

To Girls'

Girl, here is a bit of advice for you:  
There are men in the world whose love is true.  
Whose hearts are noble, and whose hands are clean  
Who would scorn a practice vulgar and mean.  
Don't marry a man to save him.  
Would you shun a life of disease and pain,  
A broken heart and a weary brain;  
Would you shun the plague of a living death,  
Oh, never, while you draw your breath,  
Marry a man to save him.  
If your friend has wedded the fatal cup,  
Try your best endeavor to lift him up.  
You may give him your sympathies and cares,  
Remember him to God in your prayers.  
But never marry to save him.  
Tho' you go to your grave alone, what then?  
The world is full of sad women and men.  
You cannot afford yourself to be lost,  
And oh, you are paying a fearful cost,  
When you marry a man to save him  
O'er the graves of our loved ones blossoms grow  
In the beautiful years that come and go.  
But where is the love that can sanctify  
The festering dead that unburied lie?  
Don't marry a man to save him.  
If he turns his back on the God of truth,  
If he kills the beautiful hopes of youth,  
If the mother that bore him cannot stay  
His course to destruction, go on your way,  
No woman on earth can save him.  
—Sel.

How Shall We Save The Children?

From Christians and specially from Christian parents the cry is going up to God for the salvation of the young. God is well pleased with such sacrifices. But he would have it go deeper than even the deepest cry of the heart. He would have us search the ground of our very heart and see if we help answer our own prayers. Such a search may reveal some of the secrets of our own hearts.  
How deep and sincere was our consecration when God first came into our hearts and put zeal of missionary spirit there and sanctified us wholly! Ah, many a burning spirit said, "I can live hard, enjoy even bread and water sweetened by God's precious grace, in order to have the privilege of helping 'spread Scriptural holiness over these lands.' Verily holiness is just the same today; but these are the perilous time when the devil is striving to make us believe we cannot maintain our families unless we put out children to work at the open doors among the unsaved. Too many children are today being sacrificed on the altar of Moloch. Read in 2 Chron. 28: 3, how king Ahaz sacrificed his children, to be like those he associated with. But his doom was disaster, for God avenged. He is a God that changes not. Today many doors are open for us to make money and thus be able to better clothe and feed ourselves, but many of them are the open doors to hell. Might we not better dress and eat less, than suffer our sons and daughters to get wages where 'Satan' rears his head? Better let the outward man perish.  
In too many instances the love of dress or the desire to increase the estate is driving young and old from their consecration. Today men and women who know the salvation work is suffering for means while they have plenty, are working themselves sick to increase their possessions only that they may have good estates to settle upon their children. In many cases those children are ungodly and unthankful and Satan will get the use of their estates. Can we hope for the spiritual welfare of these dear ones unless there is a better consecration? God's word remains unaltered. O that men and women who profess to love God's cause and believe his word would bring all the tithes into his storehouse and prove him. Let our children see indeed that we believe in God. Let them realize we mean to give the Lord not only that which is his own (the tithes) but also to bring him gifts and sacrifices; and then plead for him to answer by fire and save our children ere their life influence is given to the devil's kingdom.  
The harvest is great; the demand for labor in the vineyard of the Lord is press-

ing; death beds are coming; shall we not get in greater earnest about the salvation of souls and the blessed king? Let us see to it that "our all" is indeed upon the Christian's altar, Christ, and given into his hands and work. Then we can cry to him and he will surely hear. Then salvation will crown our work and our camp meetings will be times of Pentecostal power.  
L. A. WATKINS.

How Will Was Cured.

