

DEVOTIONAL ADDRESS

WMON, November 3, 1948

3-8-51 - 7-9-56

Prayer!

Thank you, Mr. ~~Cordon~~. Good morning, everybody! For our Scripture lesson, I shall read a part of the first chapter of the gospel according to Saint John: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through Him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."

Let us pray: Our Father, we thank Thee that Thou art our refuge and strength, a very present help in trouble. Thou art ever interested in Thy children and hast promised to hear us when we call upon Thee. We pray Thee that Thou wilt guide us with Thy counsel and afterward receive us to glory. We ask ^{it} in the name of Him who said, "I am the Way, and the Truth, and the Life." Amen.

At this time, we shall hear *the hymn: Blessed Hour of Prayer.*

The text for our consideration this morning is found in Romans 14:7: "For none of us liveth unto himself."

Not long ago a young girl was traveling on a train with her father. It was one of those raw and gloomy days when there is a general feeling of discomfort. There was a crying baby in the coach, which was plainly annoying to everyone around. Not far away was a cross woman who found herself sitting in a draft from a neighbor's open window. She turned and glared savagely at the man who had opened the window, and he glared back.

A passenger had left his satchel in the aisle, and a trainman stumbled over it, gave it a kick, and uttered ugly words under his breath. A woman asked about the next station so many times that the conductor growled it out and slammed the door as he left for the next coach.

The girl had just asked her father the question: "What is unconscious influence?" *as the father was trying to think of the*

best way to define it, he saw a young man enter the coach. He was evidently a traveling man. He shook rain and sleet from his coat and looked pleasantly around on the other passengers. He spoke cordially to the trainman and the conductor, and when he saw a girl struggling with her bag, which she could not put up on the high rack, he put it up for her in such a spirit of willingness that even the baby stopped howling to look at him. He smiled happily at the baby and its anxious mother, as if a crying baby was ~~not~~ the least disturbance in the world. He did not seem to realize how much sunshine and good cheer he had brought with him.

The man by the open window put it down, and the old lady who had felt the rheumatism coming over her shoulder thanked him warmly. A man found a red apple in his pocket and gave it to the cross baby, which made it willing to sit on the seat while the mother rested. The passenger who had left his satchel in the aisle put it where no one could stumble over it, and the trainmen and conductor grew very gracious.

The young girl had been taking it all in. "What a nice young man!" she exclaimed. "Yes," answered the father. "He has been exerting an influence of which he is not conscious, and everybody in the coach has felt it."

Yes, no one lives unto himself. We are all influencing others.

"You are writing a gospel, a chapter each day,
By deeds that you do, and by words that you say;
Men read what you write whether faithless or true-
Say, what is the gospel according to you?"

Christianity is sometimes made unattractive by those who profess it. The unsaved are even repelled from the church because some who call themselves Christians are unworthy. Attractiveness is not the sole or even the chief virtue in religion, but we may be sure that people will not permanently choose to embrace it unless it has that grace. Blessed are those who are not only good, but whose goodness is human enough and cheerful enough to attract others. *a little girl once prayed: "O Lord, make all the bad people good and all the good people nice."*

Jesus says, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

In all ages there has been an unceasing influence for good which has surrounded a noble life. In the acts of the Apostles, we are told that the very shadow of Peter passing by had healing in it. It is said that when Philip Brooks walked down Newspaper Row on a Monday morning the reporters stated that the sun shone, even if it had been cloudy before. The Shunamite ~~woman~~ ^{woman} was ~~vain~~ ^{glad} to have a room on the wall for the prophet ~~of~~ Elisha, for she said, "I perceive that this is a holy man of God who passeth by us continually."

The story is related of a miller who went from his work, his clothes covered with flour, to the postoffice, and edged his way through the crowd. He left his mark on every one he touched. As Christians we should leave a mark for Christ on every one with whom we come in contact.

Often we hear people speak pessimistically about the world's morals getting worse. If we sincerely want the world to get better, there is something each of us can do- we can contribute one Christian life. There are many things some of us cannot do. We can't all be beautiful of face and form; we can't all be eloquent, or educated, or quick-witted; we can't all be rich. But we can all live right and declare the glories of the gospel by the lives we live.

"I would be true for there are those who trust me." - may God help us to do our best for ~~ourselves~~ ^{life us liveth unto himself.}
Our last song is Draw me Nearer

I would be true for there are those who trust me,
I would be pure for there are those who care;
I would be strong for there ~~is much~~ ^{is much} to suffer
I would be brave for there is much to dare.



15

8

229
205

27 - 279
17 - 214

18,592,000
17,800,000

792,000

229

205
24

54
42

592
18,300,000
17,800,000

1,600,000

[Faint, illegible handwriting on the lower half of the page]

FALLING AND RISING.

A Radio Message

Text.- "Wherefore let him that thinketh he standeth take heed lest he fall." -1 Corinthians 10:12.

In the preceding chapter
Paul, the apostle to the Gentiles, had been speaking of the need of earnestness and self-discipline and the danger of failure. He now holds out to them the fate of the Israelites as a warning against self-confidence. The Corinthians were tempted to yield to almost the same sins for which Israel suffered. All ~~the~~ the Israelites had received great blessings from the Lord, yet most of them perished in the wilderness because of disobedience. They were willing to partake of the joys of their high-calling but renounced its responsibility. Their tragic fate should warn all others against setting their hearts on that which is wrong. "Now these things," says Paul, "were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer." Grumbling is a pernicious habit against which *each one* of us should guard. There are many people who are never satisfied. Nothing pleases them. "In ev'ry town and city, some persons can be found, who spend their time in growling at ev'rything around. They grumble if you ~~speake~~ *visit* them or if you pass them by; they grumble if you ~~speake~~ *shew to* them or if you don't reply." "As a rule a man's a fool, when it's hot, he wants it cool; and when it's cool, he wants it hot- always wanting what is not."

Paul warned the Corinthians against these evils and said, "All these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth, take heed lest he fall."

It is a very easy matter to fall. Lucifer fell from Heaven, Adam and Eve fell from original righteousness in the Garden of Eden, Judas by transgression fell from the college of the twelve apostles and millions of men and women down through the ages have been overcome by sin. It requires no effort to fall, anybody can do that, but it

does take skill and labor to rise again when once you are down. Nebuchadnezzar, the mighty Babylonian monarch, fell through pride from his exalted position as ruler of a great empire and became an outcast from the society of men and made his abode with the beasts of the field but he humbled himself and arose again. David fell through the temptation of the flesh, but he arose again after penitential confession. Simon fell through a triple denial of his Lord and Master, but after weeping bitterly over his wrong-doing, he was turned right once more. He fell through fear but arose with boldness. When Saul of Tarsus was on his way to Damascus to persecute the church of Christ, he was struck by the power of the living and risen Redeemer, he arose and became the greatest preacher of this dispensation.

But unfortunately many fall and never rise again. Lucifer fell and today as a "roaring lion he walketh about, seeking whom he may devour." Adam fell, and all of his posterity have remained, burdened with the fatal results of his iniquity. Saul, the first king of Israel, fell and just before he was slain in battle, he cried,

"God is departed from me and answereth me no more." *Judas Iscariot fell when he sold his Lord for thirty pieces of silver and in hopeless despair took his own life.*

On the other hand, the author of Proverbs says, "The just man falleth seven times and riseth again." If there should happen to be anyone in the radio audience who has been overcome by the tempter, let me exhort you to not despair but look to Jesus and let Him rescue you from the raging billows of sin.

"Now if ever you meet a poor fellow who tries to battle the world and its frown, just lend him a hand, perchance he'll succeed. Do not crush him and still keep him down." "When o'er the fair frame of friend or foe, the shadow of disgrace shall fall, instead of proof being yet may stoop so low but love may lift his head. Even the cheeks of shame with tears are wet, if something good be said. And so I charge you by yon thorny crown and by the cross on which the Savior bled and by your own soul's hope of sure reward, let something good be said."

Let us deal gently with the fallen +

Thank you, Mr. Hudock! Goodmorning, everybody! Before discussing the last of the

Aug. 21, 1937

series of topics on the domestic life, I want to again express my thanks to Mr. Hudock for giving me the privilege of addressing you over this wonderful station WLR THE HOME. Also, I have deeply enjoyed the beautiful music that has been rendered by Miss Ruth Bess and Arthur Chaddler, Jr. ^{For how} ~~if any one in our radio audience~~ ^{has} been helped by

~~this week's broadcast~~ Text.- "Go home to thy friends, and tell them how great things the Lord hath done for thee." -Mark 5:19.

~~ing here was to do good.~~

There are many people today who are longing for some grand sphere to tens of thousands in which to serve God. If they could preach the gospel with the eloquence of a Talmadge, the earnestness of a Moody, the wit of a Sam Jones, the tenderness of a Gipsy Smith, and the forcefulness of a Billy Sunday, they would gladly go forth and proclaim the unsearchable riches of Christ Jesus. Or if they could only sing to vast multitudes like a Jenny Lind, a Bliss, a Sankey, or a Rodeheaver, they would willingly use their voices for the Master. But when it comes to the insignificant drudgery and daily grind of the commonplace, they instinctively shrink from it. They want to do the spectacular and receive the plaudits of the admiring throngs. This is a mistaken idea of true service. It is our faithfulness in the little things that counts.

Mark informs us that one day as Jesus entered the country of the Gadarenes, there met Him out of the tombs a man with an unclean spirit. This poor, unfortunate character was in such a desperate plight that he lived in the mountains and the rocks and was always roaming about, crying and cutting himself with stones. He was afflicted with that dreadful malady of demon-possession. His name was legion for they were so many. But when he saw the Savior afar off, he ran and worshipped Him. Christ had compassion on him and commanded the unclean spirits to come out of him. This they did and entered into a herd of swine that was feeding nearby, but this was more than these stout-bodied, short-legged artiodactyl animals could endure and so then ran violently down a steep hill into the sea and were drowned. This is one instance of hogs displaying more sense than human beings- they would not permit demons to remain in them. When the men who fed the swine saw what was done, they fled and told it in the city and the country round about. Then the citizens came out and besought Je-

sus to depart from their coasts. But the man who had been healed was so grateful that he wanted to follow the Master wherever He went. But Christ told him, "Go home to thy friends and tell them how great things the Lord hath done for thee, and hath had compassion on thee." That was the proper place for him to go, back home to his friends and relatives and tell them of the wonderful transformation that had been wrought in his own life.

The home is the place where all of us should begin our work. We must learn to do that which is least before we can accomplish great things. *Peter* Paul and John stopped on their way to the temple to help the cripple man and later they were enabled by the power of God to lead about five thousand ^{souls} to the Savior. Paul not only made Felix tremble on his throne when he reasoned with him of righteousness, temperance, and judgment to come, but he took special pains to instruct the jailer of the Philippian dungeon in the way of salvation. The fact is that is that we are all put in a place where we can serve God and the question that should confront us is, "Lord, what wilt Thou have us to do?"

The man who had been cleansed of the evil spirits was instructed to go home and tell how great things the Lord had done for him. As to the kind of home that he had, we do not know. Owing to the wretched life that he had been living, it was evidently far from being happy. But now all had been changed! He had been to the great Physician and had been cured and was clothed and in his right mind. What must have been the surprise of his friends when he returned! No longer possessed by demons! No longer a terror to the community, ^{no longer} wandering through the rocks and mountains, but instead a redeemed child of God!

May I ask you today, what kind of a home do you have? Is it love at the hearth, ^{thankfulness} ~~plenty~~ at the table, industry at the work-stand, intelligence at the books, and devotion at the altar? Do you have a pleasant greeting at the

door and a smile of welcome at the chair? Does peace reign? Or is it just the opposite, a cheerless spot, spelled with curses, weeping with ruin, choking with woe, and sweating with the death agony of despair?

To have the right kind of a home, Christ ^{should} ~~must~~ be the head of the house, the unseen guest at every meal, and the silent listener to every conversation. Julius Caesar once calmed the fears of an affrighted boatman who was rowing him over a turbulent stream by saying, "No harm can happen to you as long as Caesar is with you in the same boat." And so we can say to you with definite assurance that whatever storm of adversity or bereavement or poverty may strike your home all is well while you have Jesus with you.

May God grant that your home may be so far-reaching in its influence that down to the last moment of your children's lives you may hold them with a heavenly charm. One of the most eloquent of our United States' senators was that illustrious and brilliant statesman, Henry Clay. At the age of seventy-six, he lay dying in the city of Washington. His pastor sat by his bedside, and the old man as he hovered between life and death, with the scenes of his boyhood flashing before his mind, murmured over and over again, "My mother, my mother, my mother!" And with her precious name upon his lips, he breathed his ~~last~~ and passed out into eternity to meet the one who had taught his infant lips to pray.

door and a smile of welcome at the doorway. Does peace reign? Or is it just
 the opposite, a cheerless spot, spalled with curses, teeming with ruin, shof-
 the wild woe, and swarms with the death agony of despair?
 To have the right kind of a home, Christ must be the head of the house,
 the unseen guest at every meal, and the silent listener to every conversation.
 Julius Caesar once called the fears of an elderly freed-slaveowner who was rowing him
 over a turbulent stream by saying, "No harm can happen to you as long as Caesar
 is on whatever shore of adversity or pervasiveness or poverty may strike your home
 all in well while you have Jesus with you."

4

26	182	442	26	156
17	26	26	16	26
182	442	26	156	416
208	468			

and life to pray.

ask Arthur Chandler, Jr. to mention Pat Warden's birth day, Fayetteville, aged 7?
Thank you, Mr. Hudock. Good morning, everybody!
I am truly glad to be accorded the privilege of being the
y. m. c. a. guest speaker for this week over the Nations' Station
w. l. w. It is my purpose to give a series of talks on
domestic themes.

Text.- "And Isaac went out to meditate in the field at eventide; and he lifted up his eyes, and saw, and, behold the camels were coming."
-Genesis 24:63.

After the death of Sarah, his mother, Isaac was very lonely and distressed; and since he was old enough to marry, Abraham sought a wife for him, for in those countries the parents have always chosen the wives for their sons, and the husbands for their daughters. Inasmuch as the women in the land where this venerable patriarch sojourned were all worshippers of idols, it was necessary for him to select a companion for his only child from his own people. Not being able to go into Mesopotamia in person, Abraham sent his most faithful and trusted servant, Eliezer. The account of this journey is exceedingly interesting and romantic. With ten camels and many presents from his master, he traveled over rough roads until he reached the city of Nahor. Just at the close of day, outside the gates, he paused at the well and made his camels kneel down. Then he prayed to the Lord that he might find the right woman to be the wife of Isaac. While he was yet speaking, a very attractive young lady, with a pitcher on her shoulder, came to draw water. After talking with her for a few moments, he was so favorably impressed with her that he decided that she was the one that he should take back with him. And, to make a long story short, he obtained the consent of the father and mother and brother and the fair damsel herself and started to return home. After riding on the camels for several days, they began to approach the country in which Abraham dwelt. And, we are told, that Isaac went out to meditate in the field at eventide. Now, as to what he was thinking about, we are not informed, but one would naturally presume that it was his coming marriage. And if there is ever a time in a man's life that he should think, it is at this critical period. It is a matter of such vital importance that it should not be entered into unadvisedly and hastily, but reverently, discreetly, and in the fear of God. Your marriage may determine your happiness for time and eternity. Well, while meditating on his future companion, Isaac lifted up his eyes, and saw, and, behold, the camels were coming, and on them his chosen bride, Rebekah. When he met her he fell in love with her and took her to be his wife and ever after they were true and faithful to each other. It so happened in the Providence of God that their union was Divinely arranged. And I take it for granted that you have selected the right companion. How then can you make her happy?

First, I would suggest that you realize your solemn responsibility to her. You should ever keep in mind the fact that from the first time that you met her until you were united in the holy bonds of matrimony, you were the aggressor. After you had been introduced to her, you did most of the courting; you made the dates with her; you bought her boxes of candy; you arranged for her to attend the various social functions; you did everything that you could to win her heart. And then, when the psychological moment arrived, with your voice choked and trembling with emotion, you told her how much you loved her and begged her to leave the custody and care of the homestead in which she was sheltered, and be your wife. You promised to be more to her than her father or mother, more than all the friends she ever had or could have. You informed her that altho' her home was bright and beauti-

ful, it would be better for her to forsake it and her precious parents who had become wrinkle-faced, stoop-shouldered, and dim-sighted in taking care of her, and come and go with you. After much hesitancy, she consented and later became your wife. By so doing, she practically said, "I have but one life to live, and I entrust it all to you. My arm is weak, but I will depend on the strength of yours. I don't know much of the world, but I rely on your wisdom. I put my body, my mind, my soul, my time, my eternity, in your keeping. I make no reserve. Even my name I resign and take yours, though mine is a name that suggests all that was honorable in my father, and all that was good in my mother, and all that was pleasant in my brothers and sisters. I start on a journey which shall not part except at the edge of your grave or mine. Like Ruth, the Moabitess, I say, 'Whither thou goest, I will go, and where thou lodgest, I will lodge. Thy people shall be my people, and thy God, my God. Where thou diest, I will die and there will I be buried. The Lord do so to me and more also, if aught but death part me and thee.'" Since she has made such a complete and unconditional surrender to you, you are under a great obligation to her. Under no circumstances should you mistreat or abuse her.

My second suggestion to you is that you make yourself an agreeable person with whom to live. While you are not responsible for your existence nor for some of the idiosyncrasies and peculiarities that you possess, yet there are certain traits of character that you can cultivate. You can make yourself pleasant, congenial, and affable, or you can drift into the habit of being sour, cross, morose, and so cranky that no one will care to be about you or to associate with you. Solomons says, "He that would have friends must show himself friendly." This rule of conduct is especially applicable to married life. If you expect your wife to love, honor, and respect you, you must show yourself worthy of her affection.

