
George Detwiler
Evangelical Visitor.

The Earth Shall Be Full of the Knowledge of the Lord as the Waters Cover the Sea.—Isa. xi. 9.

"Some trust in chariots and some in horses; but we will remember the name of the Lord our God."—Psa. 10:7.

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EDITORIAL NOTES.

Bro. and Sr. Garman and their son, John, are making a brief visit in Buffalo and Niagara Falls, N. Y., and several points in Canada. We will be glad to hear of their having an enjoyable, instructive and profitable visit, that in being blest themselves they may also be a blessing to others.

Our last word from Michigan on the tent meetings is, that after thirty-three services held at Cedar Run, the tent was moved and pitched in West Almira, where the meetings were continued, and announced to be continued over Sunday, September 5. At this latter place the Lord was graciously owning and blessing the arduous labors and prayers of the saints. A number of seekers had started yet later than those Sr. Long refers to in her letter. The workers are greatly encouraged. Bro. Taylor is doing good work in the prayer ministry. They are anxious that more ministerial help might be sent of the Lord. And also a sister to help both in the spiritual part of the work, and in cooking for the workers. Is there a sister who will for Jesus' sake offer herself for this ministry? All may join in this work by the prayer ministry.

The brethren who are now on route for Africa and India, sailed from New York on August 21, and by the time this reaches our readers they will have reached England and possibly will have again taken boat for Cape Town. We wish them a safe voyage and a profitable visit as also a safe return. It is likely that we may have some return word from them for our next issue. In Bro. Engle's report as given in our last issue a short paragraph was missed for lack of space. In it Bro. Engle said that an itemized report of all receipts and disbursements of funds would be made to the Board upon their return.

For the satisfaction of those who have the soliciting of funds for the Bible School and Missionary Training Home in hand we would say it is intended that the canvass be made as speedily as possible and the results reported. It is not necessary that the money be paid to the solicitors at the time of subscribing unless subscribers wish to pay at once, but the understanding should be that it will be paid when called for, or, as the conditions of the subscription may stipulate.

We are very much pleased to have several contributions for the Young People's page, and we hope the example of those who have written will be an encouragement to others also to make an effort in the same direction. Sister Cassel promises to come again with more on the subject of her present writing. God will bless our weakest effort if undertaken in His name and for His glory.

Now is the time for our friends, and the brethren appointed for this work, to make a special effort in the securing of new subscribers for the Visitor. The subscription list ought to be materially increased. In order to make it a special inducement to subscribe now we again offer to send the paper free for three months to new subscribers, that is from October 1, 1909, to January 1, 1911, for one dollar.

Subscribers at Lebanon, Pa., Cleona, Pa., Annville, Pa., Palmyra, Pa., Campbellstown, Pa., and Derry Church, Pa., are requested to remember that Brother Theron Books, of Cleona, Pa., is the appointed agent to whom renewals, as also new subscriptions, are to be paid. Don't wait for him to call on you but hand your renewals to him promptly.

Notice re the Philadelphia Mission.

We are requested to note that on account of changes recently made in the personnel of the workers at the Philadelphia Mission, Bro. and Sr. Henry Burkholder, of North Franklin district, Pa., are placed in charge of the Mission for an indefinite period of time. It is requested that all take notice of this change and that all contributions, whatever they be, be addressed to Henry Burkholder, 3423 N. Second St., Philadelphia, Pa. Freight stations: P. R. R., North Penn Junction; P. and R., Erie Ave.

Dr. Wilfred T. Grenfell, in relating his conversion under the preaching of Mr. D. L. Moody, said: "It was fourteen years before I saw Mr. Moody again. I knew something of him then, and after the meeting I hunted him up, and told him I thought he would be interested to know one man that had his life changed through his speaking. He seemed in a great hurry. 'I want to tell you,' I said to Mr. Moody, 'that fourteen years ago I heard and received an inspiration from you which was an inspiration to try and serve Jesus Christ myself.' All he said was, 'What have you been doing since?' A good deal better than asking if I was a premillennialist."—Selected.

"Only let the word of the Lord run through you, and it will glorify itself and you."
The “acceptable year of the Lord” is connected with the first advent and the dispensation of grace (Gen. 3:15; Acts 1:9); the “day of vengeance of our God” belongs to the second advent (Deut. 30:3; Acts 13:21-22), and judgment—Scotfield.

There is a religious cult in these days that denies the reality of suffering, of sickness, of anything and everything of what is designated as sin in the Scriptures,—in fact, denies that material things have any existence. It is all in the realm of imagination. But here the Lord found in the Scriptures an assurance of hope for relief from suffering to those who were and are in suffering,—the poor were to have the glad tidings of salvation proclaimed unto them, for the broken-hearted, healing, deliverance for the captives, sight for the blind, liberty for the oppressed. A remedy was provided for real suffering; nothing imaginary about this.

“This day is this Scripture fulfilled in your hearing,” was His first word of comment after He had read. Thus did Jesus Christ make His inauguration declaration, and immediately proceeded to make good. He ever was and is the same. He cleansed the lepers, gave sight to the blind, un­ stopped the deaf ears and made the dumb to speak. He brought liberty to those who were so grievously oppressed with the devil. The dead He raised and the poor heard from Him the glad tidings, of salvation and deliverance for those who were led captive by the will of Satan. How beautiful is the picture brought before us in this wonderful passage!

What a meeting that must have been! Jesus was in His home town; the people knew Him. Word had reached their ears of wonderful happenings in Capernaum. An intensely eager expectancy prevailed. Would He do here the works He did elsewhere? “The eyes of all them that were in the synagogue were fastened on Him.” “And all bare Him witness, and wondered at the gracious words which proceeded out of His mouth.” There is no further record given of His discourse, but something must have happened that gave offence for presently offensive remarks are indulged in. “Is not this Joseph’s son?” they say contemptuously. “We know him; it is the carpenter,” and soon they were incensed to such a pitch that they sought His destruction.

Thus did Jesus find and meet with the opposition and hate of Satan and rebellious man, and when at last His hour had come both Jew and Gentile united to put Him to death. He went to Calvary bearing His cross, the Lamb of God bearing the sins of the world.

But it is yet the “Acceptable year of the Lord.” It is the day of grace when mortals may secure the blessing of Christ’s salvation, when sinful man may “receive Christ,” and, receiving Him, have the power, privilege or right to sonship in the kingdom of God. And while this is gloriously true it is not less true that the “day of vengeance of our God,” is coming and may even now be nigh at hand. Wolden would teach us that now is the important time to act in the interest of our eternal welfare. “How shall we escape if we neglect so great salvation!” O that every reader could appreciate the greatness of God’s mercy which gave us a Savior who is able to save completely all who came to God by Him; and also appreciate the fact that the door which to-day stands open wide may close to-morrow, and hasten to enter in while we may!

Our Scripture Text Wall Calendar for 1910.

To the many subscribers and friends who have used our Scripture Text Wall Calendars during the last few years we would again announce that our Calendar for 1910 is now ready and we are anxious to place one into every home where the Visitor goes. One cannot help but notice that in many homes the pictures on the wall calendars are hardly suitable for any home, much less a Christian home. The low price, 25 cents, brings this within reach of every home, and we are anxious to place them into many more homes than in former years. We would like to secure a hundred agents in towns and rural communities to introduce the calendar to whom we offer good remuneration for their work. We are anxious to have you place your order early whether it be for one or a hundred. We do not ask you to send money now, but send your order now by postal card and then we will be able to send your calendar early before the rush which always comes as the end of the year approaches.
The General Conference of 1909 is in the past by three months. The minutes thereof have been published and sent out to the various districts for—what? To be shelved, pigeon-holed, and forgotten, in some instances no doubt; but read, studied and complied with by others, we trust. Conference is made up of delegates and officials who may be in attendance. Each district has the privilege to send one delegate for attendance. Each district has the vote or proxy vote. The proxy vote would not need to be called for on minor questions. But election of moderators, change of Constitution and By-Laws, important constructive or revolutionary legislation as referred to by our Editor, should be by a full representative vote. This could only be accomplished by adopting the Kansas resolution, Art. 48, p. 56, Con. Min. 1909, and then each district sending its full quota of delegates or being allowed to vote its quota by proxy through a delegate or delegates in which the district can place entire confidence.

Apropos. At our last Conference a district of 335 members had 3 votes, one of 311 members 2 votes, and one of 60 members 5 votes. This inequality was made possible by “and church officials.” On the basis of 5 delegates to 60 members the large district could have had 28 delegates instead of 3 in Conference and carried its point on most any line it might have chosen. To compel each district to send its full portion of delegates would add greatly to the already large expense of Conference, but by means of a proxy vote a district could choose a member or members of its own or adjoining district to represent it.

