."

. . . REJOICE IN HIM

The sainted Fletcher in writing to a friend said, "Use no forced labor to raise a particular frame; nor tire, fret, and grow impatient. if you have no comfort, but meekly acquiesce, and confess yourself unworthy of it. Lie prostrate in humble submission before God. and patiently wait for the smiles of Jesus."

Perhaps while sitting in the sanctuary or amid life's pressing duties a tired, fagged

feeling steals over the spirit.

What should we do? Get right still before God. Then breathe a prayer like unto this: Lord I am wholly Thine, and Thou art all mine. I wait before Thee; give me the bread that I need for this work, whether it be to sit in humiliation and self-abasement, or in agony and travail of soul for others or in the garden of temptation beset by howling demons, or "in holy quietness gazing into Thy blessed face," or with the heart leaping with unutterable joy; I will accept it as my portion for Thine honor, and will go away rejoicing in having thus been fed.

But better till, look away from all kinds of feeling to Him who is thy portion. If thy life is all given to Him, He dwells in thine heart. Rejoice in having Him reigning within, and it matters not whether thou art thrilled with pleasurable emotions or art passing through severe trial. The Lord is thy treasure, and thou canst rejoice continually in having Him as thine own. Brother, when thou art tempted to feel discouraged, it is because thou art looking too much at the difficulties; take thine eyes off these, and fix them on Je sus, then thy spirit will be made glad in the Lord. Peter did not begin to sink till he got his eyes off Jesus, and went to looking at the waves rolling about him. The trouble gets larger the longer we look at it; whatever may be the depressing influences around thee, keep thy mind stayed on the Lord, and He will keep thee in perfect peace. (Isa. 26:3.)

. . . BREAD CAST UPON THE WATERS

That kind word, gentle smile, warm handshake, and earnest prayer will bear fruit. You will not see the results just now, but they will be manifest sooner or later. May be that your soul has long been in travail for a certain victory, and yet you see no answer. Be of good cheer. God lives, and in His own time and way He will reward thee for thy long

thing for the salvation of the Jewish people. This desire did not seem to be gratified, and during a long course of years, down to the last fortnight of his life, he lamented that all his efforts in behalf of the Jews had proved futile.

"One day while he lay, weak from the languor of last sickness, his wife sat beside him and read to him a newspaper, The Watchman and Reflector, one of Dr. Hague's letters from Constantinople, which related that at a meeting of missionaries in Constantinople, Dr. Schauffler stated that a lit le book giving an account of Dr. Judson's life and labors had fallen into the hands of some Jews, and had proved the means of their conversion; and that a Jew had translated it for a community the Euxine, and that a messenger had arrived in Constantinople asking that a teacher might be sent to show them the way to everlasting life.

"As the feeble missionary listened to these words, a look of unearthly solemnity stole over his face and, clinging fast to the hand of his wife, he said:

" 'Love, this frightens me, I do not know what to make of it.'

" 'To make of what?' said Mrs. Judson.

"'Why, what you have just been reading. I never was deeply interested in any object, I never prayed sincerely and earnestly for anything, but it came at sometime, no matter how distant the day. Somehow, in some shape, probably the last that I should have devised, it came.' Bread cast upon the waters. "This token of God's care cast a gleam of sunshine on the dying couch of the weary worker; and similar tokens have often refreshed the hearts of the faithful servants of the living God."

THY BROTHER'S BLOOD

Is not the awful indifference, neglect and deadness of the church concerning their duty in preaching the gospel to the heathen the cause at least of part of the grievous distress now upon us?

At the touch of God the doors of all nations have swung open to the gospel. Many Spiritfilled Christians have heard their brother's cry and long to go to his relief. But there are none to send them. The church has plenty of money and is spending enough for luxuries to evangelize the world in a short time. Shame on us.

The unutterable groaning of a lost world falls on deaf ears. Covetousness, like the dry rot, has eaten out our very souls. We are Granaries full, honey-combed with sin. banks running over with money, land flowing with plenty, but too self-cultured to even hear the piteous cry of agony coming up from pagan lands. To ease our consciences we are consummate fraud. Again one may set him'The vine with the tender grape gives a good giving an average of fifty cents per capita for self against all independent or outside movesmell.'"