If you seek first the kingdom of God and His righteousness, all of these desirable traits of character shall be added unto you.

August 16

Thank you, Mr. Shaddock. Good morning, everybody! I am
truly glad to be accorded the privilege of being the Y. M. C. A.
guest speaker for this week over W. L. W., the national station. Let us
pray that God will bless the messages that are to be given.
My subject is **THE HUSBAND.**

Text.- "And Isaac went out to meditate in the field at eventide:
and he lifted up his eyes, and saw, and, behold the camels were coming."
-Genesis 24:63.

After the death of Sarah, his mother, Isaac was very lonely and distressed; and since he was old enough to marry, Abraham sought a wife for him, for in those countries the parents have always chosen the wives for their sons, and the husbands for their daughters. Inasmuch as the women in the land where this venerable patriarch sojourned were all worshippers of idols, it was necessary for him to select a companion for his only child from his own people. Not being able to go into Mesopotamia in person, Abraham sent his most faithful and trusted servant, Eliezer. The account of this journey is exceedingly interesting and romantic. With ten camels and many presents from his master, he traveled over rough roads until he reached the city of Nahor. Just at the close of day, outside the gates, he paused at the well and made his camels kneel down. Then he prayed to the Lord that he might find the right woman to be the wife of Isaac. While he was yet speaking, a very attractive young lady, with a pitcher on her shoulder, came to draw water. After talking with her for a few moments, he was so favorably impressed with her that he decided that she was the one that he should take back with him. And, to make a long story short, he obtained the consent of the father and mother and brother and the fair damsel herself and started to return home. After riding on the camels for several days, they began to approach the country in which Abraham dwelt. And, we are told, that Isaac went out to meditate in the field at eventide. Now, as to what he was thinking about, we are not informed, but one would naturally presume that it was his coming marriage. And if there is ever a time in a man's life that he should think, it is at this critical period. It is a matter of such vital importance that it should not be entered into unadvisedly and hastily, but reverently, discreetly, and in the fear of God. Your marriage may determine your happiness for time and eternity. Well, while meditating on his future companion, Isaac lifted up his eyes, and saw, and, behold, the camels were coming, and on them his chosen bride, Rebekah. When he met her he fell in love with her and took her to be his wife and ever after they were true and faithful to each other. It so happened in the Providence of God that their union was Divinely arranged. And I take it for granted that you have selected the right companion. How then can you make her happy?

First, I would suggest that you realize your solemn responsibility to her. You should ever keep in mind the fact that from the first time that you met her until you were united in the holy bonds of matrimony, you were the aggressor. After you had been introduced to her, you did most of the courting; you made the dates with her; you bought her boxes of candy; you arranged for her to attend the various social functions; you did everything that you could to win her heart. And then, when the psychological moment arrived, with your voice choked and trembling with emotion, you told her how much you loved her and begged her to leave the custody and care of the homestead in which she was sheltered, and be your wife. You promised to be more to her than her father or mother, more than all the friends she ever had or could have. You informed her that altho' her home was bright and beauti-

ful, it would be better for her to forsake it and her precious parents who had become wrinkle-faced, stoop-shouldered, and dim-sighted in taking care of her, and come and go with you. After much hesitancy, she consented and later became your wife. By so doing, she practically said, "I have but one life to live, and I entrust it all to you. My arm is weak, but I will depend on the strength of yours. I don't know much of the world, but I rely on your wisdom. I put my body, my mind, my soul, my time, my eternity, in your keeping. I make no reserve. Even my name I resign and take yours, though mine is a name that suggests all that was honorable in my father, and all that was good in my mother, and all that was pleasant in my brothers and sisters. I start on a journey which shall not part except at the edge of your grave or mine. Like Ruth, the Moabitess, I say, 'Whither thou goest, I will go, and where thou lodgest, I will lodge. Thy people shall be my people, and thy God, my God. Where thou diest, I will die and there will I be buried. The Lord do so to me and more also, if aught but death part me and thee.'" Since she has made such a complete and unconditional surrender to you, you are under a great obligation to her. Under no circumstances should you mistreat or abuse her.

My second suggestion to you is that you make yourself an agreeable person with whom to live. While you are not responsible for your existence nor for some of the idiosyncrasies and peculiarities that you possess, yet there are certain traits of character that you can cultivate. You can make yourself pleasant, congenial, and affable, or you can drift into the habit of being sour, cross, morose, and so cranky that no one will care to be about you or to associate with you. Solomons says, "He that would have friends must show himself friendly." This rule of conduct is especially applicable to married life. If you expect your wife to love, honor, and respect you, you must show yourself worthy of her affection.

If you seek first the kingdom of God and His righteousness, all of these desirable traits of character shall be added unto you.

3. *Little attentions*

4. *Be appreciative*

5. *Don't criticize*

Pat Warden

Thank you, Mr. Hudock. Good morning, everybody! I am truly glad to be accorded another privilege ^{to be} the ^{prime} guest speaker over WLW, the nation's station. It is my purpose this week to give a series of talks on domestic subjects. Let us pray that God's blessings may rest upon the messages that are to be delivered. My topic today is "THE HUSBAND." The text is found in Genesis the 24th chapter and the ~~63rd~~ verse, "And Isaac went out to meditate in the field at eventide; and he lifted up his eyes, and saw, and, behold the camels were coming."

After the death of Sarah, his mother, Isaac was very lonely and distressed; and since he was old enough to marry, Abraham sought a wife for him, for in those countries the parents have always chosen the wives for their sons, and the husbands for their daughters. Inasmuch as the women in the land where this venerable patriarch sojourned were all worshippers of idols, it was necessary for him to select a companion for his only child from his own people. Not being able to go into Mesopotamia in person, Abraham sent his most faithful and trusted servant, Eliezer. The account of this journey is exceedingly interesting and romantic. With ~~ten~~ camels and many presents from his master, he traveled over rough roads until he reached the city of Nahor. Just at the close of day, outside the gates, he paused at the well and made his camels kneel down. Then he prayed to the Lord that he might find the right woman to be the wife of Isaac. While he was yet speaking, a very attractive young lady, with a pitcher on her shoulder, came to draw water. After talking with her for a few moments, he was so favorably impressed with her that he decided that she was the one that he should take back with him. And, to make a long story short, he obtained the consent of the father and mother and brother and the fair damsel herself and started to return home. After riding on the camels for several days, they began to approach the country in which Abraham dwelt. And, we are told, that Isaac went out to meditate in the field at eventide. Now, as to what he was thinking about, we are not informed, but one would naturally presume that it was his coming marriage. And if there is ever a time in a man's life that he should think, it is at this critical period. It is a matter of such vital importance that it should not be entered into unadvisedly and hastily, but reverently, discreetly, and in the fear of God. Your marriage may determine your happiness for time and eternity. Well, while meditating on his future companion, Isaac lifted up his eyes, and saw, and, behold, the camels were coming, and on them his chosen bride, Rebekah. When he met her he fell in love with her and took her to be his wife and ever after they were true and faithful to each other. It so happened in the providence of God that their union was Divinely arranged. And I take it for granted that you have selected the right companion. How then can you make her happy,

First, I would suggest that you realize your solemn responsibility to her. You should ever keep in mind the fact that from the first time that you met her until you were united in the holy bonds of matrimony, you were the aggressor. After you had been introduced to her, you did most of the courting; you made the dates with her; you bought her boxes of candy; you arranged for her to attend the various social functions; you did everything that you could to win her heart. And then, when the psychological moment arrived, with your voice choked and trembling with emotion, you told her how much you loved her and begged her to leave the custody and care of the homestead in which she was sheltered, and be your wife.

You promised to be more to her than her father and mother, more than all the friends she ever had or could have. You informed her that altho' her home was bright and beautiful, it would be better for her to forsake it and her precious parents who had become wrinkled-faced, stoop-shouldered, and dim-sighted in taking care of her, and come and go with you. After much hesitancy, she consented and later became your wife. By so doing, she practically said, "I have but one life to live, and I entrust it all to you. My arm is weak, but I will depend on the strength of yours. I don't know much of the world, but I rely on your wisdom. I put my body, my mind, my soul, my time, my eternity, in your keeping. I make no reserve. Even my name I resign and take yours, though mine is a name that suggests all that was pleasant in my brothers and sisters. I start on a journey which shall not part except at the edge of your grave or mine. Like Ruth, the Moabitess, I say, "Whither thou goest, I will go, and where thou lodgest, I will lodge. Thy people shall be my people, and thy God, my God. Where thou diest, I will die and there will I be buried. The Lord do so to me and more also, if aught but death part me and thee." Since she has made such a complete and unconditional surrender to you, you are under a great obligation to her. Under no circumstances should you mistreat or abuse her.

My second suggestion to you is that you make yourself an agreeable person with whom to live. While you are not responsible for your existence nor for some of the idiosyncrasies and peculiarities that you possess, yet there are certain traits of character that you can cultivate. You can make yourself pleasant, congenial, and affable, or you can drift into the habit of being sour, cross, morose, and so cranky that no one will care to be about you or to associate with you. Solomon says, "He that would have friends must show himself friendly." And one of the prophets declared, that "Two cannot walk together except they be agreed." This rule of conduct is especially applicable to married life. If you expect your wife to love, honor, and respect you, you must show yourself worthy of her affections.

If you seek first the kingdom of God and his righteousness, all of these desirable traits of character shall be added unto you.

THE IDEAL CHURCH MEMBER

Thank you, Mr. *Clements*. For our Scripture lesson, I shall read the first Psalm: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the name of the Lord; and in His law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. The ungodly are not so: but are like the chaff which the ~~in~~^{wind} driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish."

Let us pray: "Our Father, we thank Thee for Thy watchful care over us during the night and for the light of this new day. Grant that the words of our mouths and the meditation of our hearts may be acceptable in Thy sight, O Lord, our strength, and our redeemer. We ask it in the name Jesus and for His sake. Amen."

In the time that is allotted to me in this devotional service, I shall discuss *THE IDEAL CHURCH MEMBER*.

There are various kinds of individuals who have their names on the church rolls. Some are bad, some are good, and some are indifferent. There are the wise, the unwise, and the otherwise. In many churches, there are the shirkers, the jerkers, and the workers. The shirkers do nothing, ~~but~~^{they} let others shoulder the responsibilities and carry the burdens. The jerkers are spasmodic in their ecclesiastical activities. During a rally, or a drive, or a campaign, or a revival, they are abundant in labors for a time but soon the batteries burn out and they drift into innocuous desuetude. The workers are the faithful few who are "instant in season, and out of season," and who are "always abounding in the work of the Lord." Then, in some sections of the country, there are the doubters, the pouters, and the shouters. The doubters never believe that it can be done and they throw cold water on every project. The pouters are a little more advanced, they render some help, but they keep a chip on their shoulders, and you have to handle them with care. If you don't, they will fall out with the church and the pastor and won't come to hear him preach any more. The shouters are those who live the victorious life and who ^{are} just a ^s religious in Dog Days as they are during the Easter season. May I ask all who are listening in t his morning, "What kind of a Christian are

WMNOPQ R. W. F. M. Homer Cummings
WMNOP

Now is the time for all good men to come to the aid of their
party aid

11 Now is the time for all good men to come to the aid of
their party ddddaidididid

are you? Are you loyal, faithful, earnest and true? A shirker, a jerker, or a worker? A doubter, a pouter, or a shouter? What kind of a Christian are you?

Yes, it is, indeed, a source of regret to religious leaders that many unconverted men and women are affiliated with different denominations and often seek to dictate the policies of the organization to which they belong. But this can not always be prevented. It has been thus since the day that the "sons of God met to present themselves before the Lord," when Satan also came among them. Jesus chose twelve men to be with Him, to witness the miracles that He performed, to preach the gospel of the kingdom, and to heal all manner of diseases. Yet in that number was Judas Iscariot, a person so devoid of principle and honor and loyalty, that he sold his Lord for thirty pieces of silver. After the day of Pentecost, when the early Christian church was evidently in its purest state, we read of Annias and Sapphira and the awful fate that befell them.

But we wish to speak of the IDEAL MEMBER. How glorious it would be if every member were just what he ought to be! Let us try to paint the ideal church member and see how he looks.

I. *He has a bright and a pleasant face.* Things may not always go to suit him. He may not carry his motion, nor be put in such positions as he would prefer, but he does not grumble and become soured on the world. He bows gracefully to the will of the church and seeks to be as happy as the birds in the trees. He has a smile for the pastor, a greeting for the brethren, and a kind word for the children. The sunshine never fades from his cheek. His presence is a joy for he always brings happiness with him.

II. *The ideal church member is ever ready for service.* While he does not care for notoriety and has no special desire for office and naturally shrinks from publicity and would gladly take a back seat, he is quick to accept any duty put upon him. He will work anywhere, in a revival, in the Sunday School, in the prayer-meeting or on the finance committee. When the pastor calls on him, he never fails to respond. His answer is: "Here am I; send me." He is "ready to go, ready to stay; ready his place to fill.. Ready for service, lowly or great, ready to do God's will." He fervently prays: "Lord, let me live from day to day, in such a self-forgetful way, that even as I kneel to pray, my prayer shall be for others."

III. *The ideal member always come church, unless he is Providentially hindered.* You can count on him for he will be there. Whether at Sunday School or the morning preaching service or on Sunday night or at prayer-

meeting, you can ^{depend} ~~count~~ on him. He does not permit company, the automobile, the movie, or even the radio to keep him away from the house of God. He remembers that Luke tells us that Jesus went into the synagogue on the Sabbath day as was His custom. He wants to be like the Master and to follow the footsteps of the Nazarene, therefore he attends religious services. And he comes on time, too. He does not wait until the sermon begins but is there in time to assist in the singing of the gospel hymns and to place his offering in the collection plate. He does not forsake the ~~assembly of himself with others~~ ^{peace of meeting}, as the manner of some is, but exhorting one another, and so much the more, as he sees the day approaching.

IV. *The ideal Church member recognizes his stewardship.* He gladly contributes of his earthly substance as God has prospered him to the support of the church. When he makes a donation to a worthy cause, he does not sing, "When we asunder part, it gives us inward pain but we shall still be joined in heart, and hope to meet again," but from the depths of his soul, he says, "All things come of Thee, O God, and of Thine own, have I given Thee." He recalls the words of the Lord Jesus, "Freely ye have received, freely give." And again, "It is more blessed to give than to receive." He also bears in mind the language of Paul, "Every man as he purposeth in his heart, so let him give; not grudgingly or of necessity: for God loveth a cheerful giver."

V. *The ideal church member is a true worshipper.* He has been born again and is a "new creature in Christ Jesus; old things have passed away and behold all things have become new." It is his delight to go to the place of worship. He carries a praying heart with him and enters the sanctuary of the Most High with thanksgiving and praise. It is his earnest desire to worship Jehovah in the beauty of holiness. Like David, he says, "I was glad when they said unto me, Let us go into the house of the Lord,"

And now, let us ^{all} ask ourselves the question, "If every member were just like me, what kind of a church, would my church be?"

IMPORTANCE OF TRAINING CHILDREN

written May 24, 1951 - Aug. 27, 1954.

Thank you, Mr. Evans. Good morning, everybody! For our Scripture lesson, I shall read Saint Mark 10:13-16: "And they brought young children to Him, that He should touch them: and His disciples rebuked those that brought them. But when Jesus saw it, He was much displeased, and said unto them, Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And He took them up in His arms, put His hands upon them, and blessed them."

Let us all bow our heads in prayer: "Our Father, in the language of one of old, we would pray, *I need Thy presence ev'ry passing hour, What but Thy grace can foil the tempter's power, Who, like Thyself, my guide and stay can be? Through cloud and sunshine, oh, abide with me. Hold Thou Thy cross before my closing eyes, Shine through the gloom, and point me to the skies; Heaven's morning breaks and earth's vain shadows flee! In life, in death, O Lord, abide with me. In Jesus name, Amen.*"

At this time, you will hear the song, "MY MOTHER'S BIBLE."

In Deuteronomy 6:4-9, we read, "Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord ^{thy God} with all thy heart, and with all thy soul, and with all thy might. And these words which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates." From these and kindred passages of Scripture, we learn ^{our children} what God expects of parents. It is our duty to give ~~them~~ the proper religious instruction. ^{not only by precept but also by example.} Solomon said: "Train up a child in the way he should go; and when he is old, he will not depart from it." So often this is not done.

was

There, once a minister traveling on a train from New York to Philadelphia. Sitting back of him were a mother and her promising boy. The conductor had punched the mother's ticket, and as a ticket had not been provided for the lad, the conductor, looking at the boy, politely inquired, "Is your boy under five, madam?" "Yes," was the prompt reply. The conductor moved on, and then the youngster said to his mother, "Why, mamma, I am past six." Instantly, with frowning face, blazing with wrath, the mother said, "Don't ever contradict me

again. I know what I am saying. If the conductor had heard you say that, he would have made me pay half-fare for you. Don't ever say ^{again} on the train that you are past six. If you do, I'll whip you when we get home." The boy was still and thoughtful for a moment. Then he said, "But I am past six." A slap followed; the child cried, and the mother looked like a tempest. It was just an incident on a railroad train, yet possibly one that will be more harmful to that boy morally than an ordinary railroad accident would have been to him physically. ~~One~~ such an experience in a boy's life may mar his whole career. Then think of the mother's personal sins. She lied to the conductor; she lied to her own boy; she cheated the railroad; ~~and~~ she abused the child ^{and lost his respect and confidence.} And all to save one dollar and twenty-five cents- the price of a half-fare ticket at that time from New York to Philadelphia.