6th. Conference rulings often fail in that individuals whose duty it is to do certain things on boards or committees are not duly informed of their appointment or scope of work to be done. We realize that the duties of the General Secretary are already onerous, but it should be his or some designated person’s business to see that Conference appointees know their business.

GRACE AT MEALS. A short prayer imploring the divine blessing on our food, and expressive of gratitude to God for supplying our necessities. The property of this act is evident from the divine command (I. Thess. 5:18; I. Cor. 10:31; I. Tim. 4:5). From the conduct of Christ (Mark 8:6, 7). From reason itself; not to mention that it is a custom practiced by most nations, and even not neglected by the heathen themselves. The English, however, seem to be very deficient in this duty.

As to the manner in which it ought to be performed, as Dr. Watts observes, we ought to have a due regard to the occasion, and the persons present; the neglect of which hath been attended with indecencies and indiscretions. Some have used themselves to mutter a few words with so low a voice, as though by some secret charm they were to consecrate the food alone, and there was no need of the rest to join with them in the petitions. Others have broke out into so violent a sound, as though they were bound to make a thousand people hear them. Some perform this part of worship with so slight and familiar an air, as though they had no sense of the great God to whom they speak; others have put on an unnatural solemnity, and changed their natural voice into so different and awkward a tone, not without some distortions of countenance, that have tempted strangers to ridicule.

It is the custom of some to hurry over a single sentence or two, and they have done, before half the company are prepared to lift up a thought to heaven. And some have been just heard to bespeak a blessing on the church and the king, but seem to have forgotten they were asking God to bless their food, or giving thanks for the food they have received.

Others, again, make a long prayer, and, among a multitude of other petitions, do not utter one that relates to the table before them.

The general rules of prudence together with a due observation of the custom of the place where we live, would correct all these disorders, and teach us that a few sentences suited to the occasion, spoken with an audible and proper voice, are sufficient for this purpose, especially if any strangers are present. Watts’ Works, Oct. ed., Vol. iv, p. 160. Lawsious Call, p. 60. Seeds Past Ser., p. 174.—Buck’s Theological Dictionary. The above criticisms that are applicable to a byegone age are equally befitting some of the prayers of the present age as heard in prayer-meetings, family worship and table prayers, especially the low muttering voice that nobody understands and hence cannot second it with an intelligent Amen.

Any one leading in prayer should speak so that all can understand, and should not only pray for himself but also for the needs of the assembly.
NEWS OF CHURCH ACTIVITY
IN THE
HOME AND FOREIGN FIELDS
Addresses of Missionaries.

Africa.
H. P. Steigerwald, Grace Steigerwald, Mary Heisey, Matopo Mission, Bulawayo, South Africa.
H. Frank Davidson, Adda G. Engle, Myron Taylor, Jesse and Dorcia Wengen, Choma, N. W. Rhodesia, South Africa.
Harvey and Emma Fry, Elizabeth Engle, Mbiti Mission; Levi and Sallie Doner, Mapane Mission, Gwanda, Rhodesia, South Africa.

The following are not under the F. M. B.: Jesse R. and Malinda Eyler, Mother-in-law of P. O. (Intoko Training School), via Zarfontein, Transvaal, South Africa.

Isaac O. and Alice Lehman, Box 116, Fordsburg, Transvaal, South Africa.

India.
A. L. and Mrs. A. L. and Anna Musser, Maggie Landis, No. 8, Sudder Bazaar, Dilkush, Lucknow, India.

The following are not under the F. M. B.: R. H. and Mrs. W. D. Week, Sripat, Purunia, Bankarida district, Bengal, India.

J. H. and Anna Sparrow, Raghuburpur P. O., Maukohum district, India.
Elimina Hoffman, Kegdagon, Poona Dist., Ramabai Home, India.

Mrs. Fannie Fuller, Gwalia, Task Road, Bombay, India, cordially invited.

Central America.
Mr. and Mrs. J. G. Cassel, San Marcos, Guatemala, C. A.

Our City Missions.
Philadelphia, 3423 N. Second street, in charge of Brother Peter Stoner and Sister Stoner.

Chicago Mission, 609 Halstead St. In charge of Sister Sarah Bert, Bro. B. L. Brubaker and Sister Nancy Shirk.


Toronto, Ont., Mission in charge of Webster and Martha Burch, 740 Lansdowne Ave.

Jabbok Orphanage, Thomas, Okla., in charge of A. L. and Anna Eisenhour.

Harvest Meetings.
Council Meeting.
September 16, Canada Joint Council convenes at Black Creek.

Love Feast.
McVeytown, Pa., at the home of B. Harrison Brousse, on September 18, 19. Come to McVeytown at 10 a. m. September 18.

Ohio.
Sept. 25, 26. Markham.
Oct. 2, 3. Waterford, Josiah bank M. H.
R. R. Station, Petersburg.
Oct. 2. 3. Wainfleet.

Michigan.
Sept. 18, 19. Moreton Center, Mich. All are cordially invited.

Iowa.
Sept. 18, 19. At Dallas Center, Iowa. A cordial invitation is extended to all.

North Franklin, Pa.—The harvest meeting, held on August 12, at the home of Bro. Clark Hock, near Culbertson, Pa., was largely attended and the weather conditions being favorable. The brethren Engle and Sheets, from Kansas, were present, as also Bro. Books, of Cleona, Pa. The discussion by the brethren were interesting and instructive. Bro. Engle was served to a large number who remained for the afternoon service. In the evening a service was held at the Air Hill M. H. for the brethren Engle and Sheets, who are on their way to visit mission fields in Africa and India. May the Lord give them grace and wisdom, that they may discharge their duties faithfully.

A. H. WINGERT.

MORETON CENTER, MICH.—Dear editor and readers of the VISITOR: As there has been no report from Moreton Center I thought I would write a few lines to inform you concerning the work. Will say we have good courage in the work of the Lord at this place and are endeavoring to sow the precious Gospel seed, trusting that it may fall into good ground and bring forth fruit and life eternal, some thirty, some sixty, and some a hundred fold. We have three appointments each Lord's day, one at home, one two miles west of Sandusky, and one at Custer, and the meetings are quite well attended.

Our prayer-meetings are good. Will the brethren and sisters pray for us, as this is a large field and much work to be done, but we believe it is in the divine order, and that there may be an ingathering of souls? There was one soul requested prayer at the Custer meeting a week ago last Lord's day morning.

We expect to have a harvest meeting on Friday, September 17, and our love feast September 18, 19. In this way those from a distance will be able to attend both meetings. We extend a hearty invitation to all the dear brethren to come and be with us at the harvest and love feast meetings.

I will also inform the readers of the VISITOR that the house that the brethren bought for a parsonage will be moved on the church property. The brethren expect to build an addition to same, and would like to have it completed before cold weather sets in as the house we are living in is very cold, as Sister Ketly has very poor health. We also need a barn on the lot as shelter for the horse. Our dear brother Mater gave twenty dollars ($20.00) towards the house.