"It is related that Dr. Adoniram Judson, foreign missions. We pay twice as much for while laboring as a missionary among the dogs and six times as much for chewing gum Burmans, felt a strong desire to do some- as we give to evangelize the heathen. What we give to the home work is largely through a selfish motive. There is a church here in this city that spends eight or ten thousand dollars annually on themselves. They are spending for needless ornamentation, high salaries, godless music, etc., enough to support twenty-five missionaries. What excuse can we give for such selfish gratification? No wonder that all throughout the church, with only here and there an exception, death stares us in the face-paralyzed with worldliness. The garden is turned into a desert and what was once a victorious army has become a valley of dry bones.

> What is the remedy? The quickening of a backslidden ministry is the first great need.

We would say it kindly and with much of his fellow-countrymen on the borders of tenderness, that the woeful backsliding of the present day began with the ministry. Let them catch on fire and a mighty revival will follow. The sinners in the church will be converted and backsliders reclaimed. This will prepare the way for receiving the gift of the Holy Spirit, and world-wide witnessing always follows the Pentecostal enduement. "But ye shall receive power after that the Holy Ghost is come upon you and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth."

A WORD OF CAUTION.

We do well to heed the injunction of the Apostle and see to that we "love one another out of a pure heart fervently." Seekers after the "Deeper Life," advocates for Holiness, sons in the experience of sanctification, in the thirteenth chapter of First Corinthians and both your experience and life will be all right. We may be very headlong in proclaiming certain theories about sanctification and at the same time have a harsh, narrow and intolerant spirit. As long as "we hold this treasure in earthen vessels" there will be differences of opinion. None of us see all the truth. There is much room for a variety of opinion, even among those who are living nearest to God. We may have great life without much knowledge.

A philosopher once said that "we could not state one truth without getting on the toes of another. Truth has always been the same, but our grasp of it is imperfect. All truth exists in the power of the Lord Jesus, but none of us have been able to apprehend it in all its fulness. There are yet depths to be sounded heights to be scaled."

In view of these facts how careful should we be in judging one another. A certain brother's course may be the result of his having a larger vision of the truth, than we have, In these days when God's own dear people are holding divers opinions concerning many nonessentials, it behooves us all to have a watch "set at the door of our lips lest we sin against Him with our mouths." Our opinions, yes, we all have them, but they must all be kept in the 13th chapter of Corinthians.

man may be what is termed a "Come-out-er," and be a saint, or he may be the most

ments and be an intensely holy man. It may be necessary for you to change your church relationship. It may be the will of God for others to not change. You may be called specially to independent or undenominational work while others may be led to work chiefly within denominational lines.

These are questions to be settled by each for himself. If we wait in the right spirit be fore the Lord He will give each of us the needed light. It may come through devout people or through some Providential interpretation, or through the Scriptures, or by the direct presence of the Holy Spirit on the heart. We may not all agree on the "isms," but God grant that the writer of these lines may love very tenderly every member of the "household

SEEING THE GOOD IN OTHERS

One of the most common mistakes made by good people is misjudging others. We so often fly off at a tangent and get one-sided in our views. There is great difference of opinion even among the best of people. It is because truth is so big that none of us see every side of it. One man picks up a certain grain of truth and runs off with it, declaring that he has all there is of it. Another picks up another grain and runs in another direction fully believing that the other man is wrong and that he is right; hence the conflict between persons equally true to God. It is often the case that one set of men will set themselves against another set, and even go so far as to severely criticize and sometimes unchristianize each other. This should not be. We all hold this treasure in earthen vessels; none of us are perfect in our apprehension of the truth.

The one great essential is to have "the mind of Christ." We may be as orthodox as a Pharisee, and, like him, an utter stranger to the truth that makes us free. Lord Bacon's celebrated aphorism, "in essentials unity, in non-essentials liberty, in all things charity," is always timely. Not many of us have yet attained unto that beautiful symmetry of character that enables us to extract the honey from every flower, and joyfully recognize the good in each other before we see the bad. Be true to your convictions? yes. Speak the truth as you see it? yes; but let it always be in love, remembering that there is room for a variety of opinion touching these minor issues, and yet leave all equally true to God. Someone, writing on spiritual eyes, says:
"It is thus with God. When He looks up-