Mothers, are you setting the right kind of example before your children? Homer Rodeheaver was once holding a revival meeting in a certain town. A little boy came to him with tearful face and said, "Mr. Rodeheaver, I want you to pray for my mother that she may become a Christian. She has been drunk for the past four days." All you mothers who are listening to me this morning, won't you ask God to help you to live as you should?

"Whatever you write on the heart of a child,
 No waters can wash it away.
 The sands may be shifted when billows are wild
 And the efforts of time may decay.
 Some stories may perish, some songs be forgot;
 But this ungraven record, time changes it not.

"Whatever you write on the heart of a child,
 A story of gladness or care
 That heaven has blessed, or that earth has defiled,
 Will linger unchangeably there.
 Who writes it has sealed it forever and aye,
 He must answer to God on the great Judgment Day."

There were ~~one~~ three ministers. The story is told of three ministers who were discussing the various translations of the Bible. One stated that he liked the King James' version best because of the beauty and sublimity of its language. The second said that he preferred the New Version because it was easier to understand. The third minister said that his favorite version of the Bible was his mother's version as she had translated it into her own life.

Our closing song is "meet mother for the Skies."

*oft a vision comes to me of my mother's dear face
 as she knelt beside the old arm chair
 How it beamed with light and peace, shown with beauty and grace
 when she brought to Jesus every care. — I can see her angel form interceding for me
 In temptation's dark and stormy hour
 And I hear her tender voice with its sweet melody
 Asking God to keep me by His power.*

*I am glad mother taught me to pray
 It has brightened and cheered all my way
 Thro' the journey of life with its battles and strife
 Oh, how glad mother taught me to pray.*

Before bringing the message this morning, I want
to announce an unusual meeting that is in progress
at the Union Mission, Charleston, W. Va. Little Majoe
Gortner, an evangelist who is only seven years of age,
~~is doing the~~ is preaching each night ^{this week} at 7:30. Be sure to
hear him. He is, indeed, a prodigy. In addition to being a
speaker of remarkable ability, he ^{sings solos,} can play the piano, accordion
saxophone and other musical instruments.

PRE-CHRISTMAS SERMON
TV Chapel WSAZ, December 11, 1960

The text to which I wish to invite your careful and prayerful attention is found in the Gospel According to Saint Matthew, the ~~second~~ ^{first} chapter and the twenty-first verse: "And she shall bring forth a son, and thou shalt call His name Jesus; for He shall save His people from their sins."

When this announcement was made by the angel to Joseph, about four hundred years had elapsed since the last book of the Old Testament was written. During this period, no prophet had arisen in Israel. The Hebrews had remained in their land with varying fortunes. They had been under the dominion of the Persians and later the Grecians but now they were being governed by the Roman Empire. It was while they were being ruled by this regime that the Messiah appeared.

On the far western edge of the continent of Asia is a small country known as Palestine. It was in one of its cities, Bethlehem, that Jesus was born. The conferring of His name was not the result of accident nor of the ordinary course events, but the consequence of a two-fold divine and miraculous interposition. When the heavenly messenger revealed Himself to the Virgin Mother, he said, "Fear not, Mary: for thou hast found favor with God. ..Behold, thou shalt ... bring forth a son, and shalt call His name Jesus." And to Joseph, her husband, he said, "And she shall bring forth a son, and thou shalt call His name Jesus: for He shall save His people from sin."

Let us notice some of the characteristics of this name.

I. **It was a common name.** Although it comes from the Hebrew *yeh-ho-shoo' ah* and means "help of Jehovah" or "Saviour," there was nothing ^{especially} ~~particu-~~ ~~larly~~ striking about it. Many a boy living in Judea at that time was called Jesus. Because of this fact, no one expected anything extraordinary from those who bore that name. But God has ever been pleased to use common-place people and objects to accomplish great results. Only a sling and a pebble in the hand of David; but they laid low the impious giant and turned the tide of battle~ only a handful of meal in a widow's jar and a little oil in her cruse; but they nourished the hope of Israel through the years of famine~ only a little boy with his lunch of five barley cakes and two small fish; but they fed the hungry multitude~ only a box of perfume but its fragrance is an "odor of sweet smell" wherever the Gospel is preached today. Only the needle

of Dorcas; but it points out the path of duty for a thousand women's societies. Only a goose quill pen in the hand of a tinker in jail; but it wrote *Pilgrim's Progress*; a book that has guided millions in their journey to the Celestial City. Only a rough and coarsely clad rail splitter in the back woods of Illinois; but he directed the destinies of our nation through one of the most momentous struggles through which it has ever passed. Well did the Apostle Paul exclaim: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called: but God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world, to confound the things that are mighty; and base things of the world, and things that are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in His presence."

II. *It is a name of wondrous sweetness and winning tenderness.* To the ears of the awakened sinner, there is no music on earth nor in the golden harp of heaven, like the name of Jesus. Mother, father, husband, wife, brother sister, kindred and friend, are nothing to be compared to Him. His beauty attracts ^{all} the seraphs above, His presence fills all space, and His love comforts and gladdens the troubled heart. He has been, is now, and will ever be, the central figure of the ages.

"No tongue can speak, no heart can frame,
Nor can the mem'ry find
A sweeter sound than Jesus' name—
O Saviour of mankind! "

"The name of Jesus is so sweet,
I love its music to repeat;
It makes my joy full and complete,
The precious name of Jesus."

"I love the name of Him whose heart
Knows all my grief and bears a part;
Who bids all anxious fears depart—
I love the name of Jesus.

"That name I fondly love to hear,
It never fails my heart to cheer;
Its music falls the drying tear;
Exalt the name of Jesus.

"No word of man can ever tell
How sweet the name I love so well;
Oh, let its praises ever swell,
Oh, praise the name of Jesus.

"Jesus," oh, how sweet the name!
"Jesus," ev'ry day the same;
"Jesus," let all saints proclaim
Its worthy praise forever."

And, we often sing at the close of a service:

"Take the name of Jesus with you,
Child of sorrow and of woe;
It will joy and comfort give you,
Take it, then, where'er you go."

III. It is a powerful name. There is no other name that has influenced the history of the world like the name of Jesus. Men have never been the same since that memorable night when the shepherds were keeping watch over their flock by night and the angel appeared to them and said, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ, the Lord."

An unknown author has very fittingly stated: "Here is a man who was born in an obscure village, the child of a peasant woman. He grew up in another obscure village. He worked in a carpenter shop until he was thirty, and then for three years he was an itinerant preacher. He never owned a home. He never had a family. He never went to college. He never traveled more than two hundred miles from the place he was born. As far as we know, he never wrote a song or a book or composed a melody or painted a picture and yet more hymns and books have been written about him and pictures ~~have been~~ painted of him than any other person who ever lived. He never ^{did} one of the things that accompany greatness. He had no credentials but himself. * * * While still a young man, the tide of public opinion turned against him. His friends ran away. One of them denied him; another betrayed him. He was ^{delivered into the hands of} ~~turned over~~ to his enemies. He went through the mockery of a trial. He was nailed upon a cross between two thieves. His executioners gambled for the only piece of property that he had upon earth while he was dying, and that was his coat. When he was dead he was taken down and laid in a borrowed grave through the pity of a friend. Almost two thousand ~~centuries~~ ^{years} have passed since then, and today, he is the center ^{figure} ~~piece~~ of the human race and the leader of the column of progress. I am far within the mark when I say that all the armies that ever marched, and all the navies that were ever built, and all the parliaments that ever sat, and all the kings that ever reigned, put together, have not affected the ^{lives} ~~life~~ of man upon this earth as powerfully as has that one solitary life."

which is Christ, the Lord."

[The following text is extremely faint and illegible, appearing to be a series of lines of handwriting or a printed page with very low contrast. It contains several lines of text, some of which are marked with asterisks or other symbols, but the words are not discernible.]

* * *

W M O N March 12, 1949

in regard Good afternoon, everybody! Today I shall attempt to answer ^{some} questions on the most difficult of the New Testament books to understand, - Revelation.

Let us inquire
1. By whom was it written? The author of this work calls himself "John." No other description or definition is given. It is thought by most of the Biblical scholars that Saint John, the Apostle, wrote this book. He was the son of Zebedee, a fisherman on the Lake of Galilee. His mother's name was Salome. He was probably younger than his brother, James, the first of the Twelve to suffer martyrdom. He was known as the ^{whom Jesus loved} disciple ~~of Jesus~~ and was perhaps nearer to the Christ than any of the other followers of the Master. Tradition tells us that in the persecution under Domitian he was taken to Rome and was thrown into boiling oil which had no power to hurt him. He was then sent to labor in the mines and Patmos was the scene of his exile. It was here that he received the Revelation of Jesus Christ, which God gave unto him, to show unto His servants things which must shortly come to pass.

2. When was the book of Revelation written? The exact date is uncertain but it is believed to have been about 96 in the year of our Lord.

Let us notice some
3. What are some of the methods employed in interpreting this book? These have been exceedingly varied and often fantastic. Hundreds of volumes have been written concerning it but none of them seem to be entirely satisfactory. This is due to the widely diversified opinions concerning its meaning and teachings. There have been three principal schools of thought which have dealt with the subject-matter. The first are the **PRETERISTS**. They maintain that the prophecies of Revelation have already been fulfilled. The second are the **FUTURISTS**. They hold that the book contains a forecast of universal history. The third, the **ECLECTICS**, who lay stress upon the spiritual elements of the book, and do not attempt to dogmatize upon the meaning of the details of the more mysterious visions. They believe that there are three ^{classes of} passages in the Apocalypse. Those that are very clear in their spiritual teaching; those that are more mysterious, and yet contain an element of truth which is instructive; and finally there are some of the visions that are so veiled, that it is futile from our present standpoint of knowledge to give any positive interpretation of them. It is probable that some of the prophecies contain two elements — the near and the far. The former referring to ^{the} events during John's time, or in the immediate future and the latter dealing with events of the coming ages.

It will also be of interest observe
As we study it, we notice that
4. What are some of the peculiar features of the book of Revelation? It is the only collection of Scriptures that contains a special promise to obedient readers and at the same time pronounces a curse upon those who tamper with its contents. In the first chapter and the third verse it says, "Blessed

M. HOMER CUMMINGS

SACRED MUSIC PUBLISHER

BOX 390

WHEELING, WEST VA.

No. 240. Keep It Out.

The Eighteenth Amendment is a part of our Constitution. It was adopted by 48 of the 48 states, the largest majority ever given a constitutional amendment. It makes illegal the manufacture and sale of intoxicants. Governor and not repeal should be our slogan. "Woe to him that buildeth a town with blood, and stablisheth a city by iniquity. Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken."—HAB. 2: 12, 15.

M. Homer Cummings. Copyright, 1922, by M. Homer Cummings. Tune: "Help It On."

1. The sa-loon has been outlawed, Keep it out! It has thrived on
2. There's a clam-or for re-peal, Let us make our
3. There must be no com-pro-mise, Vice we can-not
4. For the sake of girls and boys, Keep it out! And the homes that

crime and fraud, Keep it out! Oh, the lives that it has wrecked,
land i-deal, Nev-er fal-ter in the fight,
su-per-vice, Fa-ther, mother, stop and think,
it destroys, Keep it out! Work and pray each day to save

And the good that it has sowed, Keep it out, keep it out, keep it out, out, out.
For our cause is just and right, Keep it out, keep it out, keep it out, out, out.
Do not leg-a-lize strong drink, Keep it out, keep it out, keep it out, out, out.
Millions from a drunkard's grave, Keep it out, keep it out, keep it out, out, out.

Warnings Against Drunkenness.

Let us walk honestly, as in the day, not in rioting and drunkenness.—Ro. 13: 13.

It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.—Ro. 14: 21.

And be not drunk with wine, wherein is excess.

But be filled with the Spirit.—Eph. 5: 18.

The above is a reduced facsimile of No. 240 in "Sacred Selections," our new song book. SPECIAL INTRODUCTORY OFFER: \$10.75 per 100; \$6.00 per 50. On orders for 50 or more, the name of your church and its pastor will be printed on the front cover of the books that you purchase, if you desire.

SEND 15 CENTS AT ONCE FOR A SAMPLE
M. HOMER CUMMINGS, Fayetteville, West Va.

is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." And in the last chapter and the eighteenth and nineteenth verses we read, "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book. and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

Another peculiarity of Revelation is the ruling number of seven- seven candlesticks, seven churches, seven seals, seven trumpets, seven thunders, seven vials, seven spirits, seven stars, seven angels, seven heads, seven crowns, and seven plagues. There are also seven "No Mores," no more sea, no more sorrow, no more crying, no more pain, no more curse, no more night and no more death.

The closing chapters of Revelation contain a striking contrast to the opening chapters of Genesis. Genesis speaks of the creation of the sun, the entrance of sin into the world, the curse pronounced, the triumph of Satan and the exclusion from the "tree of life." Revelation tells us of a place where there will be no need of the sun, neither of the moon to shine in it for the glory of God lightens it and the Lamb is the light thereof; and there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie. There the curse of sin is lifted and Satan and his hosts are cast into the lake that burneth with fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever. Proceeding from the throne of God and of the Lamb, ^{it} was a pure river of water of life, clear as crystal. In the midst of the street of it and on either side of the river is the tree of life which beareth twelve manner of fruits and yieldeth ^{are} her fruit every month and the leaves of the trees were for the healing of the nations.

"But," some one may ask, "what is the main thought of the book of Revelation?" ^{In reply to this query, I would say that} It informs us of the moral and spiritual conflict of the ages. The Lamb of God, who is mentioned ^{about} thirty times, finally triumphs over the allied forces of evil. After Satan is overthrown and the dead small and great stand before God and are judged out of the books that are opened, John sees the holy city, new Jerusalem, coming down from God out of Heaven, prepared as a bride adorned for her husband. And he heard a great voice out of heaven saying, "Behold the tabernacle of God is with

men and He will dwell with them, and they shall be His people, and God Himself shall be with them and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And the city had no need of the sun, neither of the moon to shine in it, for the glory of God is with her, and she shall be glorified, and the nations shall walk in the light of her.

M. HOMER CUMMINGS

SACRED MUSIC PUBLISHER

BOX 390

WHEELING, WEST VA.

The walls are made of jasper, the gates of pearl, and the streets of pure gold.

No. 240. Keep It Out.

The Eighteenth Amendment is a part of our Constitution. It was adopted by 46 of the 48 states, the largest majority ever given a constitutional amendment. It makes illegal the manufacture and sale of intoxicants. Obeyances and not repeal should be our slogan. "Woe to him that buildeth a town with blood, and stablisheth a city by iniquity. Woe unto him that giveth his neighbor drink, that putteth thy bottles to him, and maketh him drunken."—HAB. 2: 15, 16.

M. Homer Cummings. Copyright, 1912, by M. Homer Cummings. Tune: "Help It On."

1. The saloon has been outlawed, Keep it out! It has thrived on
 2. There's a clam-or for re-peal, Let us make our
 3. There must be no com-pro-mise, Vice we can-not
 4. For the sake of girls and boys, Keep it out! And the homes that

crime and fraud, Keep it out! Oh, the lives that it has wrecked,
 land i-deal, Nev-er fal-ter in the fight,
 su-per-vice, Fa-ther, moth-er, stop and think,
 it destroys, Keep it out! Work and pray each day to save

And the good that it has soked, Keep it out, keep it out, keep it out, out, out.
 For our cause is just and right, Keep it out, keep it out, keep it out, out, out.
 Do not leg-a-lize strong dials, Keep it out, keep it out, keep it out, out, out.
 Millions from a drinker's grave, Keep it out, keep it out, keep it out, out, out.

Warnings Against Drunkenness.

Let us walk honestly, as in the day, not in rioting and drunkenness.—Ro. 13: 13.

It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.—Ro. 14: 21.

And be not drunk with wine, wherein is excess.

But be filled with the Spirit.—Eph. 5: 18.

The above is a reduced facsimile of No. 240 in "Sacred Selections," our new song book. SPECIAL INTRODUCTORY OFFER: \$10.75 per 100; \$6.00 per 50. On orders for 50 or more, the name of your church and its pastor will be printed on the front cover of the books that you purchase, if you desire.

SEND 15 CENTS AT ONCE FOR A SAMPLE
M. HOMER CUMMINGS, Fayetteville, West Va.

RADIO ADDRESS FOR OCT. 13, 1933

Good afternoon, everybody! Today I shall attempt to answer certain questions concerning the second coming of Christ.

Our first question is, "Is the second coming of Christ foretold in the Scriptures?" Yes, it most assuredly is. In His final interview with His disciples in the upper room just before He left for the Garden of Gethsamane, Jesus told them, "Let not your hearts be troubled; ye believe in God, believe also in Me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you and if I go to prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also." When the Master was on trial for His life before the high priest, He said, "Nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of Heaven." Again in Luke 21:25-27, He says, "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory." When He left this world and ascended to His Father, as His followers looked steadfastly toward the skies as He went up, behold two men stood by them in white apparel; which also said, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Paul tells us that some day, "The Lord Himself shall descend from heaven with a shout and with the voice of the archangel and with the trump of God; and the dead in Christ shall be raised first; then we which are alive and remain shall be caught up to meet Him in the air and so shall we ever be with the Lord." The author of Hebrews emphatically declares, "So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Many other selections from the Bible could be cited but these are sufficient to convince us that the doctrine of the second coming of Jesus is abundantly substantiated by the Scriptures.