We were very pleasantly surprised last Lord's day morning in being visited by the brethren J. S. Whitmer, of Brown City, Mich., and Walter Taylor, of Burnside. Bro. Taylor has been recently called to the ministry and assisted in the morning service. They also accompanied us to the brethren Engle and Sheets near Sandusky, where Bro. Taylor preached the word to us after which I went to my evening appointment. On Monday morning our dear aged brother Mater accompanied me to the afternoon service near Sandusky, where Bro. Taylor preached the word to us after which I went to my evening appointment. On Monday morning our dear aged brother Mater accompanied me to the afternoon service near Sandusky, where Bro. Taylor preached the word to us after which I went to my evening appointment. On Monday morning our dear aged brother Mater accompanied me to the afternoon service near Sandusky, where Bro. Taylor preached the word to us after which I went to my evening appointment. On Monday morning our dear aged brother Mater accompanied me to the afternoon service near Sandusky, where Bro. Taylor preached the word to us after which I went to my evening appointment. On Monday morning our dear aged brother Mater accompanied me to the afternoon service near Sandusky, where Bro. Taylor preached the word to us after which I went to my evening appointment. On Monday morning our dear aged brother Mater accompanied me to the afternoon service near Sandusky, where Bro. Taylor preached the word to us after which I went to my evening appointment. On Monday morning our dear aged brother Mater accompanied me to the afternoon service near Sandusky, where Bro. Taylor preached the word to us after which I went to my evening appointment. On Monday morning our dear aged brother Mater accompanied me to the afternoon service near Sandusky, where Bro. Taylor preached the word to us after which I went to my evening appointment. On Monday morning our dear aged brother Mater accompanied me to the afternoon service near Sandusky, where Bro. Taylor preached the word to us after which I went to my evening appointment. On Monday morning our dear aged brother Mater accompanied me to the afternoon service near Sandusky, where Bro. Taylor preached the word to us after which I went to my evening appointment. On Monday morning our dear aged brother Mater accompanied me to the afternoon service near Sandusky, where Bro. Taylor preached the word to us after which I went to my evening appointment. On Monday morning our dear aged brother Mater accompanied me to the afternoon service near Sandusky, where Bro. Taylor preached the word to us after which I went to my evening appointment. On Monday morning our dear aged brother Mater accompanied me to the afternoon service near Sandusky, where Bro. Taylor preached the word to us after which I went to my evening appointment. On Monday morning our dear aged brother Mater accompanied me to the afternoon service near Sandusky, where Bro. Taylor preached the word to us after which I went to my even.
Goosen is. She is one of the German sisters of Hilliboro, Kans. When I found that my husband could not be with me in the work for an indefinite time, I tried to get some sister to join me, as I felt it was quite out of my power to have a sister as companion. Sister Helena told me in answer to my postal that if the Lord would open her way she could, and was willing to come. Some years back when I needed some money the Lord very definitely laid it on her heart to give me five dollars. This was a great surprise to me at that time. I asked her if she really felt that God wanted her to give me the money. She told me she had felt so for some time, but was not quite sure. I knew how she earned what money she had and I said I would take it with this thought that some day, if I have it, I will give it back. So at the time she was willing to come I had what was needful of what God had given me, and was so glad to be able to send her the money. At this time I am not able to pay her back, much as I would like to, for truly she was such a help to us in the meetings in singing, praying and testifying, washing and cooking for workers. Now if the Lord lays it on the hearts of any of the dear saints to do something on this line it will be thankfully received.

Brother Byers says if the Lord will continue to send in the workers we will continue with the tabernacle six weeks yet. Dear sisters, will not some one come and do as sister Helena did? God will reward every one of us. Will you not join us in prayers and labors? We need a new supply as those who are here now will move out. I also ask you all who know what real prayer means to ask God to strengthen our bodies. Our courage is good, as we see how souls are coming out of the world and are learning how much we need help to send the shadows flee away.

From Africa.

MISSIONARY NOTE.—Dear readers of the VISITOR: "O give thanks unto the Lord; call upon his name: make known his deeds among the people." It is with pleasure that we pen you a few lines to tell you of God's kind dealings with us. We are thankful to report all in good health again, since the recovery of one of our number, who had been ill. Sister Doner came to this place on June 21st, expecting to visit with us one week, during Bro. Doner's absence from home. On the following Thursday (24th) she took down with malaria, which soon developed into black water fever. Some of the symptoms of which you can conclude by the name of the disease. On Saturday (26th) she was indeed very ill. However, during the following night there was a change for the better. The following week she was convalescent, and able to again be out of doors, although her condition was not what we desired. On Saturday morning we rejoiced that she was so much better than the Saturday before, and would be able to enjoy the foreign mail with us, but lo! before it arrived she had relapsed into her former condition, and the following Sunday was anxiously spent in looking to the Lord, and watching for a turn for the better, which came in the evening.

Many, many times did we all thank God for His kind overruling providence that sent her here to be cared for, because if she had been at home she would have been alone, except for native help until someone could have gone to her assistance, as Bro. Henning, who was stopping with her, had been called away to attend to other duties. Truly God often directs matters in our lives, when we are little aware of it at the time. "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts higher than your thoughts." We are very thankful that God saw fit to again restore her to health. She returned home after a stay with us of more than four weeks. On Monday, July 12, we were greatly surprised to have Bo. Doner with us, and Bro. Steigerwald having returned from the North one week sooner than expected. Truly we are very thankful for the "rooses" and prompt General Conference, which were sent to us by kind friends, and loved ones who were permit ted to attend the meetings. The description of matters pertaining to Conference, and lists of names of visitors attending, contained in the Abilene Reflector, were much appreciated by us. Indeed it made us feel we were once more back home. We have as yet not received Conference Minutes. However, we were disappointed to hear that there were no new recruits for the foreign work.

"Are the fields well supplied? Is God not speaking to hearts? or do you not take time to stop and listen to God's voice, and ask him, "What wilt thou have me do to?"

We are thankful to General Conference for sending unto us Elder J. N. Engle. We are looking forward with joyful anticipation to his coming. May God prosper his journey, and make him a blessing along the way, as is our prayer.

During the last few weeks, we were pleased to have with us Mr. and Mrs. Hollis, their three children Mr. and Mrs. Hollis, missionary friends from Bulawayo. The gentlemen stayed with us one week, while Mrs. H. and the children remained two weeks, it being the time of their school vacation. We all thoroughly enjoyed their visit, especially Ernest and baby, as they seldom have the privilege of playing with other children.

Baby Lois is indeed a sunbeam in our home, and has developed into a jolly, interesting little girl. Ernest is busy in school, where he is doing well. He, of course, taught in the English language. However, he has memorized considerable of the Scriptures, in the native language, through hearing the native children as they are taught. School is interesting at present. Sister Frey continues to teach.

Bro. Frey and the boys have finished making 45,000 brick, which they expect to burn as soon as the kiln is completed.

Owing to many other pressing duties, we were not permitted to do much krai visiting during the last month. We purpose to get out a part of every Saturday.

We are enjoying beautiful weather. By the time this reaches you the beginning of the hot season will have arrived. We earnestly solicit your prayers.

Yours in Him,

ELIZABETH ENGLE.


"The Greatest of These is Love."

BY MARY STABACK.

Hope looks beyond the dark to-day.
Up from the present care and sorrow,
To set the shadows flee away
In God's own glorious to-morrow.

Faith sees the triumph of the right,
Through wrong stands firm as moun tain height,
Or make them low as plains to lie.
But love, the greatest of the three,
Has harder tasks than these to do;
Love must bear long and patiently
On unjust as on just men fall,
Nor force them from ingratitude.

Like God, who lets his sun and rain
On wickedness love well may frown,
And evil thoughts flee from his gaze;
But love, the greatest of the three,
On righteous love may not seek.

On unjust as on just men fall,
Love must bear long and patiently
Its rightful dues love may not seek.

On wickedness love well may frown,
And evil thoughts flee from his gaze;
Nor force them from ingratitude.

Love must be generous and meek,
Contrarious to those who have been rude.
Its rightful dues love may not seek.
Nor force them from ingratitude.

Love keeps the fires of anger down,
And evil thoughts flee from his gaze.
On wickedness love well may frown,
While giving good sincerest praise.

Hope looks for better things to be;
Faith brings us blessings from above;
But this is greatest of the three.
For God himself comes down in love.

Sel. by A. I. D.
When the Angles Have Lifted the Veil.

Ofttimes we grow lonely, weary and sad; Dark mountains seem towering so high. The sun of Christ's love can shine through our tears, And make the bow in our sky.

There'll be nothing but gladness and beauty and love. And joys that never can fail;

When we meet our Redeemer in the city above,

When the angels have lifted the veil.

How pillars of glory shall rear their proud heads,

Till they reach the grand dome of the sky;

When we gaze on the face of the crucified One,

Who reigns, our Immanuel on high.

How the jewels will sparkle in every fair crown,

With auster that never can fail;

How we'll bask in the sunshine of the Eden of love,

When the angels have lifted the veil.

How we'll roam on the banks of the river of life,

And pluck the sweet flowers of joy:

Whose beauty ne'er withers, whose bloom never fades,

Where praise is the constant employ.

There, there reunited with loved ones again,

Where sickness their cheeks never pale;

All partings be ended no sorrow can come,

When the angels have lifted the veil.

Sweet, sweet immortality ever with Christ,

Oh, rapture, this world cannot give:

Here glimpses of heaven some faintest of bliss,

There nothing but joys ever live.

How strains of sweet music shall swell on the harps,

Where minor chords never prevail;

When all things be ended no sorrow can come,

When the angels have lifted the veil.

—Author Unknown.

Sel. by W. R. Smith.

For the Evangelical Visitor.

Are We Christians by Keeping the Law?

BY J. S. LEHMAN.

"Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin." (Rom. 3:19-20.)

Are we Christians by keeping the law?