on us, He ever sees what is of Christ, while a carnal brother perhaps is only seeing the sin and failure in us. It is God-like to see Christ in each other in the first stage of His work. One can scarce fail to see Him when the image of God is come. The thing is to see Him as God sees Him, in the creature's change from the first. St. Paul in his epistles always does this. If he reproves the darkness and calls it by its name, he sees the light also. Every epistle begins with a recognition of what is good in each church. The same may be seen in the epistles to the Apocalyptic churches. So Barnabas, who 'was a good man, and full of the Holy Ghost,' when he went to Antioch, 'saw the grace of God' in the disciples. Pilate would have seen only their weakness. For a devil can mark our faults, but it needs the grace of God to mark the dawn of grace. And even if the fruit is not mature, if the juice be sour, grace will yet say,



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

Kedren, Tenn.

Dear Cousin Eva:—I am a little girl eleven years of age. I have a sister and one brother living and one brother and father in heaven. Mother takes Living Water and I enjoy reading the children's page. We have a little pet dog named Banks Dean, we love him very much. Sister and I send twenty-five cente for missions. Your cousin, Kate Foster.

Kedron, Tenn.

Dear Cousin Eva:—Mamma takes Living Water and I like to read the children's page. I am nine years of age I have two sisters and one brother on earth. I have one brother and father in heaven. I have no pets but two dolls. If I see this in print I will write again. Your new cousin, Matilda E. Foster.

Dear little girls, did you get tired looking for your letters? Well, they look very nice in print, if you did have to wait, don't they? I wonder if you are going to meet papa and brother in heaven. You can, if you will. How? Why Jesus has fixed things so that we can go to heaven if we want to, if we will to. Now, of course we can't go anyway we may will. Thousands of people are doing that. They want to go, but go their own way, and just leave Jesus and His way out of the question. Well, that won't do. Such people are deceived, and lost. But oh, when we decide in our hearts to belong to God; when we look up and say, "Lord, I am yours, and I ask you give me a new heart, for Jesus sake," then, God begins to deal with us.

Our kind Lord doesn't want us to be lost, and He gladly saves us when we come to Him. Won't you ask the Lord to save you? And, dear children, won't you decide in your hearts for Jesus, so that God can save.

31 31 31

Dear Cousin Eva:—Here comes a little black-eyed girl twelve years old. I was converted December 29th, 1904, while Bros. Martin and Roby were holding a meeting at Tarr School. Igo to school every day. My teacher's name is Miss Ida Redmon. I go to Sunday-school too. Well as this is my first time, I will close.

Luttie Lucas.

How glad I am that the Lord called Bros. Martin and Roby to go out and preach the gospel, for thus it was this little girl got saved. We don't appreciate as we should the men who have given up their own plans in life, to go tell others about Jesus. Praise God for men who are doing His work among a lost and dying people. The Lord help you always to be an obedieut listener to His messages.

Bonita, Texas.

Dear Cousins Eva:—I want to join your happy band of cousins. I am a little girl fifteen years old. I go to school and Nunday-school. Mamma takes Living Water and I like to read the children's page I am not a Christian but want you to pray for me that I may be some ay.

Lida Shelby.

Gallatin, Tenn.

Dear Cousin Eva:—I am a little boy seven years of age and want to join your band of cousins. I have for pets a little shepherd dog and a white kitten named Snowball. I have been going to school this fall and studied the second reader and speller. I am not a Christian but want to be soon. Your new cousin,

Percy Seay Caldwell.

Percy and Lida, let me have a talk with you together. "Some day," "soon," these are the words in your letters that I am thinking of. Why not say, "I want to be a Christian now, today?" I wonder if you really do want to settle it, or put it off till "some other day, soon" Let me tell you something I have learned about people. Our hearts like to put off making a decision for God, yes, this is true. We like to put it off. We find it easy to wait, and think of some other time in the future. And while the devil knows this about us well, and so gets us to just put it off, and put it off, we don't know how we are, and so we don't see the danger. Satan knows it gets easier all the time to put it off, and harder to yield to God, as the days go by. What a wise enemy he is! What silly things we are! Get down on your knees and ask Jesus to help you settle it now.

...

Art, Ala.
Dear Cousin Eva:—I am a little boy eleven years old.
go to school and my teacher's name is Prof. James A.
Iowell and I like him very mu h. My brother takes

Howell and I like him very mu h. My brother takes LIVING WATER and I like to read the children's page and your answers very much. Your little cousin,

Zenas Newton.