"I don't know what to do with my little boy," said Will's mother. "He hasn't been well and the doctor told me to take him to the seashore and let him play all day in the sand; but how am I going to make him play when he does not feel like it?"  
"I know a prescription much better than your doctor's," said a strange lady sitting by.  
"What is it?" asked Will's mother.  
"Call him, and let me try it," said the stranger.  
"Will, oh Will, come here a minute, my son!" called his mother.  
Will got up slowly, leaving his bucket and spade in the sand. "They are just going to tease me about playing," he grumbled to himself. "I wish everybody would let me alone."  
But they didn't say a word to him about playing.  
"Will," said the strange lady, brightly, "if you are not too busy, I wish you would help me a little."  
Will pricked up his ears. It had been a long time since he had been allowed to help anybody but himself.  
"Do you see that little yellow cottage away off there?" asked the lady. "It is about a mile up the beach. There is a lame boy in that cottage and I want to send him an orange. Will you take it?"  
"Yes, ma'am, certainly," said the small boy.  
"And Will," she continued, "if you can do anything to amuse him or cheer him, it would be a good thing, you know. He can't get out of the house by himself, but he might with you to help him."  
Will was done moping now. He forgot all about himself in doing things for lame Lucien. The strange lady's prescription worked wonders. If you ever feel dull, little readers, I advise you to try it.—Our Sunday Afternoon.

6 Short Rules for Young Christians.

1. Never neglect daily private prayer. When you pray remember that you are talking to God. Matt. 6:6.
2. Never neglect daily private Bible reading. When you read, remember that God is speaking to you. You should say, "Speak, Lord, for thy servant heareth." Backsliding begins with the neglect of these two rules. John 5:3f.
3. Never let a day pass without trying to do something for Jesus. Every night reflect on what Jesus has done for you. Then ask yourself, "What have I done for Him?" Matt. 5:13-16.
4. If you are in doubt as to the right or wrong of anything, say to yourself, "Can I ask God's blessing upon it?" Col. 3:17. If you cannot it is wrong. Rom. 14:23.
5. Never take Christians as your example, nor argue because some do so and so, therefore you may. 2 Cor. 10:12. You should always ask yourself, "What would Jesus do?" and strive to follow Him. John 10:27.
6. Never doubt God's love for you. Remember He knows best, and that all things are working for your highest good. Rom. 8:28. Always trust God. Drive doubts, temptations and Satan away by saying, "I believe God." He has said, "I will never leave thee, nor forsake thee." Never listen to Satan, much less talk with him. Stand up for God everywhere. Grow in grace and in the knowledge of Christ, "looking unto Jesus" always for strength and grace. "Without Me ye can do nothing." John 15:5-7.—Sel.

Thoughts By The Way.

P. S. CULVER.

The way to make other people lovely is to be lovely yourself.  
The fact that a majority of church members do not enjoy the experience of heart purity, is no more of a proof that none enjoy such an experience than the fact that a majority of people are poor is proof that none are rich.

Do not let the thought that possibly some one may believe you to be inconsistent hinder you from confessing all you are confident God has done for you.

The reason why unsaved people are not always happy is because the source of their happiness is limited, and not suited to their need. The reason why the Christian is supremely and always happy, or may be, is because the source of his happiness is unlimited and precisely suited to his need.

What! Praying that other may be brought to Jesus and saved from their sins, and you are not saved from sin yourself?

One of the worst types of holiness professors is seen in those who have backslidden from the experience through actual wrongdoing, and continue to profess just as much as before, without repentance.

A Christian church may be such in name, and as much without Christ as the most wicked person who ever lived.

The fact that you belong to the church, "a member in good standing," is not sufficient proof that you belong to Christ.

If you are not saved from sin thorough faith in Jesus Christ, it matters not what other conditions exist, Jesus will say in the judgement day "I never knew you."

If you do not live up to your convictions it is just as much a sin as any other sin. God holds you responsible for what he makes you know he requires of you.

If self were preached as little as Christ and Christ as much as self, the power, effect and results of preaching would be marvelously increased.

Whether in life, testimony or sermon, the truth should be presented in a manner and spirit calculated to command the respect and consideration of those whom we wish to influence by it, and arouse in them as little opposition to the truth, and make it as inoffensive as the truth itself will admit.

Those wrinkles on your brow—what makes them? Sunshine in your soul?

Your treatment of others will have much to do with their treatment of you. Goodness is contagious. Hence, by following the Scriptural injunction, "Do unto others as you would they should do unto you," you bless yourself in blessing others. Ex.