This is a profound question and can only be answered by turning to the manifest Scriptures, given by inspiration of God, predicted by the prophets, and verified by Jesus the last and great Prophet. "And a certain ruler asked Him (Jesus) saying, good Master, what good thing shall I do, that I may have eternal life?" (Luke 18:18.) "And Jesus said unto the young ruler why callest thou me good? there is none good but one, that is God; but if thou wilt enter into life, keep the commandments, He saith unto Him, which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother; and Thou shalt love thy neighbor as thyself." (Luke 18:18.) "And Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." (Matt. 19:17-22.)

We find no intimation made in this narrative, with regard to financial riches or possessions. The entire conversation was on the subject of "the how" to attain unto "eternal life." Jesus said to the young ruler, "Keep the commandments." The young ruler justified himself, and said, "all these things have I kept from my youth up: what lack I yet?" Jesus said unto him, "If thou wilt be perfect, go and sell "that thou hast." Now this young ruler made no intimation of justifying himself with regard to having great possession, of this world's goods; therefore money riches was not mentioned in this argument. However the young ruler justified himself, and said, "all these commandments have I kept from my youth up, what lack I yet?" We can very readily see that this young ruler did not try to purchase the Gift of God (eternal life) with money; but by his good works, i. e., by doing things. Now if this young ruler would have obeyed the command of Jesus, and sold all that he had, and give to the poor (this has reference to the self-righteousness poor) he would not have fallen under the head of the Laodiceans, of which the Reve­lator says, viz: "Because thou sayest, I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." (Rev. 3:17. See also verse 18.)

Dear ones, I am impressed, with the great importance of distinguishing between Law and Gospel, or the things that are differently taught by preaching and testimony.

Now, I know there are some that can distinguish between Law and Gospel, and between being a disciple of John or a believer of Christ. I believe we have quite a goodly number of John's disciples, but comparatively few that believe in Jesus Christ, as the Scripture hath said." By nature we are free, moral agents, so that we can choose to do right, i. e., live a strict forward moral life, keep the ten commandments, etc., etc. However this will not change our relation to God; but will make us good law-abiding citizens. Jesus says, whatsoever ye would that men should do to you, do ye also to them, "For this is the law and the prophets." Enter ye in at this "straight gate." The law demands justice which signifies straight. John the Baptist said to the people, make His path straight, i. e., get straight with the law; make restitution i. e., in other words, make your wrongs right. Thus far a sinner or unjust man can go; but this will not change his (or her) relation to God, or make him a Christian. "The law is our schoolmaster to bring us to Christ." "For by the law is the knowledge of sin." (Rom. 3:19, etc.)

Now this young ruler was a straight forward moral man, and strictly of all the ten commandments; but justified himself and said, "What lack I yet?" So it is the case too much to-day with very many. After they have gotten straight with the law, they say, "what lack I yet?" and have not yet been born again by that incorruptible seed by the (living) word of God that fiveth and abideth for ever, which alone is able to change our relation to God. I often have felt sorry that there is such a mixed confusion among the professors of religion, i. e., in way of preaching and testimony services. For instance, one will testify that he (or she) was saved by the grace of God as provided in the death and resurrection of Jesus Christ, and the other one will testify that he (or she) was saved by making all their wrongs (i. e., got straight with the law) and keeping all the commandments, and strictly observing all the rules of the visible church, which is all right in its place; but right here must be a distinguishing line drawn, for by the law no flesh shall be justified, and if we have made all our wrongs right, and got straight with the law, we are still a condemned sinner before God, and must plead guilty before God, and must trust alone in the efficacy of the blood of Jesus for salvation from sin actual or inbred.

(To be continued.)

Manheim, Pa.
It is a most commonly conceded fact among orthodox Christians that faith is the basis of justification. Not that faith has merits of salvation, but it is the arm or power of the soul that applies or appropriates the means of salvation—the virtue, and merits of the shed blood of Jesus our Lord.

Since this is true, UNBELIEF must be the basis of condemnation as it is the opposite of faith, and by it reject the atonement, and Christ the Atoner.

"He that believeth on the Son of God hath the witness in himself: he that believeth not the Son is condemned already, because he hath not believed in the name of the Son of God." "He that believeth not will be condemned by his own words; because he believeth not the record that God gave of His Son." "He that doth the truth is justified. Who is a liar but he that denieth that Jesus is the Christ—unbelief. "So we see they (Israel) could not enter in because of unbelief." "Without faith it is impossible to please Him, for he that cometh to God must believe that He is (exists), and that He is the rewarder of all them that diligently seek Him." "And to whom sware He that they should not enter into His rest, but to them that believed not." "Unto the pure all things are pure; but unto them that are defiled and unbelieving, is nothing pure; but even their mind and conscience is defiled."

"He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." "He that believeth not the Son shall not see life."

When we carefully examine the holy Scriptures we discover that unbelief is the basic cause of all sin, hence, the basis of condemnation. We sin when we refuse to accept Christ as our Savior, Sanctifier and coming King: because we lack power to resist temptation and Satan without divine grace and then commit many and great sins.

DEGREE OF CONDEMNATION.

The longer we reject Christ the more numerous our sins, and the greater our condemnation; therefore, the severer the penalty if we die in our sins: for "God will render to every man according to his deeds."

"He that doeth wrong shall receive for the wrong which he hath done; and there is no respect of persons." Evil deeds and disobedience are evidences of unbelief, while good works and obedience are evidences of faith.
Quite a unique value is given to this chapter in an article published in the Visor for October 1, 1908. This writer's summarizing up is expressed in the following words: The head-covering virtually says, "My head, man, is veiled, Christ is my Head."

The tract recently published entitled, "The Scriptural Head Covering," makes an excellent use of this remarkable chapter in setting forth quite justly the truths that stand behind the veil. I regard this tract as on the whole a very just exposition of the "covering" chapter. We ought to congratulate the Tract Committee on the excellent result of their labors, as we give unstinted praise to the Church Hymnal Committee for the matchless book they have given to the Church.

Some one may be ready to question the wisdom of my proceeding farther in a veil discussion since I heartily commend the tract that is now before the public. I have myself been in doubt for a long time respecting the wisdom of again breaking silence about the veil.

Some four years ago I submitted a veil article entitled, "The Covering Indispensable," I have been encouraged to write again by a venerated brother who opines that a somewhat different presentation of the veil question may provoke renewed study of the "covering" chapter. I am not exactly yielding to this advice, since an omission made in the tract and in the article of October 1, furnishes a ground and excuse for an article supplementary to the one previously submitted by me.

Somehow I have scanned the tract and its predecessor in vain for any allusion to verse 16 of the "covering" chapter. This omission leaves a gap through which another may enter.

The article in the October 1 Visitor emphasizes verse 3. The tract emphasizes verse 10. I wish to emphasize verse 16.

I am aware that verse 16 has been assigned to the Lord's Supper part of chapter 11. This, however, I deem a mistake. I hold that verse 16 belongs to the veil part of the chapter.

Attention rests easily upon verses 5 and 13. "But every woman praying or prophesying with her head unveiled dishonoreth her head." "Judge ye in yourselves: is it seemly that a woman pray unto God unveiled?" Being unveiled, or passing from a state of being veiled to a state of being unveiled, before engaging in prayer or prophecy, seems to disturb the feelings of the apostle. The subject of his discourse may be fairly stated by the phrase remaining veiled. In verse 14 Paul bids us be instructed by nature in the matter of remaining veiled. All will admit that under no circumstances is a woman presentable unless she possesses unknot the hair that nature has given her. Should she have her head shaved, or have her long locks shorn she would nowhere be presentable. Nature teaches us that woman to be presentable must at all times possess the long hair that is "a glory to her" and that is "given her for a covering." If now we apply to the veil this teaching of nature we must conclude that as the natural covering is never parted with, so the veil must never be laid aside.

According to the custom prevailing among the Greeks when Paul wrote, the veil was a fixture when woman appeared in public. Reuss, an eminent German scholar, quoted with approval by Godet, says, "In Greece a woman of character did not appear in public without a veil."

In bidding us to learn from nature, Paul seems to enjoins a use of the veil more extensive than that practiced among the Greeks. He seems to teach by this reference to nature that woman is to have on her head the veil continuously as she is veiled, before engaging in prayer or prophecy. The situation is relieved, however, by having recourse to verse 16. In this verse Paul says, "We have no such custom." Some expositors refer the word "custom" to the word "contentious," which immediately precedes it. It does not seem natural, however, to call being contentious a custom. For this reason it is better to make the word "custom," in verse 16, refer back to the being unveiled mentioned in verses 5 and 13. We have no such custom, that is, the churches founded by me have no such custom as passing from a state of being veiled to a state of being unveiled before engaging in prayer or prophecy. Neither the churches founded by Paul, nor the churches founded by the other apostles, have any such custom.

