

THE AUTOBIOGRAPHY OF A CIGARETTE.

I am a cigarette. I was made along with thousands just like myself, in a large factory.

After being packed in boxes we were thrown with other freight into a train. The train took us to—and we were tossed on to a platform.

Before long we were stored in a large building and several weeks later I found myself on a shelf in a tobacco store. From where I lay I had a good view of the men that entered the store.

Now it is a very well known fact that the smoking of us is very harmful to boys and so a law has been made that we must not be sold to them. But I was to learn that boys were able to get us.

One day a man entered the store and bought the package in which I was, jumped into his car and was soon home.

After supper the man picked up his newspaper, pulled the package from his pocket, lit one of my companions and settled down for a smoke, placing the box on a table near him.

Presently I felt myself being pulled out of the box and I found myself with several others in the pocket of the boy, who had been watching his father, and I heard him say to himself, I am going to learn to smoke like my father."

Next day when school was out he and a companion sauntered down a back lane, sat down behind an old building which hid them from view and proceeded to smoke two of my companions.

At first the boys seemed to enjoy the smoking, but presently I heard one of them say, "Why, what's wrong?" Then I heard the boy in whose pocket I lay, answer, "I don't know. I think I'm sick." And he was sick.

Now you would think that a sensible boy would quit right then and there for the cigarette had told him as plainly as it could, that there was poison in it which would injure his body. But the boy did not stop with the one; I lay forgotten in his pocket, but he was able to get more cigarettes from other boys and after while he was able to smoke several a day without turning sick.

But although they did not make him ill, as the first one had done, he was not the same boy as he had been. His school report showed his standing in the class to be fifteenth instead of third or fourth as it had been earlier in the term.

Punishment became more frequent at home and at school.

One day in school as Jack pulled something from his pocket, I fell on the floor, near where the teacher was standing. The teacher said nothing at the time, but later asked Jack to stay behind for a few minutes as he wished to speak to him.

From that day he determined to give up smoking, but it was no easy task for an appetite had been formed and other boys made fun of him for quitting. But Jack felt that his father and mother should know. So one evening he pulled me out of his pocket and confessed all.

That night I was tossed into the fire, and I heard the father say, "With God's help, Jack, neither of us shall smoke cigarettes, from this day.—E. S. D. in Christian Guardian.

LITTLE THINGS.

There are many things that seem very small and of not much account. Have you ever considered that the seemingly little things can grow to be big things?

The majestic oak was once a very small plant. If you did not know anything about the growth of an oak tree, you would not think that such a little plant could possibly grow to be such a large tree.

A fire may be very small when it starts, but it will soon spread if not put out, and become a large fire and do much damage.

There are many seemingly little things that come across the Christian's pathway. They may seem ever so small at first, but like a small match when lighted, they can do a great deal of harm.

Two of the little things that may come by your way are neglecting to read the Bible and to pray in secret. You may, perhaps, be very busy or you may have something that you are very anxious to do, and neglect your devotions to God, thinking that missing only a few times would do you no harm. Another day is ushered in, and for some reason you do not have any special relish for prayer or for reading God's Word. You may hurriedly go through your devotions.

If a plant is not watered it will finally die, although it may hold out for a short time. It is the same with the soul. If you neglect to pray and read the Bible, you will soon grow lean, become dried up, and die. The soul must be fed and watered.

A young man caught his fingernail under a hook of his shoe, and his finger bled. He did not think at the time that the injury would cause him much trouble. The finger became very sore, and after a while the nail came loose and was pulled off.

We can learn a lesson from this incident. If a little thing, seemingly not bad, is allowed to grow into a big thing it will rob us of the grace of God. There are other little things that would try to creep in and cause us trouble; so let us watch and pray.—The Way of Faith.

A FULL LIFE.

A great deal is said today about the full Christian life. On every hand multitudes are seeking what they call "the fulness of the Spirit" and this is wise and well. Many are feeling their emptiness as never before and are looking to God for His fulness. Many Conferences throughout America convene for this purpose. A good many write and ask how to obtain the fulness of power. In the Book of Acts there will be seen the fourfold secret of a full life as exemplified in the life of Stephen. We find in chapter 7 that Stephen was—

"Full of Faith,"

"Full of Grace,"

"Full of the Holy Spirit,"

"Full of Power."

This is the secret of a "full life." One can not be full of the Holy Spirit without having all the rest here mentioned, and everyone may have this fulness. If you empty the vessel and hold it to God, He will fill it with its fulness. It is just as

well to have a full life as an empty one. As Stephen was full of the Holy Spirit so may you be. Why not receive His fulness now?—Selected.

FALSE RELIGIONS.

All religions are false that do not produce supreme love to God, and seek the highest love of men. We all know that Mohammedanism is false, that Buddhism is not true, that Shintoism is sunworship and is idolatry. But many of the religions of our own country, advocated by men of intelligence, are not saving. Spiritism is known to be a fraud, founded on diabolism and jugglery. Christian Science is contradictory and does not yield the fruit of love and good will to men. Ceremonialism and ritualism are powerless to save. No outward forms can reach the seat of man's disease, and remove his selfishness and implant love in man, to fit him for heaven. A wonderful change must occur, changing the heart and life. His dispositions and tastes must all be changed, so that he loves the good and hates the bad. This no outward forms of baptism or teaching can do. The Holy Spirit must come upon him, and effect this change. Signing a card after the most faithful preaching will not do. This seems to be the method of the evangelists, they preach able sermons, then end up each case by card signing. They ought to detain them at the altar until they experience conscious salvation. These persons so managed, soon quit and cease because they have obtained nothing. They are not backsliders for they never obtained salvation. We remember that Dr. Davis criticized Major Whittle on using this method, years ago. The trouble is, these meetings are mostly union meetings, having in the union, churches that do not believe in conscious salvation, and they will not endure sound doctrine nor practice. They want to heal the hurt of the daughter of my people slightly, and get them into their churches. We need brave evangelists who will claim the right to have sound conversions, and actual regenerations. When churches are filled up with those persons not saved they are worthless and useless. They have no spiritual life and no salvation. Our church should stand for genuine work of grace and pray the converts through to real salvation.—Editorial in Christian Conservator.

MUSINGS.

The only way to grow old gracefully is to grow in grace while growing old.

The way to run the gulf stream of youth into the ocean of old age a long distance is—to live in the Spirit.

The human spiritual battery needs to be frequently recharged. Some by neglecting this not only lose the fire, but actually become sparkless.

Where faith obtains it always follows attention.

Suffering in the will of God and suffering the will of God are similar but not exactly the same.

Arrogance is a suitable mask for an inferior mind.

Some preachers ought to do more visiting. Some preachers ought to do less visiting.—E. A. Andrews.