The Greatest of Reformers.

The Bible is the greatest of reformers. You thought, perhaps, I should have applied the term to Luther, or Calvin, or Zwingle; this is the teacher that instructed Calvin; this is the prophet that fired the heart of Zwingle. Whilst this book is extant, error will always be in danger of overthrow. An open Bible, and men may cavil and criticise, and invent new doctrines if they please; but this is the rock on which they will split. As God lives his truth must live; and all that is of man's imagining and scheming, and that comes not out of this book, shall be broken in pieces. The grass withereth, but the word abideth. "Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it shall grind him to powder."

If you seek to have the social fabric purged from the leprosy which now eats into its very walls, scatter this book. If you want to uplift the fallen and purify the defiled, scatter this book, that men may be cleansed by it. If you want to see the Church of God made one, and her various dividing errors put away, scatter this book. If you desire to see a blessed unity in the truth, scatter this book. If you would dispense a perfect blessing, scatter the Bible, for all good lies here.

We need no novel teachings to restore the glory of the church; we only need to come back to the purity of Scripture. That great reformation which broke down all the idols of Judah and Israel came of the discovery of this book; and there remains for us at this day no better means of reform and revival. God send to us this choice mercy: that we may become a Bible-reading nation, a Bible obeying nation: and that shall be the best thing that can happen to our native land. God grant it!—Sel.

Tobacco and Imbecility.

Dr. Bremer, who stands first and foremost in the ranks of Western neurologists of the present time says:—

This is not overstating or exaggerating things, for I know whereof speak

when I say that tobacco when habitually used by the young, leads to a species of imbecility; that the juvenile smoker will lie, cheat and steal, which he would not had he let tobacco alone.

This kind of insanity I have observed in quite a number of cases at St. Vincent's. The patients presented all the characteristics of young incorrigibles. They had exhausted the indulgence of their parents, who saw no way to protect them from their insane pranks than to commit them to the Institution. Had these boys been less favored financially, they would have landed at the House of Correction or the Workhouse, the ultimate harbors of the pitiable boys of the street that become cigarette fiends.

But it is not only in the young that the use of tobacco is followed by such disastrous effects, and the tolerance in which it is held by their elders in spite of this is only an encouragement to the youth to continue in this practice if it so pleases him. Tobacco smoking will set all sort of heart disturbances, and is it a wonder that this drug, which possesses all the characteristic qualities of a nerve poison, if excessively and persistently used, finally causes one form or another of insanity?—Sel.

Death in Cigarettes.

A writer in an exchange says, "A prominent railroad man is the latest to throw down the gage of battle to the cigarette. He is general freight agent of a large railroad, and employs many young men as clerks. He has announced in the future he will not employ any young men who are addicted to the cigarette habit, and further than this, he expresses his intention of getting rid of all the cigarette fiends working in his department. The following are his reasons for this decision: 'Among the 200 in my service, thirty-two are cigarette fiends. Eighty-five per cent of the mistakes occurring in the office are traceable to the thirty-two smokers. They fall behind with their work and when transferred to other desks, which men who do not smoke handle easily, they immediately get almost as bad, showing that it is not the amount of work, but the inability or indolence of the performer. The smokers average two days off from work per month, while the non-smokers average only one half a day in the same time.'"

Tobacco.

Tobacco was found by the people of the eastern countries at the discovery of America, and introduced in the East between the discovery and the year 1560. It has spread very rapidly since that time. At first the priests and sultans of Turkey declared smoking a crime. Sultan Amuret 14, declared its punishment by the most cruel death. In Russia and Turkey the pipes of smokers were thrust through their noses. In the early part of the 17th century the noses of smokers, were cut off. King James issued a statement in which he says, "The use of tobacco is a custom loathsome to the eye, hateful to the nose, harmful to the brain, dangerous to the lungs, the black stinking fume thereof nearest resembling the horrible smoke of the pit that is endless." The use of tobacco is supposed by historians to have originated as a religious duty among the Indians. Thus the calumet or pipe of peace is indispensable to the ratification of a treaty, and smoking together has even greater significations of friendship than eating together has among other nations. In the belief of ancient worshippers, the Great Spirit smelled a sweet savor, as the smoke of the sacred (!) plant ascended to the heavens. Is not this a heathen custom, or mode of worship? I answer in the affirmative, it surely is. T.