If no such custom exists in the churches as that of being unveiled at the time of praying or prophesying, then at such times the women who exercise these gifts retain their veils. We see a congregation made up of men with bare heads and women with heads veiled in nature the normal condition of woman's head is that of being covered with her glory of long hair, so in the Christian assemblies the normal condition of woman's head is that of being covered with the veil. In the larger world of nature woman's head is constantly covered with her veil of long hair. In the smaller world of the Christian assembly woman's head is constantly covered with the veil of apostolically ordained custom.

There are some of us who feel like standing by Paul in all that he requires. The tendency of the New Theology is to drop from the Sacred Canon all the letters of Paul. We not only hold them in the Book, but also yield explicit obedience to their authority.

If now Paul stands strong for an unchanged custom of the church, we wish with him to oppose innovation such as threatened to prevail in the church at Corinth, or innovation that may become prevalent to-day. If now the veil question is reduced to the simple matter of preserving unchanged a custom established by the apostles of what use to us is the "covering" chapter? Does this chapter serve any other end than that of endorsing or enforcing a prevailing custom of the churches? To this question we may make answer that the "covering" chapter performs a double office beyond that of setting the stamp of approval on a prevailing church custom.

This remarkable chapter furnishes us with a veil message, and it places us in a position to argue successfully against any threatened change that may put in jeopardy the apostolic veil decorum.

The make-up of the veil message is one thing. The argument against a change is another thing. These two subjects are admirably treated by Paul. Every one who would stand by the custom Paul zealously defends, should be acquainted with the truth Paul lodges in the veil and with the arguments used by him to secure the perpetuity of the veil usage.

FIRST, THEN, THE VEIL MESSAGE.

In verse 3 the idea of subordination is set forth in a category of divine analogies. In verse 5, the idea of modesty is brought to the front by a reference to prevailing Greek sentiment. In verse 10 the dominance of divinely ordained duty is set forth by a reference to the arrangements made by God in the beginning. In verse 13 church decorum is set forth by a reference to Christian sentiment latent in the church. In verse 14 reference is made to the control that resides in the object lesson in nature.

There are five divisions in the sermon silently preached by the veil in
the Christian assembly—subordination, modesty, church decorum, devotion to or Scriptural duty and respect for nature's object lesson.

The veil that preaches to woman these important lessons should also bear a message to men. The subordination taught by the veil should be matched by a headship in man imaging forth the headship of God and of Christ. The modesty taught by the veil should find in man a counterpart of absolute purity. The devotion to primeval duty taught by the veil is to be matched in man by a prudence that reflects continually the glory of God.

The church decorum taught by the veil should be reflected in a corresponding order and reverence in the conduct of man.

The reason for nature's object lesson taught by the veil should be watched by a chivalric Christian instinct in man that honors, cherishes and protects the one to whom God has given her long hair for a "covering."

The idea of preaching perpetually in the Christian assemblies belongs to the veil duty.

The wearing of the veil does indeed give "authority" to woman to preach as well as man. The sermon preached however is the ever important and impressive, silent homily with the five divisions named above.

The veil is indeed a "special covering," but special in the sense that it bears the newer and broader message lodged in it by the inspired teaching of Paul in I. Cor. chapter 11.

The veil wearer is an ordained preacher.

This ordained preacher must be perpetually veiled in the Christian assembly in order to be perpetually presentable. It is not enough that woman should accept the veil teaching or declare that teaching by word of mouth. The acceptable and accepted way is to believe and to preach by the veil decorum.

It is desirable to announce the veil doctrine by word of mouth.

It is obligatory to announce it ritually in the prescribed use of the veil.

The Quakers are in error in refusing to practice water baptism and in banishing the bread and wine from the observance of the Lord's Supper. Our Lord submitted to water baptism, and said, "Follow me." Our Lord instituted the Eucharist and said, "Take, eat; "Drink ye all of it."

Ralph Waldo Emerson, when pastor of a church in Boston, proposed that the Lord's Supper should be observed without the visible symbols of bread and wine. The church refused to accept his suggestions and he ceased to be their pastor.

We can hardly escape from the conclusion that Paul deems it a part of the veil duty to practice the decorum of the veil as well as to embrace the doctrine of the veil.

Without the veil the Christian woman in Greece would not be presentable in the eyes of the people who witnessed such a spectacle.

Without the veil she would not be presentable to the assembled church emancipated from the blinding influence of the Gifts.

Without the veil she would not be presentable to attendant angels visiting the Christian assemblies.

If one who looked upon the reference to the angels as an argument of doubtful meaning; if one looks upon the reference to Greek sentiment as an argument no longer in force; if one considers it doubtful whether the church possessed an established veil custom he cannot escape the force of Paul's question, "Dost not even nature itself teach you?" Unchangeable nature enjoins an unchangeable dress. Not only is the veil doctrine binds us to-day, but also the veil decorum. Not only is the veil truth to be believably embraced it is also to be ritualized. The veil message acceptable is the silent sermon preached by the head that wears the emblematic veil.

I witnessed once a beautiful exposition of the covering chapter,—a modern reproduction of Paul's "covering" chapter ideal. I was once permitted to drop in upon a full meeting of the Church at Conference time. On one side of the large assembly room sat the men in sober attire and reverent mien. On the other side sat the sisters, modestly attired, each head covered with a snow-white head-dress, as if a white cloud from above had broken in its descent to rest in numerous fragments upon the heads of reverent worshipers.

I can understand how the apostle could warn the church of Corinth against an unwelcome change, even though the ones inaugurating that change were sisters miraculously moved to pray and prophesy in public. Why, the fact that the miraculously gifts of prophecy and speaking (or praying) in a tongue had fallen upon these women as well as upon the men should lead them to unveil in public, we can only conjecture. Why should inspired women absolved by reason of their inspiration from the law that enjoined silence in the church upon women, wish to celebrate their blessing by 'dropping the veil in the exercise of their gifts? Why should their being made equal to men as recipients of miraculous gifts lead them to desire to appear like men by speaking in public with bare heads?

They would shrink from a more perfect imitation of man's condition made by cutting their hair off to wear it short like men. Why should they not shrink from any change in the appearance of the head that made them repulsive to people in general?

Paul tells them that "one and the same thing" is the effect produced by the spectacle of a woman appearing in public with her head shaved. Does it not witness such a spectacle. They would shrink from being seen in public with her head unveiled.

Think also of the angels, he would say. They who veil their faces in the holy worship of heaven. They who frequent in loving service the Christian assemblies. They who witnessed God's creation acts and who knew in the beginning the duties man and woman were destined to perform. Think also of how God would have felt about unveiling in public before the Gifts came to the church. Think also how unchanged nature's law remains.

Though environment changes, and church loyalty to apostolic practices may change. Nature never changes.

Consequently, the veiled sisters of the apostolic churches should have reverent successors in the veiled sisters in the church meetings of today.

It may be well to mention some of the reasons that justify the view that holds that Paul is defending a veil duty pertaining to the Christian assembly.

1. Beginning with chapter 11 there is a transition from the treatment of subjects thrust upon the notice of Paul in the letter sent to him by the church, to the treatment of subjects brought forward by Paul himself.

Three topics are thus projected upon the notice of the church. Two of these topics relate to the Christian assemblies, viz., the abuses in observing the Lord's Supper and the disorders connected with the exercise of the spiritual Gifts.

We naturally infer that the third topic treated in the conjoined "cover-
ing" chapter is a topic connected with the Christian assemblies.

2. It is manifest to all that in almost all the churches of Christendom to-day the women sit with covered heads. The universality of this custom points back to an apostolic appointment, just as the universal non-observance of the Jewish Sabbath points back to a change instituted by the apostles themselves.

3. The phrase "Because of the angels," probably refers to the presence of angels in the Christian assemblies. If this be the case, then, disuse of the veil that would offend the angels is disuse of the veil in the Christian assemblies where angels are present to witness such an unwelcome sight.

4. In verse 13 Paul challenges the church to judge for themselves respecting the propriety of a woman's praying to God unveiled.

This challenge implies the ability of the church to judge of the merits of such a spectacle as if they had already been treated to such a sight in the church meetings.

5. In the community of life existing between the Father and the Son, there is inequality, as the Father is first in thought and the Son is second.

In the community of life existing between Christ and the church, Christ is first and the church is second. In the community of life existing in the visible church, when brethren and sisters meet in the Christian assemblies, man is first and woman is second, although in the kingdom of grace the one is equal to the other. Because of this inequality, and as a mark thereof, the woman wears the veil in church. She must not deny, by dropping the veil, this inequality taught by Paul.