Our next question is, "When is Christ going to return to this earth?" To this we can only reply, that while our salvation is nearer than when we first believed and the night is far spent and the morning cometh, "of that day and hour knoweth no man, no not the angels of heaven, but my Father only." Therefore, we are commanded, "Take ye heed, watch and pray: for ye know not when the time is. For the Son of man is as a man taking a far journey, who

M. HOMER CUMMINGS

SACRED MUSIC PUBLISHER

BOX 390

WHEELING, WEST VA.

No. 240. Keep It Out.

The Eighteenth Amendment is a part of our Constitution. It was adopted by 46 of the 48 states, the largest majority ever given a constitutional amendment. It makes illegal the manufacture and sale of intoxicants. Obeyance and not repeal should be our slogan. "Woe to him that buildeth a town with blood, and stablisheth a city by iniquity. Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken."—HAB. 2: 12, 15.

M. Homer Cummings. Copyright, 1922, by M. Homer Cummings. Tune: "Help It On."

First system of musical notation with lyrics: 1. The saloon has been outlawed, Keep it out! It has thrived on 2. There's a clamor for re-peal, Let us make our 3. There must be no com-pro-mise, Vice we can not 4. For the sake of girls and boys, Keep it out! And the homes that

Second system of musical notation with lyrics: crime and fraud, Keep it out! Oh, the lives that it has wrecked, land i- deal, Nev-er fal-ter in the fight, su per-vice, Fa-ther, moth-er, stop and think, it destroys, Keep it out! Work and pray each day to save

Third system of musical notation with lyrics: And the good that it has strid, Keep it out, keep it out, keep it out, out, out. For our cause is just and right, Keep it out, keep it out, keep it out, out, out. Do not leg-a-lize strong drink, Keep it out, keep it out, keep it out, out, out. Millions from a drunkard's grave, Keep it out, keep it out, keep it out, out, out.

Warnings Against Drunkenness.

Let us walk honestly, as in the day, not in rioting and drunkenness.—Ro. 13: 13.

It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.—Ro. 14: 21.

And be not drunk with wine, wherein is excess.

But be filled with the Spirit.—Eph. 5: 18.

The above is a reduced facsimile of No. 240 in "Sacred Selections," our new song book. SPECIAL INTRODUCTORY OFFER: \$10.75 per 100; \$6.00 per 50. On orders for 50 or more, the name of your church and its pastor will be printed on the front cover of the books that you purchase, if you desire.

SEND 15 CENTS AT ONCE FOR A SAMPLE M. HOMER CUMMINGS, Fayetteville, West Va.

left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, Watch." Again, He warns us, "Therefore, be ye also ready; for in such an hour as ye think not, the Son of man cometh."

However, it will be well for us to bear in mind that the second coming of Jesus is often mentioned in the Bible as being near at hand—just when, we do not know. Here are some Scriptures selected at random: "Let your moderation be known unto all men. The Lord is at hand." "For yet a little while, and he that shall come will come, and will not tarry." "Be ye also patient: stablish your hearts: for the coming of the Lord draweth nigh." "Behold I come quickly: hold fast which thou hast, that no man take thy crown." "He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus."

Our final question is, "What is the purpose of His coming?" Christ Himself informs us, "For the Son of man shall come in the glory of His Father with his angels; and then shall He reward every man according to His works. Before Him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say to them on His right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked and ye clothed me: I was sick and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer Him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto Me. Then shall He say unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the Devil and his angels: for I was an hungered, and ye gave me no meat: I was thirsty and ye gave me no drink: I was a stranger and ye took me not in: naked and ye clothed me not: sick, and in prison and ye visited me not. Then shall they also answer Him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee. Then shall He answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not unto Me. And these shall go away into everlasting punishment; but the righteous shall go into life eternal.

M. HOMER CUMMINGS

SACRED MUSIC PUBLISHER

BOX 390

WHEELING, WEST VA.

Frances
Munson

March 31 - 2
April 7 - 14
28

21
28

No. 240. Keep It Out.

The Eighteenth Amendment is a part of our Constitution. It was adopted by 48 of the 48 states, the largest majority ever given a constitutional amendment. It makes illegal the manufacture and sale of intoxicants. *Obeyance and not repeal should be our slogan.* "Woe to him that buildeth a town with blood, and stablisheth a city by iniquity. Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken."—H.A.S. 2: 12, 15.

M. Homer Cummings. Copyright 1922, by M. Homer Cummings. Tune: "Help It On."

1. The saloon has been outlawed, Keep it out! It has thrived on
 2. There's a clamor for re-peal, Let us make ear
 3. There must be no com-pro-mise, Vice we can not
 4. For the sake of girls and boys, Keep it out! And the homes that

crime and fraud, Keep it out! Oh, the lives that it has wrecked,
 land i-deal, Nev-er fal-ter in the fight,
 su-per-vice, Fa-ther, moth-er, stop and think,
 it destroys, Keep it out! Work and pray each day to save

And the good that it has chesed, Keep it out, keep it out, keep it out, out, out.
 For our cause is just and right, Keep it out, keep it out, keep it out, out, out.
 Do not leg-a-lize strong drink, Keep it out, keep it out, keep it out, out, out.
 Millions from a drinker's grave, Keep it out, keep it out, keep it out, out, out.

Warnings Against Drunkenness.

Let us walk honestly, as in the day, not in rioting and drunkenness.—Ro. 13: 13.
 It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.—Ro. 14: 21.
 And be not drunk with wine, wherein is excess.
 But be filled with the Spirit.—Eph. 5: 18.

The above is a reduced facsimile of No. 240 in "Sacred Selections," our new song book. SPECIAL INTRODUCTORY OFFER: \$10.75 per 100; \$5.00 per 50. On orders for 50 or more, the name of your church and its pastor will be printed on the front cover of the books that you purchase, if you desire.

SEND 15 CENTS AT ONCE FOR A SAMPLE
M. HOMER CUMMINGS, Fayetteville, West Va.

100
53.68
61.68
22.43
84.31

Radio Address For Feb. 9, 1934.

Thank you, Mr. Beane! Good afternoon, everybody! Our first question today is, "Who stood in the only pulpit mentioned in the Bible?" As we are all well aware, a pulpit is an elevated place, or inclosed stage in a church, in which the clergyman stands while preaching and from which he conducts services. It also refers to the body of the clergy and we frequently hear the expression, "the power of the pulpit." Altho' it means so much to our thoughts and lives, the word pulpit is mentioned only once in the Bible, and that is in the book of Nehemiah, the eight chapter and the fourth verse, "And Ezra, the scribe, stood upon a pulpit of wood, which they had made for that purpose." This was a very impressive service. Unfortunately the Children of Israel had grievously sinned against the Lord, their God, who had so miraculously delivered them from their Egyptian bondage and who had so marvelously and tenderly led them through the wilderness into the land of Canaan which "flowed with milk and honey." As a result of their disobedience and idolatry, their government at Jerusalem had been overthrown and many of them had been carried away captives into the heathen city of Babylon. The remnant that remained in their native country were in great poverty and distress. In addition to their temporal woes, they were pauperized spiritually. They had neglected both public and private worship and many of them knew nothing at all about the law of Moses. Realizing their need of the Word of God, Ezra edited the sacred volume and upon an appointed day, when the people were assembled, he read the Scriptures to them from the pulpit that had been made for him. He also explained its meaning to them. His message was so effective that when his listeners heard it, they were deeply penitent and wept aloud. They were so overcome with emotion and their mourning reached such a stage that it became necessary for Ezra and Nehemiah to exhort them to be quiet. Would it not be wonderful if we ^{in America today} would have a revival of the reading of the Word of God, which is "quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and the marrow, and is a discerner of the thought and intents of the heart?"

Our second question is, "Who named his own wife?" This rare privilege was conferred upon Adam. God had formed the first human being out of the dust of the earth and had breathed into his nostrils the breath of life and had become a living soul. He was given dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth. He was placed in the garden of Eden and was instructed to "dress it and to keep it." The author of Genesis tells us that the Lord brought the differ-

M. HOMER CUMMINGS

SACRED MUSIC PUBLISHER

BOX 390

WHEELING, WEST VA.

No. 240. Keep It Out.

The Eighteenth Amendment is a part of our Constitution. It was adopted by 46 of the 48 states, the largest majority ever given a constitutional amendment. It makes illegal the manufacture and sale of intoxicants. Obeyance and not repeal should be our slogan. "Woe to him that buildeth a town with blood, and stablisheth a city by iniquity. Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken."—HAB. 2: 15, 16.

M. Homer Cummings. Copyright, 1932, by M. Homer Cummings. Tune: "Help It On."

1. The saloon has been outlawed, Keep it out! It has thrived on
2. There's a clam-or for re-peal, Let us make our
3. There must be no com-pro-mise, Vice we can-not
4. For the sake of girls and boys, Keep it out! And the homes that

crime and fraud, Keep it out! Oh, the lives that it has wrecked,
land i- deal, Nev-er fal-ter in the fight,
su per-vice, Fa-ther, moth-er, stop and think,
it destroys, Keep it out! Work and pray each day to save

And the good that it has shed, Keep it out, keep it out, keep it out, out, out.
For our cause is just and right, Keep it out, keep it out, keep it out, out, out.
Do not leg-a-lize strong drink, Keep it out, keep it out, keep it out, out, out.
Millions from a drinker's grave, Keep it out, keep it out, keep it out, out, out.

Warnings Against Drunkenness.

Let us walk honestly, as in the day, not in rioting and drunkenness.—Ro. 13: 13.

It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.—Ro. 14: 21.

And be not drunk with wine, wherein is excess.

But be filled with the Spirit.—Eph. 5: 18.

The above is a reduced facsimile of No. 240 in "Sacred Selections," our new song book. SPECIAL INTRODUCTORY OFFER: \$10.75 per 100; \$6.00 per 50. On orders for 50 or more, the name of your church and its pastor will be printed on the front cover of the books that you purchase, if you desire.

SEND 15 CENTS AT ONCE FOR A SAMPLE

M. HOMER CUMMINGS, Fayetteville, West Va.

ent animals to Adam to see what he would call them and it is asserted that "whatsoever Adam called every living creature, that was the name thereof." But it seems that inasmuch as he was the only human being in existence and he had no one with whom to associate that he was lonely. So the Lord God said, "It is not good that man should be alone; I will make a help meet for him." And now occurs (and I say it reverently) the first surgical operation of which we have any record. God caused a deep sleep to fall upon Adam, and while he slept, the Lord took one of his ribs, and closed up the flesh instead thereof; and out of this rib, he made a woman. When she was brought to the man, Adam exclaimed, "This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man." Some naturalists trace a resemblance here to the propagation of plants by the process of budding. It is probably better to admit that as the formation of man was supernatural, so was the formation of woman. To denote his dependent condition, the man was made out of the dust of the earth and he has had to rely upon the soil ^{ever since} for his living; the woman, again, was made from part of the man, to signify her dependence upon him, and, at the same time to show the closeness of their relation to each other, and the obligation of the man "to love his wife as his own flesh." The first name that Adam gave to his wife was "Woman" and the reason that is assigned ^{for it} is that she was taken out of man but sometime later, after they had transgressed the law of Jehovah and were driven out of the Garden of Eden, he called her Eve, because she was the mother of all living.

RADIO ADDRESS FOR APRIL 13, 1934.

Thank you Mr. Beane! Good afternoon, everybody! The question which we shall endeavor to answer today is: "What was the greatest speech ever delivered by the Apostle Paul?" Altho' we have no explicit statement in the Bible that Paul was an orator and he himself declares that his "preaching was not with enticing words of man's wisdom," yet it was accompanied with the "demonstration of the Spirit and of power." Many of his addresses were literary masterpieces. On Mar's Hill, his sermon was a marvel of tact and logic. When he ~~preached to~~ ^{plead with} Felix, he made this wicked ruler tremble, as he reasoned of righteousness, temperance and judgement to come. But probably his most famous message was his defense before King Agrippa. It was upon an occasion of deepest interest. This oriental monarch and his sister Bernice, with the chief captains and principal men of the city, had assembled with great pomp to the place of hearing. At the command of Festus, Paul the prisoner was brought forth. And Festus said, "King Agrippa, and all men which are here present with us, ye see this man about whom all the multitude of Jews have dealt with me, both at Jerusalem, and also here, crying that he ought not to live any longer. But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him. Of whom I have no certain thing to write unto my Lord. Wherefore I have brought him forth unto you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write. For it seemeth unreasonable to send a prisoner, and not with all to signify the crimes laid against him." Then Agrippa said unto Paul, "Thou art permitted to speak for thyself." Then Paul stretched forth his hand and answered for himself.

Here follows the address of Paul. When he says, "That Christ should suffer, and that he should be the first to rise from the dead, and should show light unto the people, and to the Gentiles," Festus interrupts him, and cries with a loud voice, "Paul, thou art beside thyself; much learning doth make thee mad." When Paul says, "King Agrippa, believest thou the prophets? I know that thou believest." Then Agrippa replies, "Almost thou persuadest me to be a Christian." And Paul said, "I would to God, that not only thou, but also all that ~~xxxx~~ hear me this day, were both almost, and altogether such as I am, except these bonds." And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them and when they were gone aside, they talked between themselves, saying, "This man doeth nothing worthy of death or of bonds." *And thus ended one of the greatest speeches that Paul ever delivered.*

M. HOMER CUMMINGS

SACRED MUSIC PUBLISHER

BOX 390

WHEELING, WEST VA.

Rev. Mrs. Ellen Spirel,
833 Charles Ave.
Morgantown, W. Va.
Contribute about "Choice
Collection."

No. 240. Keep It Out.

The Eighteenth Amendment is a part of our Constitution. It was adopted by 46 of the 48 states, the largest majority ever given a constitutional amendment. It makes illegal the manufacture and sale of intoxicants. Obeyance and respect should be our slogan. "Woe unto him that buildeth a town with blood, and stablisheth a city by iniquity. Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken."—HAB. 2: 12, 15.

M. Homer Cummings. Copyright, 1921, by M. Homer Cummings. Tune: "Help It On."

Musical notation for the first system of the song, including a vocal line and piano accompaniment. The lyrics are: 1. The saloon has been outlawed, Keep it out! It has thrived on... 2. There's a clamor for re-peal, Let us make our... 3. There must be no com-pro-mise, Vice we can-not... 4. For the sake of girls and boys, Keep it out! And the homes that...

Musical notation for the second system of the song. The lyrics are: crime and fraud, Keep it out! Oh, the lives that it has wrecked, land i- deal, Ner-er fal-ter in the fight, su- per-vice, Fa-ther, moth-er, stop and think, it de-roys, Keep it out! Work and pray each day to save...

Musical notation for the third system of the song. The lyrics are: And the good that it has de-royed, Keep it out, keep it out, keep it out, out, out. For our cause is just and right, Keep it out, keep it out, keep it out, out, out. Do not leg-a-lize strong drink, Keep it out, keep it out, keep it out, out, out. Millions from a drunk-ard's grave, Keep it out, keep it out, keep it out, out, out.

Warnings Against Drunkenness.

Let us walk honestly, as in the day, not in rioting and drunkenness.—Ro. 13: 13.

It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.—Ro. 14: 21.

And be not drunk with wine, wherein is excess.

But be filled with the Spirit.—Eph. 5: 18.

The above is a reduced facsimile of No. 240 in "Sacred Selections," our new song book. SPECIAL INTRODUCTORY OFFER: \$10.75 per 100; \$6.00 per 50. On orders for 50 or more, the name of your church and its pastor will be printed on the front cover of the books that you purchase, if you desire.

SEND 15 CENTS AT ONCE FOR A SAMPLE
M. HOMER CUMMINGS, Fayetteville, West Va.

RADIO ADDRESS FOR AUG. 3, 1934.

1. How many instances of persons being raised from the dead are mentioned in the Bible?

If we include the resurrection of Jesus and the bodies of the saints which slept and who arose and came out of their graves after His resurrection and went into the holy city and appeared unto many, there are ten instances mentioned in the Bible of persons being raised from the dead. The first miracle of this kind that was ever performed is recorded in 1 Kings 17:17-24, "And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was sore, that there was no breath in him. And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son? And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed. And he cried unto the Lord, and said, O Lord my God, hast thou also brought evil upon this widow with whom I sojourn, by slaying her son? And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord, my God, I pray thee, let this child's soul come into him again. And the Lord heard the voice of Elijah; and the soul of the child came into him, and he revived. And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth. And the woman said to Elijah, Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth. The second person raised from the dead was the son of the Shunammite woman. In 2 Kings 4:32-37, we read, "And when Elisha was come into the house, behold the child was dead, and laid upon his bed. He went in therefore, and shut the door upon them twain, and prayed unto the Lord. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm. Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes. And he called Gehazi, and said, Call this Shunammite woman. So he called her. And when she was come in unto him, he said, Take thy son. Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out." The third person who ^{was} raised from the dead was an un-named man spoken of in 2 Kings 13:21, "And it came to pass, as they were burying a man, that, behold they spied a band of men; and they cast the man into the sepulchure of Elisha; and when the man was let down and touched the bones of Elisha, he revived, and stood up on his feet."

M. HOMER CUMMINGS

SACRED MUSIC PUBLISHER

P. O. BOX 390

WHEELING, WEST VA.

Pastoral Address

Fayetteville, W. Va.,

July 30, 1934.

Prof. I. D. Moon,
Wilmore, Ky.

