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Wednesday—8:30.
Sunday—5, 6:30, 7:30, 9 and 11.
Baptisms—3-4.

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Rev. C. C. Wier, pastor; residence, 236 Olivier St. Phone Algiers 138.

SERVICES.

Sunday School—9:30.
Sunday—11 a. m. and 7:30 p. m.
Thursday Prayer Meeting—7:30 p. m.

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SERVICES.

Sunday—7:30 a. m., communion (full choral) and sermon.
Sunday School—9:30 a. m.
Services Sunday—7:30 p. m., evening prayer and sermon.

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Why Not Now?

By REV. W. W. KETCHUM
Director of the Evening Classes, Moody Bible Institute, Chicago.

TEXT.—Behold, now is the accepted time; behold, now is the day of salvation. —II Cor. 6:2.

You expect to become a Christian some day, well then, why not now?

Do you delay because you feel that there is time enough? Do not be deceived by this suggestion of Satan, who would have all people put off their decision to become Christians until it is too late.

When I was a boy in grammar school, we used to have a principal who every day or so would enter the schoolroom, and slowly passing through it, say in measured tones. "Pro-cras-ti-nation—is—the—thief—of—time." Then quietly, without another word, he would pass out. His purpose was to impress upon his boys and girls that they should not put off till tomorrow, or from day to day, that which should be done at once. It seems to me that in our text God is in effect saying the same thing, when he tells us, "Now is the accepted time; behold, now is the day of salvation."

"No Promise of Tomorrow."

One time while being driven in the country to minister at the funeral of a man who had died very suddenly, I was surprised at the wisdom shown by the wayward young man who was conveying me. There was a lull in the conversation. Then suddenly he broke forth with this startling fact: "You know, we have no promise of a tomorrow." What truth there is in that statement—"No promise of a tomorrow." And yet, how heedless we are of the fact it so succinctly sets forth. We go on neglecting to do that which is of such moment to us, actually gambling with time and with our souls as the stake. No promise of a tomorrow is what God is saying in the words of our text.

Again, are you putting off your decision to become a Christian, because you feel that you want first to have a good time?

What a specious argument that is, and how Satan does use it, especially to deceive young people. He would try to make them believe that they say good-by to all the good times when they become Christians; but that is not so, for there is nothing "good" that a person has to give up to become a Christian. To be sure, there are things that are bad and harmful that must be given up, and these the Devil camouflages to make them look good to people. He succeeds surprisingly well, for folks are easily fooled by the enemy of human souls and often they do not awaken to the fact that they have been deceived until it is too late.

What we need to do is to estimate the real value of things. Who that is wise would buy glass jewels for diamonds, or accept fools' gold for the genuine? If we scrape beneath the tinsel with which Satan covers things that are bad, to make them look good, and if we carefully weigh everything he offers us in the balances of eternity, we shall discover their worthlessness; everything he offers, though it give pleasure for a season, "at last," as Solomon said of the wine cup, "it biteth like a serpent and stingeth like an adder."

Good Times for the Christian.

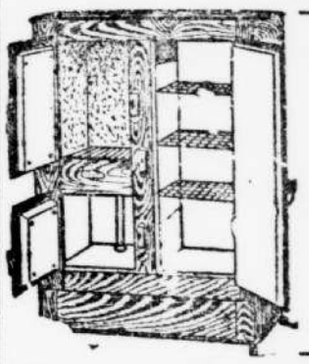
Christ on the other hand offers all that is good and worthwhile in this life and the life to come. The really good times are for the Christian, and if any one on earth can enjoy himself, it is the person whose life has been enlarged by the coming into it of Christ. He it is who not only gives life, but gives it abundantly. This is true in this life, because Christ enlarges a person's capacity for enjoyment.

We frankly admit that there are restrictions and limitations for the Christian; but he who says that there are restrictions and limitations of real life is false. The things that must be cut off are those that make for death. The surgeon's knife cuts out a cancer, but a cancer makes for death; and so do those things that the person who would be a Christian, must cut out of his life. The very cutting out of these things sets a person free for the real pleasure of life.

Is it not a mean thing to choose the pleasures of sin for a season, and then, when the candle of life has almost burned itself out, fling ourselves upon God's mercy? To such who so choose, expecting to become Christians when they are about to die, that they may thereby escape hell and gain heaven, God holds out no promise of salvation. That people are saved at the last moment of life, as was the thief on the cross, we know, but who dare say that the one who chooses to refuse the salvation God offers now shall ever have another proffer of mercy?

There is a time, we know not when;
A place, we know not where,
That seals the destiny of man
For glory or despair.

"Behold, now is the accepted time; behold, now is the day of salvation."



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DRAWS MUSIC FROM A SAW

New Yorker Gets Startling and Pleasing Effects by Using the Tool as a Violin.

The conventional saw has recently appeared in a new role—namely, as a musical instrument. Indeed, one of the leading novelties of a current New York musical revue is the musical carpenter who uses his saw as a violin.

After protracted experimentation and untiring practice, Sam Moore of New York city has succeeded in getting very agreeable music from ordinary carpenter's saw, according to the Scientific American. He holds the saw handle between his legs, holds the tip of the saw in one hand and works the usual violin bow with the other. The vibrating steel blade emits soft, appealing notes, the pitch of which is varied by changing the curvature of the blade.

All sorts of queer effects can be obtained by the adept manipulation of the blade; in fact, the music derived by this means can hardly be described. If anything, it resembles the human voice; then again it has the queer wail of the Hawaiian Ukulele. All in all, the effect is startling and pleasing.

The recent advance in the price of cigars means more wages for workers, a considerable increase in the profits of manufacturers, more taxes for the government, and a very slight addition in the margin of profit for the retailer. Not one of these concerned has any reason to feel aggrieved, but the consumer, who must feed them all, may show his acquiescence or his disgust in the extent of his purchases.

There will be about seventeen million women qualified to vote in the coming presidential election, and with the well-known tendency of women to change their minds, it may be better imagined than described how this multitude of uncertain voters is going to keep the party managers in agonized guessing.

The people hardly needed to be told that the lowering of prices was not due to patriotism on the part of merchants. In this case patriotism is the same kind of forced virtue as was the resignation of the famous old lady who was resigned to die because she had to be.

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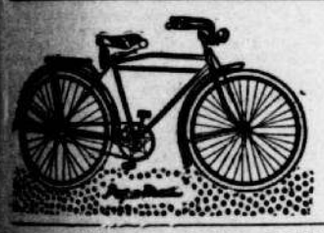

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