The Cambridge Bible thus states the case:

"This refers, of course, to the public assemblies of the church, where woman appears, not in her individual character, but as the member of a community. She must therefore perform her devotions in this latter character, and her attire must bear witness to the fact that she is subordinate to those of the other sex in whose presence she worships. Alone, of course, or in the presence of her own sex only, she has the same 'privilege of approaching God unveiled' that man has."

6. We get the impression from reading chapter 14 that the miraculous gifts of prophecy and speaking (or praying—see verse 15) in a tongue were exercised in the Christian assemblies.

If now the words "prophesying" and "praying" in chapter 11 refer (as these words do in chapter 14) to the exercise of miraculous gifts, we can naturally infer that the gifts exercised by the women were like gifts exercised by men, manifested in the Christian assemblies.

7. In searching for a motive sufficiently strong to lead Spirit-blessed women to violate established church decorum, we are led naturally to the Christian assembly as the place most likely to give birth to such a strong impulse. If in any place an impulse to unveil in public would spring up in woman's mind that place would naturally be the Christian assembly where such a demonstration might make a profound impression. The matter is of such a serious nature that it calls into play marked powers of argument on the part of Paul to overcome it.

8. These arguments of Paul seem to imply that a single act of being unveiled in prayer would simultaneously affect unfavorably the causal stranger, the visiting angels and the assembled church. As the Christian assemblies were open to the Greek stranger (1 Cor. 15:23) as well as to visiting angels, we naturally think of the church meeting as the place where a woman's being unveiled is at the same time an unwelcome sight to the Gentile stranger, the attendant angels and the church itself.

I am well aware that not one of these eight reasons is conclusive. All one can say is that they create a strong probability that Paul's interest centers in the maintenance of a veil decorum peculiar to the Christian assemblies. In closing this discussion about the place where the veil duty is to be exercised (a matter respecting which the tract is silent) I beg leave to quote from the commentaries various statements bearing on the place where to be in a normal state woman must be perpetually veiled.

"Demeanor of women in public worship."—Godet.

"Dress in public assemblies."—Lange.

"The abandonment of the usual Grecian head-dress by the Corinthian women when they met in the Christian assemblies."—Stanley.

"The ordinances in the present chapter relate (1) to the conduct of women in public assemblies; (2) to the Lord's Supper."—Bible Commentary.

The women overstepped due bounds by coming forward to pray in the assemblies with uncovered head."

—De Witte.

"Women should veil their faces in public assemblies for divine worship."—Bible Commentary.

"Covered with becoming modesty in public worship."—Bible Museum.

"The general theme of this chapter is one—the proprieties of church life, specially in their Christian assemblies."—Covles.

"Puts long hair and the veil or other head-covering on the same footing and finds the proprietor of the usage in her relations, not to God but to man."—Covles.

"A discussion respecting the impropriety of a woman's praying or prophesying with her head uncovered."—Barnes.

"At this point of the epistle Paul passes from the topics regarding which the Corinthians requested him to inform them to make some remarks on the manner in which, as he had heard, they were conducting their meetings for public worship."—Dods.

"The next four chapters are occupied with instructions as to what constitutes seemliness and propriety in such meetings."—Dods.

"Women to be covered in public worship."—Dods.

The apostle here entered on another subject, and began to discuss several particulars respecting the public assemblies of Christians at Corinth.—Scott.

"Apostolic instruction in relation to the conduct becoming church assemblies."—Lange.

"Respecting the disuse of the veil by their women in public prayer."—Alford.

I could add to the above quotations others from Henry, Clarke, Conybeare and Houson, Bengal, etc. These however will suffice to show the trend of thought among the authorities respecting the place where the veil message is to be delivered and the veil decorum is to be observed. Paul studed the veil with diamonds of truth and bids the Christian woman to witness ritually to the truth, in the use of the veil, in the Christian assemblies. We observe the veil decorum as a custom of the church. Paul enables us to observe this custom intelligently and arm us with arguments with which to win over the changeling.

We use the covering chapter to frame a message for the veil and to establish a ritualistic delivery of this message by the veil continuously worn in the church meetings.
Evangelical Visitor.

Our Young People.

The Bonfire at Ephesus.
By Amos R. Wells.

When the men of Ephesus, Sensual, idolators, Heard the earnest words of Paul Bidding them abandon all, All their superstitions base, All their temple's foul disgrace, Give them up and come to Christ— When with ready hearts they heard, And, with joy obeyed the word, Then they built a glorious fire, Their corruption's funeral pyre, And, rejoicing, threw therein Many instruments of sin— Very costly—what cared they? For they knew the Lord that day. Thus, O brothers, even thus, Like the men of Ephesus, Let us build a mighty fire, Thus, O brothers, even thus, Let us build a mighty fire, Their corruption's funeral pyre, And, rejoicing, threw therein Many instruments of sin— Very costly—what cared they? For they knew the Lord that day.

Then they built a glorious fire, All the sins that so enticed, For they knew the Lord that day. Whatsoever must be lost Like the men of Ephesus, And, rejoicing, threw therein Their corruption's funeral pyre, For they knew the Lord that day. Sensual, idolatrous, put those worldly things away, and if we do not obey we are quenching the Spirit. Norah had a "model village," and she never tired of setting it up.

What kind of a town is that, Norah?" asked her father. "Is it a Christian or a heathen town?" "Oh, a Christian town," Norah answered quickly. "Suppose we go to the heathen town," her father suggested; "what must we take out?" "The church," said Norah, setting it to one side. "Is that all?" "I suppose so," "No, indeed," her father said. "The public school must go; there are no public schools in heathen lands. Take the public library, too," her father directed. "Anything else?" Norah asked, sadly. "Isn't there a hospital over there?" "But, father, don't they have hospitals?" "Not in heathen countries. It was Christ who taught us to care for the sick and the old." "Then I must take out the Old Ladies' Home," said Norah, very soberly. "Yes, and that Orphan's Home at the other end of town." "Why, father," Norah exclaimed, "there is not a good thing left! I wouldn't live in such a town for anything! Does knowing about Jesus make all that difference?" —Selected.
REPORT OF FUNDS.

Foreign Mission Funds.

Report for months of July and August, 1909.

GENERAL FUND.

Receipts.

In His Name, (special for Sr. Landis, India), $ 3: O. E. Detwiler, Effie Urely, Ohio, $ 50; Carlland Mission S. S., $ 13; D. W. Helf, Germantown, $ 75; E. L. Bixler, S. Baker, Gormley, Ont., $ 8; Sisters Missionary Prayer Circle, Markham, Ont., (special for Bro. Steigerwald), $ 50; Fannie and Annie Seachrist, Pa., $ 5; Monroe Book, Kans., $ 5; Elkhart, Ind., dist. $ 27; J. M. Sheets (special for his own traveling expenses), $ 662.30; Harvey county, Beith, S. Dak., $ 59; SEWICKLEY BIBLE SCHOOL.

Recipients.

In His Name, $ 50; J. M. Engle, Pa., $ 70; E. M. Engle, Pa., $ 10. The last two were subscribed in Sr. Myers' book.

H. Frances Davidson for Macha Mission, $ 42.72; Special offerings for Bro. Steigerwald, $ 25.50; Jacob N. Engel, express check, $ 25.00; H. M. Steigerwald, $ 17.84; L. S. Detwiler, $ 20; E. M. Engle, $ 6; J. M. Sheets, express cheque, $ 600; exchange, $ 2.50; H. P. Steigerwald, $ 245.42; Special for Bro. Steigerwald, $ 10; Special for India, $ 5; Martin M. Wenger, refund of money sent to A. L. Musser, India, $ 100.

RESCUE HOME AND GIRLS' SCHOOL.

In His Name, $ 50; J. M. Engle, Pa., $ 70; E. M. Engle, Pa., $ 10. The last two were subscribed in Sr. Myers' book.

Philadelphia Mission.


Balance on hand last report, $ 500.25.

Donations Received.

Mansfield, O. S. S., $ 3.05; Valley Chapel S. S., $ 2.77; Abeline, Kans., $ 20.50; Thomas, Ohio, $ 10.

Mansfield, O. S. S., 1 bale clothing.

Expenses.

Water heater, $ 5.50; gas light, 75 cents; groceries, $ 6.90; postoffice, $ 18.25.

Greeting in Jesus' name. The good Lord is our strength and shield.

Peter Super and wife.

Chicago Mission.

Report for two months ending August 15, 1909.

Donations Received.