My dear Mr. Moon:-

I certainly appreciate the fact that your quartet frequently sings "Only The Best." If you would be interested, I can furnish you free of charge a leaflet of "Only The Best," "He Tenderly Looked At Me,"

The fourth individual that was restored to life was the only son of the widow of Nain. Christ met the funeral procession and stopped it and had compassion upon the mother who was weeping and said to the dead, "Young man, I say unto thee, Arise." And he sat up and began to speak. The fifth person was a little girl only twelve years of age, the daughter of Jairus, the ruler of a synagogue. Jesus took her by the hand and commanded her to arise and her spirit came again and she arose straightway and food was given to her, and her parents were astonished. The raising of Lazarus from the dead was such an important event that practically all of the eleventh chapter of Saint John is devoted to this wonderful happening. It is said that the Savior loved Martha and her sister Mary and Lazarus. Often He had visited in their home and He was ever a welcome guest. When Jesus came to them ~~grave~~ and saw these women weeping, He groaned in spirit and was troubled and said, "Where have ye laid him?" They said unto Him, "Lord, come and see." Jesus wept. They said the Jews, "Behold how He loved him!" And some of them said, "Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?" Jesus therefore again groaning in Himself cometh to the grave. It was a cave, and a stone lay upon it. When the stone was rolled away, Jesus lifted up His eyes and said, "Father, I thank Thee that Thou has heard Me. And I know that Thou hearest Me always; but because of the people which stand by I said it, that they may believe that Thou hast sent Me." And when He had thus spoken, He cried with a loud voice, "Lazarus, come forth." And he that was dead came forth, bound hand and foot with grave clothes: and his face was bound about with a napkin. Jesus saith unto them, "Loose him and let him go." The seventh and eighth instances of people being raised from the dead was that Christ Himself and many of the saints that slept. In the case of ~~John~~, it was different from the others. He had power to lay down His life and to take it up again. In the Acts of the Apostles, there were two persons brought back from the dead. In the 9:36 to 41, we read, "Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did. And it came to pass in those days, that she was sick and died: whom when they had washed, they laid her in an upper chamber. And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come unto them. Then Peter arose and went with them. When he was come they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the garments which Dorcas made, while she was with them. But Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, "Tabitha, arise." And she opened her eyes: and when she saw Peter, she sat up. And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive." The last instance of restoration to life was that of Eutychus who went to sleep while Paul was preaching and fell three stories and *was taken up as dead, but the great Apostle to the Gentiles, brought him back to health.*

M. HOMER CUMMINGS

SACRED MUSIC PUBLISHER

BOX 390

WHEELING, WEST VA.

Our first number is a selection in "The End of The Sabbath." This song will be sung by Mrs. Ralph Hood with Miss L. M. Board at the piano.

No. 240. Keep It Out.
 The Eighteenth Amendment is a part of our Constitution. It was adopted by 46 of the 48 states, the largest majority ever given a constitutional amendment. It makes illegal the manufacture and sale of intoxicants. *Overcome and not repeat* should be our slogan. "Woe unto him that buildeth a town with blood, and stablisheth a city by iniquity. Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken."—HAB. 2: 15, 16.
 M. Homer Cummings. Copyright, 1921, by M. Homer Cummings. Tune: "Help It On."

1. The saloon has been outlawed, Keep it out! It has thrived on
 2. There's a clamor for repeal, Let us make our
 3. There must be no compromise, Vice we can not
 4. For the sake of girls and boys, Keep it out! And the homes that

crime and fraud, Keep it out! Oh, the lives that it has wrecked,
 land i - deal, Nev - er fal - ter in the fight,
 so per - vice, Fa - ther, moth - er, stop and think,
 it destroys, Keep it out! Work and pray each day to save

And the good that it has shrud, Keep it out, keep it out, keep it out, out, out.
 For our cause is just and right, Keep it out, keep it out, keep it out, out, out.
 Do not leg - a - line strong kiel, Keep it out, keep it out, keep it out, out, out.
 Millions from a drunkard's grave, Keep it out, keep it out, keep it out, out, out.

Warnings Against Drunkenness.
 Let us walk honestly, as in the day, not in rioting and drunkenness.—Ro. 13: 13.
 It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.—Ro. 14: 21.
 And be not drunk with wine, wherein is excess.
 But be filled with the Spirit.—Eph. 5: 18.

Pastor M. E. Church, Belmont, W. Va.
Mrs. De Long

The above is a reduced facsimile of No. 240 in "Sacred Selections," our new song book. SPECIAL INTRODUCTORY OFFER: \$10.75 per 100; \$6.00 per 50. On orders for 50 or more, the name of your church and its pastor will be printed on the front cover of the books that you purchase, if you desire.

SEND 15 CENTS AT ONCE FOR A SAMPLE
M. HOMER CUMMINGS, Fayetteville, West Va.

RADIO ADDRESS FOR FRIDAY, DEC. 7, 1934.

1. Please explain 1 Corinthians 5:5, "To deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."

In order to explain this passage of Scripture, it will be necessary for us to consider the preceding verses of this chapter. They are as follows: "It is commonly reported that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. For I verily, as absent in the body, but present in spirit, have judged already, as though I were present, concerning him that hath done this deed. In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus, to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." This was an unusual case. A man who was a member of the Christian church at Corinth had married his father's wife, evidently his stepmother. When Paul learned of this, he was simply shocked and morified, and he instructed them to solemnly excommunicate the offender and hand him over to Satan, who had power to torture him with diseases and terrors, as a warning to all: but, while the body and mind were thus tormented, the immortal spirit was under the influence of Divine mercy; and the affliction, in all probability, was only for a season; though sometimes it was unto death, as the destruction of the flesh would imply. But the soul found mercy at the hand of God; for such a most extraordinary interference of God's power and justice; and of Satan's influence, could not fail to bring the person to a state of the deepest humiliation and contrition: and thus, while the flesh was destroyed, the spirit was saved in the day of the Lord Jesus. No such power, at present, seems to be in the church of God and we have no Scriptural warrant that it should be attempted. It was the same power by which Ananias and Sapphira were struck dead; and Elymas, was made blind. It appears that Apostles only were entrusted with this power. *There is no doubt, however, that even today afflictions and sorrows are often used by Providence to lead us to God.*

2. What are we to understand by the Battle of Armageddon referred to in Revelation?

Armageddon is the name given to the last great battle to be fought in the world's history, in which the whole human race is arrayed on one side or the other. It is to be the final struggle of the Antichrist. When it will be fought no one can tell; but that there will be a great struggle, we are assured. Before that day comes "many ^{false} prophets shall arise and lead many astray; iniquity shall abound and the love of many shall wax cold." There are to be false Christs and false teachers "doing signs and wonders" and shall deceive,

M. HOMER CUMMINGS

SACRED MUSIC PUBLISHER

BOX 390

WHEELING, WEST VA.

No. 240. Keep It Out.

The Eighteenth Amendment is a part of our Constitution. It was adopted by 48 of the 48 states, the largest majority ever given a constitutional amendment. It makes illegal the manufacture and sale of intoxicants. *Obeyance and not repeal* should be our slogan. "Woe to him that buildeth a town with blood, and stablisheth a city by iniquity. Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken."—H.A.M. 2: 12, 15.

M. Homer Cummings. Copyright, 1922, by M. Homer Cummings. Tune: "Help It On."

1. The saloon has been outlawed, Keep it out! It has thrived on
2. There's a clam-or for re-peal, Let us make our
3. There must be no com-pro-mise, Vice we can-not
4. For the sake of girls and boys, Keep it out! And the homes that

crime and fraud, Keep it out! Oh, the lives that it has wrecked,
land i-deal, Nev-er fal-ter in the fight,
su per-vice, Fa-ther, moth-er, stop and think,
it destroys, Keep it out! Work and pray each day to save

And the good that it has wrecked, Keep it out, keep it out, keep it out, out, out.
For our cause is just and right, Keep it out, keep it out, keep it out, out, out.
Do not leg-a-line strong drink, Keep it out, keep it out, keep it out, out, out.
Millions from a drinker's grave, Keep it out, keep it out, keep it out, out, out.

Warnings Against Drunkenness.

Let us walk honestly, as in the day, not in rioting and drunkenness.—Ro. 13: 13.

It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.—Ro. 14: 21.

And be not drunk with wine, wherein is excess.

But be filled with the Spirit.—Eph. 5: 18.

The above is a reduced facsimile of No. 240 in "Sacred Selections," our new song book. SPECIAL INTRODUCTORY OFFER: \$10.75 per 100; \$6.00 per 50. On orders for 50 or more, the name of your church and its pastor will be printed on the front cover of the books that you purchase, if you desire.

SEND 15 CENTS AT ONCE FOR A SAMPLE
M. HOMER CUMMINGS, Fayetteville, West Va.

if possible, the very elect. It is to be preceded by a period of apostasy, in which the authority of the wicked one will be fully demonstrated, with the assumption of divinity and the demand for universal worship as God. In the present stage of conflict between good and evil, when mighty forces are arrayed on both sides, we can see the foreshadowing of the fierce struggle that is to come; but we may rest assured that righteousness will triumph in the end. Armageddon is "the mountain of Megiddo" west of Jordan and the place would naturally suggest itself to the mind of a Galilean writer to whom ~~the place~~ ^{its location} and its association were familiar.

3. Where will the battle of Gog and Magog take place?

The battle of Gog and Magog will take place after the millenium when Satan shall be loosed out of his prison and shall go out to deceive the nations which are in the four corners of the earth, and gather them together for the conflict; the number of whom is as the sand of the sea. They will encompass the camp of the saints about and the holy city, but fire will come down from God out of heaven and devour them and the Devil that deceived them shall be cast into the lake of fire and brimstone, where the beast and the false prophet are, and they shall be tormented day and night forever. Immediately following this event, John tells us that the great white throne judgement will occur. The dead, small and great, shall stand before God; and the books shall be opened: and another book shall be opened, which is the book of life: and the dead shall be judged out of those things which are written in those books, according to their works. And the sea shall give up the dead which are in it; and death and hell shall deliver up the dead which are in them; and they shall be judged every man according to his works.

4. Shall we know each other in the future life?

We find the assurance of heavenly recognition in a number of passages in both the Old and New Testament. David said of his dead son: "I shall go to him, but he shall not return to me." The parable of the rich man and Lazarus teaches that these two persons who were acquainted on earth knew each other in the other world. On the mount of Transfiguration, the disciples recognized Moses and Elijah. Yes, I believe that we shall know each other over there.

Gatewood, W. Va. Dedication of song to Miss Velma Jones,

Before announcing the last number, I wish to state that if any of our radio listeners desire ~~some new~~ ^{a leaflet of some} new gospel songs composed by the person who is now speaking to you, you may obtain it by addressing Homer Cummings, in care of this station, ^{radio station W.C.N.S., Charleston, W. Va.} Enclose a 3¢ stamp to cover postage.

Our closing song is "Will The Circle Be Unbroken?"

M. HOMER CUMMINGS

SACRED MUSIC PUBLISHER

BOX 390

WHEELING, WEST VA.

No. 240. Keep It Out.

The Eighteenth Amendment is a part of our Constitution. It was adopted by 48 of the 43 states, the largest majority ever given a constitutional amendment. It makes illegal the manufacture and sale of intoxicants. *Coverances end not repeal* should be our slogan. "Woe to him that buildeth a town with blood, and stablisheth a city by iniquity. Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken."—HAB. 2: 12, 15.

M. Homer Cummings. Copyright, 1922, by M. Homer Cummings. Tune: "Help It On."

1. The saloon has been outlawed, Keep it out! It has thrived on
2. There's a clam-or for re-peal, Let us make our
3. There must be no com-pro-mise, Vice we can - not
4. For the sake of girls and boys, Keep it out! And the homes that

crime and fraud, Keep it out! Oh, the lives that it has wrecked,
land i - deal, Nev - er ful - ter in the fight,
sa - per - vice, Fa - ther, moth - er, stop and think,
it destroys, Keep it out! Work and pray each day to save

And the good that it has wrecked, Keep it out, keep it out, keep it out, out, out.
For our cause is just and right, Keep it out, keep it out, keep it out, out, out.
Do not leg-a-lize strong drink, Keep it out, keep it out, keep it out, out, out.
Millions from a drunkard's grave, Keep it out, keep it out, keep it out, out, out.

Warnings Against Drunkenness.

Let us walk honestly, as in the day, not in rioting and drunkenness.—Ro. 13: 13.

It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.—Ro. 14: 21.

And be not drunk with wine, wherein is excess.

But be filled with the Spirit.—Eph. 5: 18.

The above is a reduced facsimile of No. 240 in "Sacred Selections," our new song book. SPECIAL INTRODUCTORY OFFER: \$10.75 per 100; \$6.00 per 50. On orders for 50 or more, the name of your church and its pastor will be printed on the front cover of the books that you purchase, if you desire.

SEND 15 CENTS AT ONCE FOR A SAMPLE
M. HOMER CUMMINGS, Fayetteville, West Va.

1. Mr. Cummings, will you please explain 1 Corinthians 5:5, "To deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus?"

2. What are we to understand by the Battle of Armageddon referred to in Revelation?

3. When will the battle of God and Magog take place?

4. Shall we know each other in the future life?

Order of Worship For The Fayetteville Methodist Church, March 26, at 11 A. M.

PRELUDE. The people in devout meditation.

THE PROCESSIONAL: No. 381, "The Church's One Foundation," the people arising at the second stanza and joining in the singing.

THE APOSTLES' CREED, The people standing.

THE LORD'S PRAYER.

RESPONSIVE READING, 13th Sunday, 1st Reading, the people standing.

GLORIA PATRI.

SCRIPTURE LESSON.

THE PRESENTATION OF TITHES AND OFFERINGS.

OFFERTORY RESPONSE.

SPECIAL SELECTION BY THE CHOIR, L. M. Howells, directing.

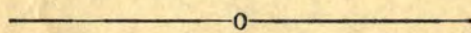
SERMON

HYMN, No. 244, the people standing.

DOXOLOGY.

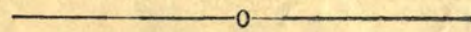
BENEDICTION.

POSTLUDE.



SPECIAL ANNOUNCEMENT

Be sure to attend services in this building tonight at 7:30.



Revive us again
where He Leads

RADIO ADDRESS FOR AUGUST 23, 1939.

Q Q Mr. Cummings, for a number of years I have been reading the Bible and I find that it is a very fascinating volume. It might be of interest to this radio audience for you to tell them why it is so named.

A The word Bible comes from the Greek word, "Biblos," and means ~~the~~ book.

Q Do you think that it is correct to speak of the Bible as being a book?

A Strictly speaking, it is not a book but a library of brief writings. It contains history, poems, songs, prophecies, proverbs and epistles. However since it is bound in one volume, we are accustomed to refer to it as being a book.

Q When was the first Bible printed?

A The first Bible was printed in Latin at Minz, 1452-1456 in the year of our Lord and was known as the Gutenberg Bible.

Q In how many tongues is the Bible translated?

A The information that we have in our possession is that it has been translated into 835 languages.

Q Which has the larger sale- the Bible or novels in general?

A Frederick J. Haskin tells us that more Bibles are sold annually than novels.

Q What two chapters in the Bible are exactly alike?

A The two chapters in the Bible that are exactly like are the 19th chapter of 2nd Kings and the 37th chapter of Isaiah.

Q What word appears but once in the Bible?

A There are many words that occur only once in the Bible. Perhaps the most important word appearing but once is "eternity." It is found in Isaiah 57:15 where it refers to God as being the "high and lofty One that inhabiteth eternity."

Q What word appears the most often in the Bible?

A The word "and" occurs the most frequently. In the King James Version it appears 46,277 times. However, words of ~~the~~ importance Jehovah or Lord, ^{of} are the most prevalent, and ~~are~~ found 16,855 times in the Bible.

ORDER OF SERVICE FOR SUNDAY MORNING
AUGUST 13, 1939

THE PRELUDE. (The people in devout meditation).

THE CALL TO WORSHIP: "The Lord Is In His Holy Temple".

HYMN NO. 302. (The people standing).

PRAYER. (To be offered by all. The people seated and bowed).

"Almighty God, our Heavenly Father, who of Thy great mercy hast promised forgiveness of sins to all them that with hearty repentance and true faith turn unto Thee, have mercy upon us; pardon and deliver us from all our sins; confirm and strengthen us in all goodness; and bring us to everlasting life, thro' Jesus Christ our Lord. Amen".

WORDS OF ASSURANCE, followed by "Lord, Teach Us To Pray"

and "The Lord's Prayer", sung by the choir.

RESPONSIVE READING, 33rd Sunday. Second Lesson, Page 561.

(The people standing).

GLORIA PATRI.

NEW TESTAMENT LESSON.

SPECIAL. By the choir.

THE PRESENTATION OF TITHES AND OFFERINGS.

OFFERTORY RESPONSE. (The people seated and bowed).

SERMON BY THE PASTOR.

HYMN NO. 303. (The people standing).

Benediction.

Doxology.

POSTLUDE.

SPECIAL ANNOUNCEMENT!

Rev. F. E. Perry will preach in this building tonight at
8 o'clock. Be sure to attend.

Q In your reply to my question, Mr. Cummings, you mentioned the King James Version. Will you kindly explain to our listeners what is meant by this expression?

A Yes, most gladly, I shall do so. This term is applied to the Bible which was completed and printed in 1611. The rules adopted provided that the new translation should be based on the Bishop's Bible and that it should contain no marginal notes except for explanation of Hebrew and Greek words. The movement was supported by James I, King of England, and it was called the King James Version of the Bible.

Q What is the exact place in the Bible where the word "girl" appears?

A The word "girl" occurs in the third verse of the third chapter of Joel, while the plural form "girls" appears in the fifth verse of the eighth chapter of Zechariah.