Dear Cousin Eva:—I am a little ten year old boy. I have been in school all the winter but it is out now. I am in the fifth grade. I have no pets except a pig. I was converted four years ago and I try to do no harm but all the good I can. I cannot preach now but I can sing of the Love of Jesus and His power to save. I hope I may be used of the Lord to do great good to my fellowmen. I often sing "I'll go where you want me to go." Pray for me. Your humble little Christian cousin,

Cousin Eva is taking you in "pairs" this week. But that keeps you from getting lone some, doesn't it? I am wondering just how many little boys eight, ten and eleven years old, there are in the world. "O," you say "thousands and thousands." Yes, I am sure of it, hundred of thousands. Why think of the dusky boys in Africa, the brown-skinned in crowded India, the yellow ones in densely populated China, not to mention Cubans, South Americans, Laplanders, Europeans, English, American, and South Sea Islanders. Dear me, there is no end to them. They must be pretty common, don't you think? As common as thistles and weeds. Do you suppose, then, a boy is worth much? Listen, I can tell you. He is worth Jesus dying to save him. God takes note of every sparrow, the commonest of birds Surely then, boys, however common they may be, however plentiful,

must be valuable in God's eyes. Yes, God loves every boy in the world. He wants to save every boy in the world. Do you believe it? The Lord doesn't mind a boy's noise and trouble as much as people do. He looks straight through it all at the soul of the boy, and oh, how He loves it, and wauts the boy for His own. God doesn't get out of patience with boys. No, He really loves them, and desires so much to save them from sin, and the devil. Dear boys, Zenas, Elvin, can you afford to turn from such a friend?

I am so glad God loves you. I am so glad it is His will to save you this moment. I am so glad Jesus suffered, was punished for your sins, and so you can go and freely ask God for pardon. Won't you? Won't you turn to Him in your hearts this moment?

. . .

Branch, W. Va.

Dear Cousins: - I will try to write a few lines to all the cousins this evening. I am fifteen years old. As for pets I haven't any. I am a Christian and I love the Christian life. I was converted Dec. 4, 1904 My pastor's name is Rev. J. D. Dickey. He commenced his protracted meeting in November and I promised the Lord that I would go to the altar the third night but I denied my Lord and left it off until the fourth night. I knelt at the altar and was there for several nights. It seemed that I could not get right with God. I kept on seeking after he closed the meeting. One Sunday I was in the little village of Upper Tract where the parsonage was and I could not be satisfied until I went in. I seemed lonesome. There was no one ther but his wife, who is a very good woman. We got to talking and she asked me if I was a Christian, and my head dropped and the answer was no. We dwelt in prayer half an hour and then the Lord forgave me of my sins and I left the house rejoicing over my Savior. I am trying to serve God the best I know how. I was appointed secretary of the Sunday-school at my home. I have three brothers and four sisters. sisters is deaf and goes to the Deaf and Blind School at Ramney. One of my brothers taught school two winters and is now going to school at Shepherdstown. My father and three of my sisters are Christians. My mother is dead. Dear Cousin Eva, pray that I may see a brighter light and that it may shine in my soul. I am praying for it.

> If a task is once begun, Never leave it till it's done Be the labor great or small, Do it well or not at all.

I want to be a worker for the Lord. Pray for me Your new cousin, Oliver A. Kimble

I am glad to have this testimony. Oliver, if you had gone the first night God convicted you, it is likely you would have found it easy to trust for salvation. Gad loves for us to obey promptly. O, the sad lessons I learned before I saw the value of minding the Spirit at once. Let this truth be burned into your heart. Don't trifle with God. Yield at once. It pays. I am so glad you kept seeking and found Him. I praise God for your desires to serve Him. Pray for light, that you may be fatted for work.

Precent, Ark.

Dear Cousin Eva:—I am a little girl nine years old.

I like to go to Sunday-school and mamma is my teacher. I am not a Christian but would like to be. We have prayer-meeting every Saturday night and I like to go. Well I will close. Your new cousin,

Maggie Lee Butcher.

Wagoner, I. T.

Dear Cousin Eva: -A little eight year old boy from
Indian Territory wants to join the band of cousins and