Leaves Steckley, Ontario, $ 1; Sr. Anthes- man, Pa., $ 1; Sr. Engle, Pa., $ 1; Sr. Wol- geman, Pa., $ 1; Magdalene Humperger, Mich., $ 2; J. H. Heslik, Hamlin, Kans., $ 10; Sr. Hutchesin, $ 4; Home Mission, $ 32.30; In His Name, $ 30; Sisters' Aid Society, Ind., $ 50; Bro. Foote, Ind., $ 1; In His Name, $ 3; Sr. Wagner, Ind., $ 2; Sr. Myers, Ind., $ 150; Sr. Heslik, Hamlin, Kans., $ 124.50; Y. P. J. $ 3.8; Martin, Ill., $ 7; John Moost, $ 150; In His Name, $ 17. Total, $ 965.93.

Expenses.

Groceries, $ 3.50; gas for lighting and cooking, $ 7.85; plumbing and fixtures, $ 12.75; household goods, $ 12; deficit, $ 12.24; Total, $ 26.87.

For the satisfaction of those who have sent offerings to this work since April 1st, but whose names have not appeared in the reports of the church, we say that such will be reported in the tax and interest report in next number. We hoped to be able to report all the contributions, but for certain reasons it was impossible to do so.

We sincerely thank the saints for their help in the work. Above all other things we covet their prayers and intercessions for us and the work. O that we may know the power of the united prayer, and the standing together of his saints! This one thing most needful as the day approaches. May his love be multiplied to the saints.

In Him.

SARAH BERT AND WORKERS.

6397 Halsted St., Chicago, Ill.


Amount previously reported, $ 395.72; No. 64, $ 21.25; No. 65, $ 7; No. 66, $ 2; No. 67, $ 3; No. 68, $ 1; No. 71, $ 1; No. 72, $ 6; No. 73, $ 5; No. 71, 70, $ 8; No. 77, $ 2.

TOTAL, $ 472.07.

Of the amount donated, $ 400 has been applied on the debt, which still leaves a balance due on the debt which the Lord bless the liberality of all the givers.

D. W. HEISE,

Treasurer, B. T.

Subcription Credits.

From May 28 to September 1, 1909.


In Memoriam of Elder Jesse Engle.

By J. R. Zook.

Years ago in the Keystone State, There lived a boy of noble fate; Who loved his God with purpose true, Till wealth took wings, and hope soon died. Had talents rare, ranked with the few.

In early life the appointment came To go the gospel to proclaim; Obedient to the call, he seized the lead, he soon must be.

A noble wife his lot must share, Who blessed his life, and children bare; When he was gone, should fill his place, An honor prove by heavenly grace.

To early call he could not rise, Till yelling tent was struck, and hope soon died For earthly gains, and brings to mind The voice of God to the heathen blind.

He staggered not at time of life, When he was gone, should fill his place, Till wealth took wings, and hope soon died. Had talents rare, ranked with the few.

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The church at large means bestowed, 
Fundslarger grew while on the road. 

The foreign mission cause he led, 
As to Africa’s field he humbly sped. 
Helpers most true right by his side, 
Some who with him have bravely died. 

How soon the broken ranks were filled, 
While Sister D— fever has not killed. 
Matopo’s work has greatly spread, 
Around the graves of holy dead. 

Four stations now instead of one, 
Speak well of work that he begun. 
His helpers, too, credit bespeak, 
But none of them doth honor seek. 

Mother E to the homeland came, 
Because of death some people say. 
His helpers, too, credit bespeak, 
Because of death some people say. 

Here and there was gain and praise, 
They were used to have plenty, and to 
Be able to supply her family with food 
Sister B’s body became so weak she 
had just to give up and to-day her 
children, but bread and coffee, arid 
They had nothing, with their small 
children, but bread and coffee, arid 
They had nothing, with their small 

Some, who with him, have bravely died. 
Dauntless hero, thy call, was right. 
Make three in all, for Christ have died. 

The leader’s grave ‘neath bread-fruit tree, 
“IT pays! it pays, I’d go again!” 
Found welcome in her children’s love, 
“IT pays! it pays, I’d go again!”

The church at large means bestowed, 
Church to enlarge their efforts more 
To be a true, honest, worthy brother, 
The church at large means bestowed, 
Church to enlarge their efforts more 
To be a true, honest, worthy brother, 

How soon the broken ranks were filled, 
After their children’s love, a blessing for the church to prove. 

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"But," persisted the neighbor, "that’s twice what I claim."

"I don’t care about that," said Hacket. "There’s been fight enough over this land. I want you to take enough so you are perfectly satisfied, and then we can get along pleasantly. Go ahead and help yourself."

The man paused, abashed. He had been ready to commence the old struggle, both tooth and nail, but this move of the new neighbor stunned him. Yet he wasn’t to be outdone in generosity. He looked at Hacket:

"'Squire," said he, "that fence ain’t going to be moved an inch. I don’t want the land. There wa’n’t nothing in the fight anyway but the principle of the thing."—The S. S. Times.

Preventatives of Prostitution.

It is wise and necessary to study the subject of prostitution from the standpoint of prevention. This will tend to an increased interest in the recovery of the fallen. The vital question is the sin involved, sin against God, humanity, and one’s own person. Keep the matter on the highest plane, sin against God, and you have a firm Bible basis for faith and effort against this evil. The human side is always right when the God side is taken. The matter of virtuous character involves the conscience and will of the individual from a Bible standpoint. Whoever is truly recovered from this vice of lust will have to come back on these Bible lines. The demon lust must be specifically dealt with. This nature must be searched out by the Spirit and the word of God, or it will break loose under the power of evil tendencies, a corrupt imagination and habits of vice, and turn back to a life of sin. Human sympathy and reform belong to the work, but there must be deliverance from the lust nature or there is no security to the rescued or to society.

Parental Responsibility.

Parents cannot begin too early or be too faithful to inculcate in their children Bible principles as to virtue, and to educate their conscience as well as their minds in that which pertains to godliness. The book of Proverbs is full of instruction and warnings to young men as well as old, as to the snares of the “strange woman.” (Prov. 2:16-19; 5:3, 13; 6:24, 29; 7.) How many fathers have read this to their boys and explained its meaning? The indifference of many parents to the dangers to which their children are exposed on lines of sexual vice, accounts, in a great degree for its prevalence among children. There needs to be a widespread awakening among parents to this matter. They need to know the private habits of their children.

Self Abuse.

This habit is often induced by the careless neglect or stupid indifference of mothers with their infants. Later on it is stimulated by vicious association, and vile literature, which is cladestinely put into the hands of children. This evil is propagated among school children and in private association, almost beyond credence, even among “choice” companions. A young lady whose mother was very particular as to her association, tells how the knowledge of this sin came to her from her choice associate, of whom her mother had no suspicion. Going away to spend the night with associates, is fraught with these terrible dangers. One of the most important things in a child’s life is this matter of bedfellows. A child’s bed, its room and its sleeping hours are sacred considerations, bearing on its purity of character.

Satan has his emissaries among grown people of both sexes who delight to ruin an innocent child. The vicious hired man or hired woman has the best opportunity to do this in their intimate relation in the family. Some seem to think it matters little as to the character of hired help if they are smart to work. No amount of temporal advantage can offset the influence of a vicious character in a family. Many children of godly parents, have been taught self-abuse and kindred evils from such sources. Nurse girls for children have every advantage for the early corruption of the little ones. The sexual organs are often used as a means of quieting the child, and thus the habit begins.

It will not prevent consequences for parents to say, “I’m not afraid of my children being contaminated. They are better taught and too pure for that.” Only God can keep them in such a nest of vipers. The secrets so charmingly told appeal to the inquisitive mind and the carnal appetite is awakened. A new world is opened up to the child into which even father or mother cannot be admitted. It is Satan’s world of corruption. The evil mind soon brings into service the lust has him or her captured. This may cover a period of years, but every step is downward. The asylum, prostitution and an early grave are inevitable, only as God saves.

This precious child-saving work, how it should press on the hearts of parents, as of greatest importance. With the grace of God and the spirit of faith and the help of his Spirit and word children can be saved to virtue and to God.—Sel. Reprinted from a former volume of the Visitor by request.

Dignity of Labor.

Away off in the city of Rome there dwelt a Jewish couple, Aquila and Priscilla. The Emperor, Claudius, in a fit of rage against the Jews, banished them from Rome, and heavy-hearted and disconsolate these two people emigrated far away to Corinth, settled down to their trade of tent making. From the opposite direction unknown to them, a disappointed itinerant preacher, Paul by name, was coming toward the same point. After his mission was ended in Athens the lonely preacher tramped the intervening forty-five miles which brought him to Corinth. He was also a tent maker by trade. He at once sought employment. Being himself a Jew he naturally inquired for his own countrymen.