God Our Father.

"If God were your Father, ye would believe in me." So said Jesus. This does not sound much as if Jesus supported the "fatherhood of God," as it is now taught by many ministers. These wicked Jews claimed God as their Father, but Jesus did not agree with them. Neither do we believe that God is the Father of wicked men. God is not the Father of liars, thieves, whoremongers, hypocrites dead church officials or even unsaved preachers. All men who are unsaved and unregenerated have no right to claim God as their Father. Christ said, "Ye are of your father the devil, and the lusts of

your father ye will do."

Only true children can pray, "Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven." Imagine a sinner, one who never thinks of doing God's will, and one who is full of this world's plans and desires praying, "Thy kingdom come!" or "Thy will be done on earth as it is in heaven." It is mockery. Nothing short of the new birth will bring man into relationship with God as a Father.—Gos.-Ban.

TEMPERANCE.

Where Art Thou?

The church members are abundantly able to stamp out the liquor traffic in any part of this whiskey-ridden land. Just count them and you will see that statement is correct. Yet church members by casting their ballot with a liquor party with their eyes wide open to the horrors of this rum commerce, become the chief bulwarks of the whole fiendish business! They do know full well these editors, and preachers and leaders who refuse to take a stand upon the unpopular side, all the woe and the cursing that flow from the foul traffic; they know also their relation to it, and what their influence and responsibilities are, as to the position of their followers and the attitude of church members, and with deliberate purpose throw their political power obliquely in favor of the saloon, which is now the principal factor in American politics. Are some of these who seem suddenly to have lost their independence and conscience and who cringe under party lash, attempting to steer their way to civil office, or church power with the paddle of worldly expediency? Why do they cower to the party power and slink away from the stern conflicts, and so retard the triumphs of the truth by voting side by side with the rum-soaked assassins of public virtue and human life!—Vangnod.

Prohibition in Iowa.

From 1886 to 1889 the Iowa Prohibition law was honestly enforced, and the number of convictions for crime decreased from 8,553 to 6,898, about 21 per cent. From 1890 to 1893, when the state authorities were opposed to prohibition and did not enforce it, there was an increase of convictions from 7,059 to 8,734, about 21 per cent. Prohibition was discarded in 1894, and that year there was a jump in convictions to 10,168, and by 1897 to 13,425, being twice the number of crimes committed in 1889, the last year of honest enforcement of prohibition. Speaking of these figures, Gov. Larrabee says:

"The older I grow, the stronger prohibitionist I am. Every day serves to more thoroughly convince me that prohibition is right and 'controlling' laws are wrong. There can be no law-abiding saloon any more than there can be a 'respectable' saloon. Both are contradictions in terms. I regard the liquor traffic as the greatest menace of our civilization. The people are woefully shortsighted that they tolerate it in any form. It is the fountain of crime. Nursing it on account of the money there is alleged to be in it, communities lose profit through it, and defeat the very end for which they profess to tolerate it."

Canada's Great Chance.

We prophesy that if Canada can and will carry out the expressed wishes of her electors, she will draw to herself, and that from the States the very class who constitute the element of national prosperity. Let the world understand that there is one county where a family may be reared free from the perils of the saloon, free from the impoverishment of the vices, and free from the defecting power of the trade in its national councils, and it will draw toward itself the God-fearing, health-keeping, liberty-loving citizens of all lands.

War vs. Intemperance has been the subject of many hundreds of debates, but never was more valuable evidence given in this controversy than by the late Spanish-American war, where less than 200 men were killed in battle on the American side, while 5,000 were destroyed by drink. And these statistics had to do with the army alone, and that for only three months. It would seem that in time of war King Alcohol can kill men twenty times as fast as Spanish powder and bullets.—Royal Temp. Adv.