Q What is the term for the practice some people have when puzzled of opening the Bible at random, reading a verse, and allowing it to determine the person's course of action?

A Divination by means of the Bible is called Bibliomancy. Use of poetic verses, fixed on by chance, was common in Rome. Vergil was often used for this purpose. As the Bible spread through Europe, devout people turned to it for direction.

Q In your opinion, Mr. Cummings, do you think that this custom is a wise one?

A No, I do not think that it is. Jesus says, "Search the Scriptures for in them ye think ye have eternal life; and they are they which testify of Me." Paul exhorts us, "Study to shew thyself approved unto God a workman that needeth not to be ashamed, rightly dividing the Word of truth."

What is the purpose of the Holy Scriptures?

Answer. The best answer that I have found to this question is a reply which is found in the Bible itself. It states that Scriptures are able to make us wise unto salvation; that the man of God may be perfect, thoroughly furnished unto all good works. David said, "Thy word have I hid in my heart that I might not sin against Thee."

ORDER OF SERVICE FOR SUNDAY MORNING
AUGUST 13, 1939

THE PRELUDE. (The people in devout meditation).

THE CALL TO WORSHIP: "The Lord Is In His Holy Temple".

HYMN NO. 302. (The people standing).

PRAYER. (To be offered by all. The people seated and bowed).

"Almighty God, our Heavenly Father, who of Thy great mercy hast promised forgiveness of sins to all them that with hearty repentance and true faith turn unto Thee, have mercy upon us; pardon and deliver us from all our sins; confirm and strengthen us in all goodness; and bring us to everlasting life, thro' Jesus Christ our Lord. Amen".

WORDS OF ASSURANCE, followed by "Lord, Teach Us To Pray"

and "The Lord's Prayer", sung by the choir.

RESPONSIVE READING, 33rd Sunday. Second Lesson, Page 561.

(The people standing).

GLORIA PATRI.

NEW TESTAMENT LESSON.

SPECIAL. By the choir.

THE PRESENTATION OF TITHES AND OFFERINGS.

OFFERTORY RESPONSE. (The people seated and bowed).

SERMON BY THE PASTOR.

HYMN NO. 303. (The people standing).

Benediction.

Doxology.

POSTLUDE.

SPECIAL ANNOUNCEMENT!

Rev. F. E. Perry will preach in this building tonight at
8 o'clock. Be sure to attend.

11.5
1500
37500
115
172500

"Savior, Like a Shepherd, Lead Us."

December 9, 1948
Radio Address For ~~August 22, 1948~~

Q Mr. Cummings, for a number of years I have been reading the Bible and I find that it is a very fascinating volume. It might be of interest to this radio audience for you to tell them why it is so named.

A The word Bible comes from the Greek word, "Biblos", and means book.

Q Do you think that it is correct to speak of the Bible as being a book?

A Strictly speaking, ^{the Bible} it is not a book but a library of brief writings. It contains history, poems, songs, prophecies, proverbs and epistles; however since it is bound in one volume, we are accustomed to refer to it as being a book.

Q When was the first Bible printed?

A The first Bible was printed in Latin at Mainz, 1452-1456 in the year of our lord and was known as the Gutenberg Bible. *It took four years to complete the task of printing the first Bible.*

Q In how many tongues is the Bible translated?

A The information that we have in our possession is that it has been translated into 835 languages.

Q Which has the larger sale - the Bible or novels in general?

A Frederick J. Haskin tells us that more Bibles are sold annually than novels.

Q What two chapters in the Bible are exactly alike?

A The two chapters in the Bible that are exactly alike are the 19th chapter of 2nd Kings and the 37th chapter of Isaiah.

Q What word appears but once in the Bible?

A There are many words that occur ^{only once} in the Bible. Perhaps the most important word appearing but once is "eternity". It is found in Isaiah 57:15 where it refers to God as being the "high and lofty one that inhabiteth eternity".

Q What word appears the most often in the Bible?

A The word "and" occurs the most frequently. In the King James Version it appears 46,277 times; however of words of importance Jehovah or Lord, are the most prevalent, and are found 6,855 times in the Bible.

Q In your reply to my question, Mr. Cummings, you mentioned the King James Version. Will you kindly explain to our listeners what is meant by this expression?

ORDER OF SERVICE FOR SUNDAY MORNING
AUGUST 13, 1939

THE PRELUDE. (The people in devout meditation).

THE CALL TO WORSHIP: "The Lord Is In His Holy Temple".

HYMN NO. 302. (The people standing).

PRAYER. (To be offered by all. The people seated and bowed).

"Almighty God, our Heavenly Father, who of Thy great mercy hast promised forgiveness of sins to all them that with hearty repentance and true faith turn unto Thee, have mercy upon us; pardon and deliver us from all our sins; confirm and strengthen us in all goodness; and bring us to everlasting life, thro' Jesus Christ our Lord. Amen".

WORDS OF ASSURANCE, followed by "Lord, Teach Us To Pray"

and "The Lord's Prayer", sung by the choir.

RESPONSIVE READING, 33rd Sunday. Second Lesson, Page 561.

(The people standing).

GLORIA PATRI.

NEW TESTAMENT LESSON.

SPECIAL. By the choir.

THE PRESENTATION OF TITHES AND OFFERINGS.

OFFERTORY RESPONSE. (The people seated and bowed).

SERMON BY THE PASTOR.

HYMN NO. 303. (The people standing).

Benediction.

Doxology.

POSTLUDE.

SPECIAL ANNOUNCEMENT!

Rev. F. E. Perry will preach in this building tonight at 8 o'clock. Be sure to attend.

A Yes, most gladly, I shall do so. This term is applied to the Bible which was completed and printed in 1611. The rules adopted provided that the New translation should be based on the Bishop's Bible and that it should contain no marginal notes except for explanation of Hebrew and Greek words. The Movement was supported by James I, King of England, and it was called the King James Version of the Bible.

Q What is the exact place in the Bible where the word "girl" appears?

A The word "girl" occurs in the third verse of the third chapter of Joel, while the plural form "girls" appears in the fifth verse of the eighth chapter of Zechariah. *at no other place in the Bible do we find these words.*

Q What is the term for the practice some people have when puzzled of opening the Bible at random, reading a verse, and allowing it to determine the person's course of action?

A Divination by means of the Bible is called Bibliomancy. Use of poetic verses, fixed on by chance, was common in Rome. Vergil was often used for this purpose. As the Bible spread through Europe, devout people turned to it for direction.

Q In your opinion, Mr. Cummings, do you think that this custom is a wise one?

A No, I do not think it is. Jesus says, "Search the Scriptures for in them ye think ye have eternal life; and they are they which testify of Me." Paul exhorts us, "Study to shew thyself approved unto God a workman that needeth not to be ashamed, rightly dividing the Word of truth." *The Psalmist said "Thy word have I hid within my heart that I might sin against Thee." The Bible should not be read in a careless manner but thoughtfully and prayerfully.*

So what is the purpose of the Holy Scriptures?

Answer..... The best answer that I have found to this question is the reply that is given in the Bible itself. It states that the Scriptures are able to make us wise unto salvation, that the man of God may be perfect thoroughly furnished unto all good works.

Question.. What are some of the most helpful verses in the Bible?

Answer.. There are many helpful and inspiring passages of Scripture. There are several that come to my mind just now. "As thy days, so shall thy strength be." "The eternal God is thy refuge and underneath are the everlasting arms." "They that wait on the Lord shall renew their strength; they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint." "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth also in Thee." "Come now, and let us reason together, saith the Lord, though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." "Seek ye

ORDER OF SERVICE FOR SUNDAY MORNING

AUGUST 12, 1939

Worship ladies The next on the program is a
of Miss Virginia M. Caldwell & Miss Mary
Forgettable
Rose
F. D. Perry
Pastor
Prison
just
"I will have my own"
of will Mrs. A. M. Brown at the

THE PRELUDE. (The people in devout meditation).

THE CALL TO WORSHIP: "The Lord Is In His Holy Temple".

HYMN NO. 302. (The people standing).

PRAYER. (To be offered by all. The people seated and bowed).

"Almighty God, our Heavenly Father, who of Thy great mercy hast promised forgiveness of sins to all them that with hearty repentance and true faith turn unto Thee, have mercy upon us; pardon and deliver us from all our sins; confirm and strengthen us in all goodness; and bring us to everlasting life, thro' Jesus Christ our Lord. Amen".

WORDS OF ASSURANCE, followed by "Lord, Teach Us To Pray"

and "The Lord's Prayer", sung by the choir.

RESPONSIVE READING, 33rd Sunday. Second Lesson, Page 561.

(The people standing).

GLORIA PATRI.

NEW TESTAMENT LESSON.

SPECIAL. By the choir.

THE PRESENTATION OF TITHES AND OFFERINGS.

OFFERTORY RESPONSE. (The people seated and bowed).

SERMON BY THE PASTOR.

HYMN NO. 303. (The people standing).

Benediction.

Doxology.

POSTLUDE.

SPECIAL ANNOUNCEMENT!

Rev. F. E. Perry will preach in this building tonight at 8 o'clock. Be sure to attend.

the Lord, while He may be found; call ye upon Him while He is near; let the wicked forsake his way and the unrighteous man his thoughts and let him return unto the Lord and He will have mercy upon Him, and to our God, for He will abundantly pardon." "Like as a father ^{pitieth} ~~lovet~~ his children so the Lord pitieth them that fear Him." "As one whom his mother comforteth, so will I comfort you." "As far as the east is from the west, so far hath He removed our transgressions from us." All these gems are in the Old Testament. Turning to the New Testament, we find even greater promises and words of assurance. Jesus said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh, receiveth; and he that seeketh findeth, and to him that knocketh, it shall be ^{opened.}" "Your heavenly Father knoweth what things ye have need of before ye ask Him." "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls, for my yoke is easy, and my burden is light." "In the world ye shall have tribulation, but be of good cheer, I have overcome the world. Let not your heart be troubled, neither let it be afraid." "Lo, I am with you alway, even unto the end of the world." And Paul says, "We know that all things work together for good to them that love the Lord, to them who are the called according to his ^{purpose} promise." "Our light affliction which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory." "I know whom I have believed and am persuaded that He is able to keep that which I have committed to him against that day." "I am now ready to be offered and the time of my departure is at hand. I have fought a good fight; I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me at that day, and not to me only but to them also which ^{his} ~~shall~~ keep His commandments." "God is able to make all grace

"Take The Name of Jesus With You"

RADIO ADDRESS WMON

April 20, 1948

Thank you, Mr. ~~-----~~ ^{Holmes}. Good morning, everybody! For our Scripture lesson, I shall read a portion of the Sermon on the Mount- Matthew 5:13-18: "Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on a hill can not be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

Let us pray: "Our Father, it is with grateful hearts that we come into Thy presence ~~today~~ ^{this morning}. We thank Thee for Thy watchful care over us during the night and for the light of this new day. May the words of our mouth and the meditation of our hearts be acceptable in Thy sight, O Lord, our strength and our Redeemer. We ask it in the name of Jesus. Amen."

At this time, we shall have a special musical number.

Our text this morning is found in 1 Kings 5:14: "A month they were in Lebanon, and two months at home."

construction

The great work which Solomon was raised up to do was the ~~building~~ of the temple which bore his name. His wealth and wisdom were given to him to qualify him for that prodigious task. In the chapter from which our text is selected, we have an account of the preparation he made for that and his other buildings. ~~Gold and silver~~ ^{gold and silver} his father had prepared in abundance, but ~~timber and stones he must get~~ ^{he must get the} ready, and about these we see him dealing with Hiram, king of Tyre.

Palestine was then, though probably ^{not} to the extent that it is now, practically a timberless land. The houses in Jerusalem and Hebron and in the surrounding villages were built almost entirely without wood. Even the ceilings, as we see them today, are stone-arched, because of the scarcity of lumber large enough and strong enough for beams. But much wood was used in erecting the temple, and in Solomon's palace and other buildings. This ~~timber~~ was brought from

the Lebanon mountains, ~~in the north~~, floated to Joppa on rafts, and carried from there to Jerusalem.

Tyre was a famous trading city that lay close upon the sea near the northern border of Palestine. Its inhabitants never seemed to have been at enmity with Israel, and David and Hiram lived happily as neighbors. Indeed, it is said of Hiram that he was "ever a lover of David." We have reason to believe that he was a ~~true~~ worshipper of the true God, and had himself renounced though he could not reform, the idolatry of the city.

But some of the workmen employed, ^{were Israelites.} especially in the more easy part of the labor, ^{They cut} the cutting down of the trees and ^{helped} helping to square them, were Israelites. ^{workers} They were employed in conjunction with Hiram's servants. ^{and} They were in number thirty thousand. But he did not require them to spend all their time in the mountains of Lebanon or in work for him and his people. He employed only ten thousand at a time, so that for one month's work they had two months' vacation both for rest and for the dispatch of their own affairs at home.

"A month they were in Lebanon and two months at home." This ~~text~~ suggests to us the thought of the true emphasis of life, ~~or life in its true proportions.~~

^{here for me}
I. There is a lesson ~~for us here~~ concerning the importance of the home and the family. "Two months at home." Palestine was where their home was, and the claims of the family demanded one month for Lebanon and two months at home. As some one has well said: "The home is the true unit of value." ^{problems to be strong must have homes.} ~~The strong nations today are the nations with homes.~~ Good homes are the hope of the world. Everything that is good in the church or in society is first planted and tended and shielded and nurtured in good homes. The church will prosper most where the home-life is the strongest and purest.

Unfortunately there is an alarming drift away from the old-fashioned home. The story is told that a real estate operator approached a young man about purchasing a house, ~~for a home.~~ "Home!" was ^{his} ~~his~~ ^{he replied} somewhat startling reply, "What do I want for a home? I was born in a hospital, raised in a day nursery, educated in a boarding school, married in a church, and I live in a hotel. When I die, I expect to be buried from an undertaker's parlor. All I need is a car and a garage." His case is a typical one. The parents should never become so busy that they do not have time to be with their children.

In his final charge to the Israelites, Moses said: "Hear, O Israel: The Lord our God is one Lord: And thou shalt love the Lord thy God with ~~all~~ all"

thy heart, and with all thy soul, and with all thy might. And these words which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign on thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates."

In this manner, the Hebrews were exhorted to give their children complete religious instruction.

May I ask you this morning?

•Is your home a house of prayer?

Do you bring to God each care?

Lo! He waits to meet you there,

Burdens He will gladly share.

Is He your abiding Guest?

By His presence, are you blest?

He will cheer you when distressed,

And will give you peace and rest.

Has your heart been cleansed from sin?

Does the Saviour reign within?

In your home you should begin

And your loved-ones for Him win.

Are your children taught to pray

And the Bible to obey?

Do they live for God each day,

Walking in the holy way?

Is your home what it should be? Welcome Christ, and strife will flee;
let your life be such that He will in you His beauty see.

A minister was once called into a home where a young married couple had been quarreling and seemed on the verge of separation. As the aged father admitted the clergyman at the door, he whispered, "Brother, the trouble is this, there isn't enough of Jesus here." In this simple statement he mentioned the cause of the unhappiness in that home, and we might say of countless other broken homes in our land- not enough of Jesus. Christ should be the Head of every house, the Unseen Guest at every meal, and the silent listener to every conversation. Let us resolve never to neglect our homes and our children. "One month they were in Belknap and two months at home."

RADIO ADDRESS WMON

April 21, 1948

Aug. 28, 1954

*Ask about
electrical transcriptions*

Mr. Bower

Thank you, ----- Good morning, everybody! For our Scripture lesson today, I shall read the first Psalm: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful: but his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. The ungodly are not so: but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish."

Let us pray: "Our Father, we would begin each day with Thee in prayer. May Thy presence give us joyous and triumphant assurance, both for the life that now is and for the life that is to come. Give us a working religion that builds a happier and better world. May Thy Spirit within us control our conduct, govern our mind and thought, and lead us into the true way. Bless us that we may be a blessing to others. Give us strength and courage to do that which is pleasing in Thy sight. In the name of Christ, we ask it. Amen."

We shall now have a special musical number. "*I'd Rather Have Jesus*"

Strickland Gillilan once said:

"Just stand aside and watch yourself go by;
Think of yourself as "he," instead of "I."
Note closely, as in other men you note,
The bag-kneed trousers and the seedy coat.
Pick flaws; find fault; forget the man is you,
And strive to make that estimate ring true.
Confront yourself and look you in the eye-
Just stand aside and watch yourself go by.

"Interpret all your motives just as though
You looked on one whose aims you did not know.
Let undisguised contempt surge through you when
You see you shirk, O commonest of men!
Despise your cowardice; condemn whate'er
You note of falseness in you anywhere.

Defend not one defect that shames your eye-
Just stand aside and watch yourself go by.

"And then, with eyes unveiled to ^{what} ~~want~~ you loathe-
To sins that with sweet charity you clothe-
Back to your self-walled tenement you'll go
With tolerance for all who dwell below.

The faults of others then will dwarf and shrink,
Love's chain grow stronger by one mighty link-
When you, with "he" as substitute for "I,"
Have stood aside and watched yourself go by."

A greater than Strickland Gillilan- the Apostle Paul, in one of his epistles, said: "Examine yourselves, whether ye be in the faith; prove your own selves."