And so it came to pass that the tent maker Paul, became a laborer and a boarder in the family of the tent makers, Aquila and Priscilla. Hard luck, and persecution extradition and banishment are not hard-some couriers, but they often introduce us to people who are the Prime Ministers of the King.

Paul, the Tent Maker.

What grander testimony can be given to the dignity of labor than that of the tent maker, Paul. All day he toiled at his trade and preached the gospel by the good work he turned.
out, as well as by the words he uttered. We often see Paul pictured as a preacher in a crowd of listeners, but this lesson shows him as a toiler, and day laborer. Cordage lying heaped up around him, canvas drawn over the floor in folds, balls of twine scattered about here and there, the tent maker at work. I warrant you his seams never ripped, his cloth never proved shoddy. No one ever had to say sneeringly, "I bought these cheap tents of that Christian! See how he cheated me!"

The dignity of labor! Paul's hands were hardened by it. Peter's and Andrew's and John's were burned in the foundry. The one pounds iron and is able to shape it; the other risk all diseases, responds to all calls, takes all rebuffs, and is responsible for a whole parish of human beings. Work! It is the common lot of man, with pen or spade, with needle or yardstick, with hammer or plough, with type or sewing machine, hard labor for life is passed upon all men. Let us all put heart and interest and love into it, and so be happy with the dignity of it. For as the old poet put it, "Who sweeps a room as in God's sight, makes that, and the action fine."

—F. E. Davidson, Selected by Bro. John Asper.

**Settling Destiny.**

Alfred Cookman was preaching one night years ago in New York City in a church with two galleries. It was the close of a series of meetings. He had been three weeks, preaching night after night to thousands and thousands of people, and many had found the Lord, but his brother George Cookman, who was a sinner, would not come out to the meeting. At last Alfred went down and visited him in his office and begged him to come to that last night, and he promised him he would. Then Alfred Cookman went to the saints, and begged them to pray as they never did before, that God would send George to the meeting, and that he might be saved. This night the church was packed to the doors, and as Alfred Cookman stood up to preach he looked from gallery to gallery, and away over to one side he saw his brother George. He lifted his heart to God in prayer, and said, "Now, Lord help me, help me to do my best tonight." He preached such a sermon as he had never preached, and the Holy Ghost honored it and people went all over that vast assembly. A woman right down in front of his pulpit works harder than some men and was equally good in both. His tents were as good as his sermons, and he didn't have to eat any man's bread, or be any man's puppet. Independent, dignified, self-reliant, he is a magnificent example to scores of men who are marching about from one church door to another, begging for the privilege of eating their bread and drinking their water.

Not that manual labor is the only kind of labor. The fact that a preacher has white hands and wears good clothes does not necessarily mean that he is not a laborer. Mental labor is often more strenuous than digging ditches. Perspiration of the body is often a relief, where brain sweat is slow. Many a man in the pulpit works harder than some men in the foundry. The one pounds iron and is able to shape it; the other seeks to mold human hearts and finds them harder than flint and as unchanging as fate. He carries all sorrows, bears all burdens, receives all confidences, visits all perilous places, and is able to shape it; the other seeks to mold human hearts and finds them harder than flint and as unchanging as fate. He carries all sorrows, bears all burdens, receives all confidences, visits all perilous places.

But the woman who cried out at that meeting also settled her destiny that night, for some months or years later, Alfred Cookman while in New York was called to a certain house. On entering he found a woman dying, and asked her, "Why did you send for me?" She said: "Mr. Cookman, do you remember the time you preached the last sermon of a series of meetings you held in this city, when a woman cried out, and you said you would give your life to hear your brother George cry like that?" He said, "Yes, I remember the circumstances." She said, "Well, I was that woman. That night God broke my heart, and the Holy Ghost wanted me to go to the altar, but I would not go, I wavered and wavered until at last I went out, and God never spoke to my soul again. I am lost and doomed and going to hell. I am lost, and I know it."

O, the thought came to me when I heard the instance, it is not only true of that woman and that man, but that very thing is being repeated all over this land! In every meeting souls are turning towards God and heaven or are turning the other way and taking steps towards hell. —Selected.

**Why Christ's Yoke is Light.**

Mark Guy Pearse gives an incident occurring in connection with a sermon of his on Christ's invitation to the weary and heavy-laden. I had finished my sermon when a good man came to me and said: "I wish I had known what you were going to preach about. I could have told you something." "Well, my friend," I said, "may I have it still?" "Do you know why his yoke is light, sir?" "Well, because the good Lord helps us to carry it, I suppose." "No, sir," said he, shaking his head, "I think I know better than that. You see, when I was a boy at home, I used to drive the oxen, and the yoke was never made to balance as you said. Father's yokes were always made heavier on one side than the other. Then, you see, we would put a weak tholdlock in alongside of a strong bullock; the light end would come on the weak one, the heavier end on the stronger one. That's why the yoke is easy and the burden is light, because the Lord's yoke is made after the same pattern, and the heavy end is upon His shoulder." —The S. S. Times.
A Word to the Boys.

For a long time we have felt the need of a message for the boys. There are many different kinds of tracts, for good people and bad people, but not much for boys. Yet the boys are among the most interesting and important classes. I will tell you why, boys; you are to become the future men of America.

We older people should be very much concerned about the boys—and this means. Think what an army goes in and out of these doors every day, running with glad hearts to meet their parents who go down to the grave in poverty and cursing which he will heap upon them. There are many snares to entrap the feet of the young. One of the worst is the saloons which are rightfully termed, "Open doors to hell."

There are 240,000 of these "open doors" in our Christian America. Consider for a moment, boys, what we are; that is why this tract is written. There are many snare to entrap the feet of the young. One of the worst is the saloons which are rightfully termed, "Open doors to hell."

Think of the many crimes that are committed through this crushed drink, and of the broken-hearted wives and mothers. There are many poor little children who instead of running with glad hearts to meet their father when he comes home, run and hide in order to escape the blows and curses which he will heap upon them. There are many hungry and ragged children who cry for bread because father spends all his money in the saloon and gambling den.

Then there are broken-hearted parents who go down to the grave in sorrow because of a dear boy who drinks. Perhaps he is the only stay of their old age. Another instead of being a stay to his widowed mother, tramples on her heart which is already crushed with deep sorrow.

Boys, consider. Could you but see the great army of drunkards all together, with the broken-hearted wives, mothers and children! My God, what a picture! Do you know, boys, that these bloated-faced, red-eyed men who are the cause of all this suffering, were once as innocent as you perhaps are now? You have no thought of becoming like them. Not one of them reached this place at a single bound.

The first downward step of many a boy is disobedience to parents. For his associates he chose wicked boys who used tobacco and swore. He thought it was manly to do these things and followed right on in their steps, down—down—down. Soon he goes with them into an "open door," and if they have no money with which to buy, the devil's agent, the saloon-keeper, is ready to treat the boys, knowing if he succeeds in capturing them their money will fill his till.

A boy may sink into deepest degradation, his mother may weep over her son, the saloonkeeper wants the money at any cost. Listen boys, shun the saloon and the saloonkeeper. Don't let him entrap you. Ask God to help you and have the courage to say "no." God will help you if you ask him to do so.

Dear boys, will you give this earnest thought? Look around you and notice the people who drink. Then look until you find a young man with a strong body, kind manners, clean clothes, clean lips and teeth and rosy cheeks. His very actions say "no" to all bad habits.

It is said that if a bell should toll every eight minutes, it would toll the death of a drunkard. Boys, get Christ in your hearts. He will fit you for life and fit you for heaven. From a mother who is interested in all the boys.

A merchant from a mountain village in Shansi went to a city on business and bought from a colporteur on the street a copy of Luke's Gospel. On his return home he so enjoyed the reading of the book that he invited in his neighbors to hear it. After repeated readings, a company of them agreed to give up idol worship, and to observe every seventh day by meeting at the merchant's house for reading and study. The next year the merchant tried to find the colporteur when he went to the city, but he was gone. The second year he found a missionary, who explained the difficult passages, and promised to visit his village. He found thirty persons ready for baptism, and a large and interested audience was always ready to greet him whenever he could address them.—Selected.

GINDER—Elizabeth Ginder, wife of Bro. Henry P. Ginder, of near Elizabethtown, Pa., was born May 13, 1850, died August 17, 1909, aged 60 years, 3 months and 14 days. She leaves to mourn a sorrowing husband and two brothers, Jacob and Christian Brandt, of Deodato. She was converted a few weeks before she died. Funeral services were held at the Zion church at Elizabethtown, Pa., being conducted by Bro. and Sr. Her­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­&