Many of the members of the Christian church at Corinth ^{had} ~~have~~ drifted into the habit of magnifying the faults of others and minimizing their own. They could behold the mote that was in their brother's eye but could not observe the beams that ^{were} ~~was~~ in their own eyes. They were ever ready to criticize their religious leaders and they said many unkind things about Paul. They questioned his authority as an apostle and spoke ^{contemptuously} ~~uncomplimentarily~~ ^{of} ~~about~~ his personal appearance. It became necessary for him to answer their criticism. In his second letter to them, he spoke of the great sacrifice that he had made for the sake of the gospel. He had been in labors ^{than any of the other ministers} more abundant, in stripes above measure, in prisons more often than his fellow-workers, he had been beaten with rods, once he was stoned, thrice he had suffered shipwreck, a night and a day he had been in the deep, in journeyings often, in perils of waters, ~~in perils~~ by his own countrymen, ~~in perils~~ by the heathen, ~~in perils~~ in the city, ~~in perils~~ in the wilderness, ~~in perils~~ in the sea, ~~in perils~~ among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings ^{frequently} often, in cold and nakedness, and beside those things which were without, he had daily the care of all the churches. Then after defending himself against the charges that had been made against him, he said, "Since ye seek proof that Christ is speaking in me,examine yourselves, whether YE be in the faith; prove your own selves. Know ye not that Jesus Christ is in you, except ye be reprobates?"

Yes, it is easy for us to see the short-comings of the other fellow but when the search light is thrown upon us, it is a different matter. Ella Wheeler Wilcox once said, "There is so much bad in the best of us, and so much

good in the worst of us, that it hardly behooves any of us, to talk about the rest of us."

"In speaking of a person's faults,
Pray don't forget your own;
Remember those in homes of glass
Should never throw a stone.
If ~~we~~^{you} have nothing else to do
But talk of those who sin,
'Tis better you commence at home
And from that point begin.

"I'll tell you of a better plan,
You'll find it works full well,
Just try your own defects to cure
Before of others tell.
And though I sometimes hope to be
No worse than some I know,
My own short-comings bid me let
The faults of ~~my~~^{others} neighbors go.

"Then let us all- should we commence
To slander friend and foe,
Think of the harm one word may do
To those we little know.
Remember words, like chickens,
Return to roost at home;
So do not speak of others' faults
Till you've none of your own."

Let us remember that Jesus said, "Let him that is without sin, cast the first stone." May God help us to be kind and affectionate one to another, forgiving one another, even as God for Christ sake hath forgiven us.

"If We Could See Beyond Today"

It has been a pleasure to have had the opportunity
of conducting the Devotional program ~~over~~ ~~tomorrow~~ this
week and I wish to thank this station for the courtesy
that ~~they have~~ ^{that has been} shown me. I am also glad to meet ~~once~~
^{more} my friend of more than two decades - Mr. Campbell
Kramer.

Shaffer
Parker
Overstreet
York

C. L. Pawley
4637 Pennsylvania
Ave.
South Charleston,
W. Va.

RADIO ADDRESS WMON

June 25, 1948

Mr. Condon

3 Thank you,..... Good morning, everybody! For our Scripture lesson, I shall read a portion of the first chapter of the Second General Epistle of Saint Peter: "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither ^{be} barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be administered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."

just read Let us pray: "Our Father, we ~~ask Thee to bless the reading of Thy~~ *thank Thee for Thy word which we have* ~~word.~~ May we have it hid within our hearts that we may not sin against Thee. Grant that we may never stray from Thee. May we ever remember the statement of the Master that he that endureth to the end, the same shall be saved. In the name of Christ, we pray. Amen,

RADIO ADDRESS
WMON, August 18, 1948

Thank you, *Mr. Daniel* Good morning, everybody! For our Scripture lesson, I shall read the 90th Psalm: "Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. Thou turnest man to destruction; and sayest, Return, ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up; in the evening it is cut down, and withereth. For we are consumed by thine anger, and by thy wrath are we troubled. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. For all our days are passed away in thy wrath; we spend our years as a tale that is told. The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow: for it is soon cut off, and we fly away. Who knoweth the power of thine anger? even according to thy fear, so is thy wrath. So teach us to number our days, that we may apply our hearts unto wisdom. "

Let us pray: "O Lord, help us to begin each day with Thee in prayer. May Thy presence give us joyous and triumphant assurance, both for the life that now is and for the life that is to come. Grant that we may have a working religion that builds and makes a better and a happier world. May Thy Spirit within us control our conduct, govern our mind, direct our thought, and lead us into the true way. Bless us that we may be a blessing to others. Give us strength and courage to do that which is pleasing in Thy sight. We ask it in the name of Him who went about doing good. Amen."

At this time, we shall have a special musical number... *Dr. The Garden*

Our text this morning is Genesis 47:8: "And Pharaoh said unto Jacob, How old art thou?"

This passage of Scripture is taken from one of the most dramatic and striking scenes in the Old Testament. There are three distinguished individuals presented to us on this occasion: Pharaoh, the monarch of Egypt; Joseph, the Prime Minister, who had been promoted from a prison to this exalted position; and Jacob, the venerable patriarch and holy prince whose ^{name} had been changed to Israel, because he had power with men and God.

Joseph introduced his father to Pharaoh, who with affable condescension

JAMES H. STRAUGHN
Resident Bishop
PITTSBURGH, PENNSYLVANIA

JAMES TILDEN BROWNING
District Superintendent
BLUEFIELD, WEST VIRGINIA

COALWOOD COMMUNITY CHURCH

M. HOMER CUMMINGS, Pastor
COALWOOD, WEST VIRGINIA

Have you seen a copy of our new book, "Daily Bible Devotions?" It contains 372 pages and has an introduction by Bishop James H. Straughn. This family worship manual should be in every home. It is handsomely and durably bound and retails for only \$1.75 per copy.

and kindness, said to Jacob, "How old art thou?" And Jacob answered, "The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage."

Let us consider the question, the reply, and the lessons suggested.

I. *THE QUESTION*- "How old art thou?" We observe that this is a very common question. How often it has been asked in our hearing of us, and from us to others. We may form some idea of a person's age, but our estimate is not always correct. Many folks look much younger than what they really are. In some instances, this is due to cosmetics and facial preparations. There is an old adage that runs something like this:

"A little bit of powder and a little bit of paint
Will make some people look like what they really ain't."

But there are those who do not age rapidly. It is stated in the Bible that when Moses was 120, his eyesight was not dim, nor his natural force abated. When Caleb was 85, he declared that he was as strong as when he was forty and he asked for the difficult job of conquering and subduing the giants in the mountains.

Not all persons, however, are like Moses and Caleb. Some age early in life. This is frequently brought about by sorrow, constitutional weakness, and afflictions. There are others whose lives have been shortened by dissipation. They disregard the laws of health and, as Spurgeon would say, they burn the candle at both ends.

And then, there are those who become old for reasons that are unknown to us. Robert L. Ripley tells about a boy who died of old age before he was seven years old. This strange anomaly of an aged youth attracted considerable attention in the last century. He was Charles Charlesworth and was born of normal parents in Staffordshire, England, March 14, 1829. He reached maturity and grew whiskers at the age of four and died suddenly when in his seventh year.

"How old art thou?" This question is interesting and fascinating. How marvelous is life! How mysterious our existence! We begin our careers at birth and end them at death. Our cradles rock us to the tomb. Whatever we do, wherever we are, we are traveling to the grave. Charles Wesley once said:

JAMES H. STRAUGHN
Resident Bishop
PITTSBURGH, PENNSYLVANIA

JAMES TILDEN BROWNING
District Superintendent
BLUEFIELD, WEST VIRGINIA

COALWOOD COMMUNITY CHURCH

M. HOMER CUMMINGS, Pastor
COALWOOD, WEST VIRGINIA

Have you seen a copy of our new book, "Daily Bible Devotions?" It contains 372 pages and has an introduction by Bishop James H. Straughn. This family worship manual should be in every home. It is handsomely and durably bound and retails for only \$1.75 per copy.

"Lo! on a narrow neck of land,
'Twixt ~~to~~^{x two} unbounded seas I stand;
Yet how insensible!
A breath of time, a moment's pace
Removes us to ~~that~~ yon heavenly place,
Or shuts us up in hell."

"How old art thou?" Are you 10, 20, 30, 40, 50, 60, 70, or 80? Are you in the morning, or the noon, or the afternoon of life? Are you in your charming childhood, tender teens, teachable twenties, tireless thirties, fiery forties, forceful fifties, serious sixties, sober seventies or aching eighties?

II. Let us notice the answer of Jacob. He said, "The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the years of the life of my fathers in the days of their pilgrimage." One hundred and thirty years would seem to us to be an extended age, yet it was short when contrasted with his predecessors. His father, Isaac, lived to be 180; his grand-father, Abraham, was 175; his great grand-father, Terar, was 205, and many of the antediluvians were eight and nine hundred years old.

Jacob represents his years as being few. There is a marked difference in past time and future time- past time seems so short but future time appears long, especially when we are waiting for something we desire. But how brief is a year in retrospect! Ask old persons and they will tell you that long life is as nothing; one says it is as yesterday, another that it is as a tale that is told, or that it is a shadow or a fleeting cloud.

Jacob described his years as being evil. That was true of him. He was exiled when a youth, he was a servant to his uncle for twenty years, he had much domestic trouble, he lost Rachel, Joseph was taken away from him and sold into Egypt, and many of his ~~sons~~^{sons} were ungodly. In his old age, he was exposed to adversity through famine. Yes, he was a man who had seen trouble. And he was a fair sample of all human life.

Jacob spoke of his ~~xxx~~^{days} as being a pilgrimage. That can be truthfully said of all. We are pilgrims and strangers on this earth. This world is not our home. We are seeking a city to come. May God help us all to be ready for at any time our journey may end.

Our closing number is "I Fear Thee Every Hour."

JAMES H. STRAUGHN
Resident Bishop
PITTSBURGH, PENNSYLVANIA

JAMES TILDEN BROWNING
District Superintendent
BLUEFIELD, WEST VIRGINIA

COALWOOD COMMUNITY CHURCH

M. HOMER CUMMINGS, Pastor

COALWOOD, WEST VIRGINIA

Have you seen a copy of our new book, "Daily Bible Devotions?" It contains 372 pages and has an introduction by Bishop James H. Straughn. This family worship manual should be in every home. It is handsomely and durably bound and retails for only \$1.75 per copy.

RADIO ADDRESS WMON

November ~~24~~, 1948 - 3-7-57
18,

Thank you, Mr. *Cordon*. Good morning, everybody! I shall read for our Scripture lesson today a part of the first chapter of the Gospel according to Saint John: "Again the next day afterward John stood, and two of His disciples and looking upon Jesus as He walked, he saith, Behold the Lamb of God! And the two disciples heard Him speak, and they followed Jesus. Then Jesus turned and saw them following, and saith unto them, What seek ye? They said unto Him, Rabbi, (which is to say being interpreted, Master) where dwellest Thou? He saith unto them, Come and see. They came and saw where He dwelt, and abode with Him that day: for it was about the tenth hour. One of the two which heard John speak, and followed Him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ. And he brought him to Jesus."

Let us pray: "Almighty and everlasting God, in whom we live and move and have our being, who hast created us for Thyself, so that ~~our hearts~~ ^{we} are restless until ~~they~~ ^{we} find rest in Thee; grant unto us purity of heart and strength of purpose, so that no selfish passion may hinder us from knowing Thy will, and no weakness from doing it. In Thy light may we see life clearly, and in Thy service find perfect freedom, through Jesus Christ our Lord. Amen."

We shall now hear the hymn: *Tell me The Old, Old Story*

The text for our meditation this morning is found in Saint John 1:42-
"And he brought him to Jesus." At the time of this happening, John the Baptist ^{was} at the height of his successful ministry. Vast multitudes were flocking to him and were listening to his fearless preaching. They repented of their sins and were baptized in the Jordan. One day as John was standing with two of his disciples, he looked upon Jesus as He walked, and he exclaimed, "Behold the Lamb of God!" When these two disciples heard this, they turned and followed Jesus and ~~remained~~ ^{remained} with Him the remainder of the day. They were so favorably impressed with Him that they began at once to work for the Master. One of the two was Andrew. He went and called his brother Simon Peter and brought him to Jesus. Then Philip, a fellow townsman, was called into the fellowship. His first thought was of Nathanael, so he hastened and persuaded him to come to Christ. Thus the work began to expand. The simple plan was for each follower of Jesus to enlist others. Some one has said that if at the present, there were only twelve Christians in the world, and each would win another tomorrow, and

and each of the twenty-four would win one on the next day, and each of the forty-eight would win one on the following day, and each of the ninety-six would win one on the next day, and so on; you would be astounded at the results. In ten days, 6, 344 would be won; in 15 days, 203,008 would be won; in twenty days, 6, 496, 256 would be won; in twenty-five days, 223,880,192 would be won; in thirty days, the total would be 5,064,166,144- which would be more than all the inhabitants of the globe. Thus we see that the world could ~~soon~~ be won to Christ in less than thirty days, if this plan could be followed. However, ^{this} ~~that~~ will never be because of the human element involved in it. We cannot force people to become Christians. They must come of their own free-will and accord. There are many who love darkness rather than light because their deeds are evil. Jesus once declared, "Ye will not come to Me that ye might have life."

But we can all do more for Christ than what we are doing. We should give of our best to the Master and serve Him with all our devotion. How important it is to try to win souls for the kingdom of God. The late C. Austin Miles, the famous gospel song writer, once wrote.

"If to Christ our only King
Men redeemed we strive to bring,
Just one may this be done-
We must win them one by one.

"Side by side we stand each day,
Saved are we but lost are they;
They will come if we but dare
Speak a word backed up by prayer.

"Only cowards dare refuse,
Dare this gift of God misuse;
Ere some friend goes to his grave,
Speak a word his soul to save.

"Not for hope of great reward
Turn men's hearts unto the Lord;
Just to see a saved man smile,
Makes the effort well worth while.

"So, you bring the one next to you, and I'll bring the one next to me; in all kinds of weather, we'll all work together, and see what can be done. If you'll bring the one next to you, and I bring the one next to me, in no time at all, we'll have them all, so win them one by one."

Dwight L. Moody said on one occasion that he was visiting a Chicago

art gallery, and stood entranced before a painting entitled "Rock of Ages." This picture showed a person clinging with both hands to a cross on a rock in a stormy sea. Moody said that he thought it was the most beautiful picture that he had ever seen. Later he saw a similar picture. This one showed the person holding to the cross with one hand and reaching down with the other to help someone out of the dangerous waves. This, declared Mr. Moody, was the more beautiful and suggestive of the two pictures.

The person now was not only concerned with saving himself but

Yes, we should

also helping others.

"Throw out the life-line across the dark wave,
There is a brother whom some one should save;
Somebody's brother! oh, who then will dare
To throw out the Life-Line, his peril to share."

"And he brought him to Jesus." May God help us to be soul-winners.

our closing song is

Jesus Calls Us

Thank you, Mr. Craver, Good morning everybody!
At this time you'll hear a song that was written
by a friend of mine, Mr. D. M. Shanks. It is
entitled, "My Mother's Old Bible Is True." It is
sung by the Mc Gravy Brothers

Closing song - "Nailed To the Cross."

RADIO ADDRESS WMON

December 4, 1948

Thank you, Mr. *Austin*. Good morning, everybody! For our Scripture lesson, I shall read the 100th Psalm: "Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness; come before His presence with singing. Know ye that the Lord He is God; it is He that hath made us, and not we ourselves; we are His people, and the sheep of His pasture. Enter into His gates with thanksgiving, and into His courts with praise: be thankful unto Him, and bless His name. For the Lord is good, His mercy is everlasting; and His truth endureth to all generations."

Let us pray: "Our Father, we thank Thee for another day. May it be used in Thy service. Lead us not into temptation, but deliver us from evil. Keep us by Thy power and may we glorify Thy name." Amen.

This morning, I wish to discuss some of the great hymns of the church.
Before listening to the hymn, "Jesus, Lover of My Soul," a few facts concerning it may be of interest to you. It was written by Charles Wesley. It is said that this famous minister was preaching in the fields of the parish of Killyleagh, County Down, Ireland, when he was attacked by men who did not approve of his doctrines. He sought refuge in a house located on what was known as the Inland Band Farm. The farmer's wife, Jane Lowrie Moore, told him to hide in the milk house, down in the garden. Soon the mob came and demanded the fugitive. She tried to quiet them by offering them refreshments. Going down to the milk-house, she directed Mr. Wesley to get through the rear window and hide under the hedge, by which ran a little brook. In that hiding-place, with the cries of his pursurers all about him, it is stated that he wrote this immortal hymn.

Henry Ward Beecher once said, "I would rather have written ^{that} hymn of Wesley's 'Jesus, Lover of my Soul, than to have the fame of all the kings that ever sat on earth. It is more glorious; it has more power in it. I would ^{rather} be the author of that hymn than to hold the wealth of the richest man in New York. It will go on singing until the trump brings forth the angel band; and then it will mount up on some lip to the very presence of God."

And now we'll hear this beautiful hymn, "Jesus, Lover of My Soul."

3081 - James Elwood

Thousands have been cheered in time of trouble, and so led nearer to Christ, by the sweet and simple hymn, "What a Friend We Have In Jesus." Very few gospel songs have been more widely published or more frequently sung. The author, Joseph Scriven, was born in Dublin in 1820, and came to

Canada when he was twenty-five. There he lived a useful life until his death in 1836. The young lady to whom he was to be married was accidentally drowned on the eve of their wedding day. This led him to consecrate his life and fortune to the service of Christ. Though a graduate of Trinity College and a man of refinement, he chose humble duties. One afternoon he was seen walking down the streets of Port Hope, where he lived, dressed as a plain workingman and carrying a saw-horse and a saw on his mission of help. A citizen, noticing that the ^{person with whom he was talking} man recognized him, asked, "Do you know that man? What is his name and where does he live? I want some one to cut wood, and I find it difficult to get a sober man to do the work faithfully." "But you can't get that man," was the reply. "That is Joseph Scriven. He won't cut wood for you." "Why not?" queried the gentleman. "Because you are able to pay for it. He does not saw wood for anybody except poor widows and sick people."

a man of these noble traits

How fitting and proper that he should have written this hymn that has comforted so many people in distress. And now, the song, "What A Friend We Have In Jesus." 2071 - Plymouth Choir

Our closing song is "Just as I am without one plea, but that Thy blood was shed for me, and that Thou bidst me come to Thee, O Lamb of God, I come." More people have come to Christ through the singing of this song than any other that was ever written. The words are by Miss Charlotte Elliott and the music by William B. Bradbury. May God bless the singing of this number to all who are listening in.

3815

would you that we come to him just as we are. "not by works of righteousness which we have done but according to his mercy, he saved

3.05
 3.01
 2.05

 8.11
 5.00

 13.11

JAMES H. STRAUGHN
Resident Bishop
PITTSBURGH, PENNSYLVANIA

JAMES TILDEN BROWNING
District Superintendent
BLUEFIELD, WEST VIRGINIA

COALWOOD COMMUNITY CHURCH

M. HOMER CUMMINGS, Pastor
COALWOOD, WEST VIRGINIA

Have you seen a copy of our new book, "Daily Bible Devotions?" It contains 372 pages and has an introduction by Bishop James H. Straughn. This family worship manual should be in every home. It is handsomely and durably bound and retails for only \$1.75 per copy.

RADIO ADDRESS WMON

December 6, 1948

Thank you, ~~Mr. Evans!~~ Good morning, everybody! For our Scripture lesson, I shall read the fifteenth Psalm. "Lord, who shall abide in Thy tabernacle? who shall dwell in Thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is condemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved."

Let us pray: "Our Father, we thank thee for the many blessings that Thou hast given us. Help us to ever render faithful service to Thee. Guide us each day. In Jesus name, we pray. Amen."

At this time, we'll hear the hymn ~~"The Old Rugged Cross"~~

James Edwood

Our text today is found in the fifteenth chapter and the eighth verse of the gospel according to Saint John: "Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples."

Many years ago, ^{there were 2,000,000 copies published of a tract} someone placed a tract in my hand which made me reflect ^{entitled "Suppose" - it consisted of a series of questions which made professing Christians} very seriously. It was entitled: "Suppose," and it stated: "Suppose some one were to offer ^{you} me a thousand dollars for every soul that ^I might earnestly try to lead to Christ, would ^I endeavor to lead any more souls to Christ than ^I ^{you} are striving to do now? Is it possible that ^I would attempt to do more for money, even at the risk of blunders or ridicule, what ^I hesitate or shrink from doing now in obedience to God's command? Is ^{my} love of money stronger than ^{my} love of God or of souls? How feeble then ^{my} love of God! Perhaps this explains why ^I ^{you are} not a soul-winner.

"Suppose ^I were to see a blind man unknowingly approaching the brink of a high precipice, and that ^I were to sit by without concern or any effort to warn or save him from certain death, would ^I not be as guilty of his death in God's sight as though ^I had murdered him outright? The death of a body, which might have been (but was not) prevented is a terrible thing, but how about the preventable death of a human soul - perchance of many souls - for which God may hold ^{me} responsible? If ^{my} murder of another's body by neglect is an unspeakable crime, what shall be said of ^{my} murder by neglect of another's soul?

"Suppose that 'when the roll is called up yonder,' ^{you are there yourself} ~~I am there myself,~~

but that all through the eternal ages ^{you are} I am unable to find a single person who is there because of ^{your} my having led him to Christ- how much will heaven mean to ~~me~~ ^{you?}

"Suppose that, as an employe ^{you} I were spasmodic in the kind of service ^{you} I rendered- zealous one week, lukewarm the second, and utterly indifferent the third; then zealous, and lukewarm, and indifferent ^{you} again, and so on- how long would ^{your} my employer stand such service as that? But is not this the kind of soul-winning service ^{you are} I am giving God? Or it may not be even as good as this. If God's love for ^{you} me were to be as spasmodically manifested as ^{your} my love for Him, how would ^{you} I fare?

"Suppose that when the final reckoning comes, ^{you} I should be found, not with ten talents, or even five, but with only one, and that one hid in the earth, what then? Has not the one soul-winning talent which God has given ^{you} me fallen so into to disuse that ^{you} I even doubt its existence? And therefore have ^{you} I not already hid it in the earth? ^{you should} Must ^{you} I beware lest the fate of the unprofitable servant be ^{your} my fate?

"Suppose ^{you} I were to be asked how many persons ^{you} I had ~~persistently~~ tried to win to Christ during the past month, or even during the past year, what would ^{your} my answer be? How many have ^{you} I even spoken to? How many have ^{you} I on ~~my~~ ^{your} prayer list now? If ^{you are} I am not interested enough in the salvation of others even to have a daily prayer list, is it not any wonder that ^{you are} I am not a soul-winner?

"Suppose that every member of the church to which ^{you} I belong were to dedicate himself or herself today to a life of full surrender to the will of God according to His word, and were to become henceforth a soul-winner as exemplified in the life of Paul, would not such a revival follow as ^{your} this church and community have never seen? And ^{are you} am ^{you} I not willing to say that by His grace ^{you} I will give ^{yourself} myself from this day forward to the definite business of saving the lost, that ^{you} I will have a daily prayer list and will do what ^{you} I can under the guidance of the Holy Spirit to help accomplish the supreme work for which ^{your} my Lord and Master came into the world?

^{Can you say now,}
"Yea, Lord, I gladly respond to Thy call and will do what I can from this day forward to help win the unsaved to Thee."

^{Someone has fittingly said:}
"Christ has no hands ^{but our} by my hands, to do His work today;
He has no feet but our feet to lead men in His way;
He has no tongues but our tongues to tell men how He died;
He has no help ^{but} our help to bring them to his side.

"We are the only Bible the careless world will read;
We are the sinner's gospel, we are the scoffer's creed;
We are the Lord's last message given in deed and word-
What if the line is crooked? What if the type is blurred?"

"What if our hands are busy with other work than His?
What if our feet are walking where sin's allurements is?
What if our tongues are speaking of things His lips would spurn?
How can we hope to help him unless from Him we learn?"

Jesus said
"Heaven is my Father glorified that ye bear much
fruit; so shall ye be my disciples." and again, "Follow
me and I will make you fishers of men."

"I Love To Tell The Story"

James Edward

2961 Sweet Home of Prayer 2:52

2962 wonderful words of

Life

1:40

2964 my Faith trusts you

Other

2:58

2966 Quiver Tollgate

3:11

2970 He teaches me

2:45

2973 In the Garden

2:27

3085 Brighton The

Corner where you are

2:06

3089 The Ministry Mine 2:46

Frank Page

7954 Rock of Ages 2:52

7965 Lanning On the Overland-

ing Arms

2:33

RADIO ADDRESS WMON

December 8, 1948

Thank you, Mr. *Evans*. Good morning, everybody! For our Scripture lesson, I shall read a part of the 34th Psalm: "I will bless the Lord at all times; His praise shall continually be in my mouth. My soul shall make her boast in the Lord; the humble shall hear thereof, and be glad. O magnify the Lord with me, and let us exalt His name together. I sought the Lord and He heard me, and delivered me from all my fears. They looked unto Him, and were lightened: and their faces were not ashamed. This poor man cried, and the Lord heard him, and saved him out of all his troubles. The angel of the Lord encampeth round about them that fear Him, and delivereth them. O taste and see that the Lord is good.: blessed is the man that trusteth in Him."

Let us all reverently bow our heads in prayer: "As we begin the duties of this day, Our Father, we ask Thy blessings to rest upon us. May we in all our ways acknowledge Thee and we have the promise that Thou wilt direct our paths. We ask it in the name of Him who said, 'I am the Way, and the Truth, and the Life.'" Amen.

We are all familiar with that beautiful hymn, "Rock of Ages, cleft for me, let me hide myself in Thee."

In the year 1753 a young man of sixteen, while visiting with his mother in Ireland, attended an evangelistic meeting held in a barn at the little village of Codymain. At this revival ^{the} young man was converted. He was none other than Augustus Montague Toplady, who afterward wrote this famous song. Of his conversion the author says: "Strange that I, who had so long sat under the means of grace in England, should be brought right unto God in an obscure part of Ireland, midst a handful of people met together in a barn, and by the ministry of one who could hardly spell his own name. Surely it was the Lord's doing, and is marvelous."

At the age of twenty-two Toplady received orders in the Church of England. He wrote many popular hymns but will be always remembered by being the author of "Rock of Ages." He died in 1778 when he was ~~only~~ 38 years ~~of age~~ and only two years after the hymn, "Rock of Ages" was first published. His last words were: "The sky is clear, there are no clouds. No mortal man can live after the glories which God has manifested to my soul."

And now we shall hear the transcribed singing of this song by *Jones*

Frank Rye

"There were ninety and nine that safely lay in the shelter of the fold, but one was out on the hills away, far off from the gates of gold- away on the mountains wild and bare, away from the tender Shepherd's care."

The words of this gospel song were written by Miss Elizabeth C. Clephane of Melrose, Scotland. ^{She was born in 1830 and died in 1869.} She was the author of only two hymns, "Beneath The Cross of Jesus" and "The Ninety and Nine." She never heard either of them sung as they were both set to music and published after her death.

In 1874, five years after her death, Mr. Ira D. Sankey saw the poem, "The Ninety and Nine" in a newspaper and cut it out and placed it in his musical scrap book. The next day he attended a meeting that was conducted by Mr. Moody, the celebrated evangelist. At the conclusion of the service, Mr. Moody turned to Mr. Sankey and asked him, "Have you any solo appropriate for the subject that we have just been discussing, *The Good Shepherd?*" Mr. Sankey had nothing suitable in mind, and was greatly troubled to know what to do. The Twenty-Third Psalm occurred to him, but this had been sung many times in the meeting and he did not feel that he could possibly render this favorite psalm as a solo. At this moment he seemed to hear a voice saying: "Sing the song you found in the newspaper." But he thought this impossible, as no music had ever been written for that hymn. Again the impression came strongly upon him that he must sing the beautiful and appropriate words that he had found the day before, and placing the little newspaper slip on the organ in front of him, he lifted his heart in prayer, asking God to help him sing that the people might hear and understand. Laying his hands upon the organ, he struck the key of A flat, and began to sing. Note by note the tune was given, which has not been changed from that day to this. As the singing ceased every heart was deeply ~~more~~ stirred. Mr. Moody was greatly moved. Leaving the pulpit, he came down to where Mr. Sankey was seated. Leaning over the organ, he looked at the little newspaper slip from which the song had been sung, and with tears in his eyes, he said, "Sankey, where did you get that hymn? I never heard the like of it in my life." Mr. Sankey was also moved to tears and arose and replied: "Mr. Moody, that is the hymn ^{the words of which} found in a newspaper yesterday." Then Mr. Moody raised his hand and pronounced the benediction, and the meeting closed. Thus "The Ninety and Nine" was born. ^{a hymn that has helped millions}

As this song is being sung ^{this morning} by James Edwood may God bless all who hear it. If there are those who are listening in who are far from ^{the} ~~the~~ ^{the} shepherds fold, won't you come back today? won't you accept Him just now?

(over)

And now for our closing number,
we shall hear the gospel song that
has been an inspiration to countless
multitudes. It was written by the late
C. Austin Miles and is entitled "In The Gal-
den

RADIO ADDRESS

WMON, Monday, September 1, 1952

Thank you, Mr. Evans.

Good morning, everybody! At this time you will hear the song, "It Is No Secret" as sung by the author, Stuart Hamblen. *This is an electrical transcription.*

For our Scripture lesson, I shall read a part of the 6th chapter of Second Corinthians: "We then, as workers together with Him, beseech you that ye receive not the grace of God in vain. (For He saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.) Giving no offence in any thing, that the ministry be not blamed: But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings, by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things."

Upon this occasion For a number of years, the first Monday ^{in September} has been set apart as Labor Day. Celebrations are ~~being~~ held throughout the nation. Great crowds assemble and listen to speeches glorifying labor. This is as it should be. By being born ^{as a carpenter,} of a woman, Jesus honored motherhood and by toiling with His hands, He placed a halo about the common place.

The late Charles M. Shekdon, the author of "In His Steps" once wrote:

"If I could hold within my hand the hammer Jesus swung,
Not all the gold in all the land, Nor jewels countless as the sand,
All in the balance flung,
Could weigh the value of that thing round which His fingers once did
cling.

Yea, but His hammer still is shown by honest hands that toil,
And round His table men sit down; and all are equals, with a crown
No gold nor pearls can soil.

The shop at Nazareth is bare-
But brotherhood was builded there."

The gospel of Jesus Christ has dignified labor. No other religion

has done this. It is said that Plato, Cicero, and Lycurgus held that it was a disgrace to touch the implements of common toil. But Jesus Himself was a working man. He told His disciples, "I am among you as he that serveth." On another occasion, He said, "For even the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." He once took a towel and girded Himself and washed the feet of His followers. Among His many utterances on the subject of work are these: "I must work the works of Him that sent Me, while it is day: the night cometh, when no man can work." "My Father worketh hitherto, and I work." "My meat is to do the will of Him that sent Me, and to finish His work." "The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest." The day before He was crucified, He said, "I have glorified Thee on the earth: I have finished the work which Thou gavest me to do."

There is no place for a sluggard in the kingdom of God. A neighbor once knocked at the door of a lazy man and told him of a position he could get by going after it. "Um," said the man, "it appears that considerable effort will be involved." "Oh yes," said the neighbor, "you will pass many sleepless nights and toilsome days, but it is good pay, and a chance for advancement." "Um," said the lazy man, "and who are you?" "I am called Opportunity," was the reply. "Um! you call yourself Opportunity, but you look like Hard Work to me." And he slammed the door.

Truly, there is no excellence without labor. Solomon said, "Seest thou a man diligent in business? He shall stand before kings, he shall not stand before mean men." Longfellow tells us:

"The heights by great men gained and kept
Were not attained by sudden flight;
But they, while their companions slept
Were toiling upward in the night."

Our Father, we thank Thee for this day and
~~the~~ ^{its} opportunities. May Thy blessings rest upon this
broadcast. Grant that we may say something
that will be helpful to others. For Jesus' sake.
Amen.

WMOB BROADCAST

Sept. 2, 1952

Thank you, Mr. Evans!

Good morning, everybody! We shall begin our broadcast today with the song, "The Old Brick Church."

Many years ago, long before the invention of the automobile, a poor man once undertook to emigrate from the state of Maine to Illinois, a distance of several hundred miles. When he was attempting to cross a river in New York, his horse broke through the rotten timbers of the bridge, and was drowned. He had but this one animal to convey all his property and his family to his new home.

His wife and ^{children} family were almost miraculously saved from sharing the fate of the horse; but the loss of this poor animal was enough. By its aid the family, it may be said, had lived and moved; now they were left helpless in a land of strangers, without the ability to go on or return, without money or a single friend to whom to appeal. The case was hard one.

There were a great many who "passed by on the other side." Some even laughed at the predicament in which the man was placed; but by degrees a group of people began to collect, all of whom pitied him.

Some pitied him a great deal, and some did not pity him very much, because, they said, he might have known better than to try to cross an unsafe bridge, and should have made his horse swim the river. Pity, however, seemed rather to predominate. Some pitied the man, and some the horse; all pitied the poor, sick mother and her six helpless children.

Among ~~the~~ this pitying party was a rough son of the West, who knew what it was to migrate some hundreds of miles over new roads to locate a destitute family on a prairie. Seeing the man's forlorn situation, and looking around on the bystanders, he said, "All of you seem to pity these poor people very much, but I beg leave to ask each of you how much."

"There, stranger," continued he, holding up a ten-dollar bill, "there is the amount of my pity; and if others will do as I do, you may soon get another pony. God bless you." It is needless to state the effect that this active charity produced. Later the happy emigrant arrived at his destination, and became a thriving farmer, and a neighbor to ^{him} who was his "friend in need, ^{is} and a friend indeed."

Saint Luke informs us that one day when Jesus was here upon earth that a certain lawyer approached Him and said, "Master, what shall I do

by asking him another question:

to inherit eternal life?" Christ replied ~~to his question by asking him,~~
 "What is written in the law? how readest thou?" And the lawyer, answering
 said, "Thou shalt love the Lord thy God with all thy heart, and with all
 thy soul, and with all thy strength, and with all thy mind; and thy neigh-
 bor as thyself." ~~But he, willing to justify himself, said unto Jesus, "And~~
~~who is my neighbor?"~~ Jesus told him, "Thou hast answered right;
 this do, and thou shalt live." But he, willing to justify himself, said unto
 the Master, "And who is my neighbor?" In order to impress this truth so in-
 dellibly upon his mind that he would not readily forget it, Jesus related ~~the~~
~~parable~~ the parable of the Good Samaritan. He said, "A certain man went down
 from Jerusalem to Jericho, and fell among thieves, which stripped him of his
 raiment, and wounded him, and departed, leaving him half dead. And by chance
 there came down a certain priest that way: and when he saw him, he passed by on
 the other side. And likewise a Levite, when he was at the place, came and looked
 on him, and passed by on the other side. But a certain Samaritan, as he journeyed
 came where he was: and when he saw him, he had compassion on him, and went to him,
 and bound up his wounds, pouring in oil and wine, and set him on his own beast,
 and brought him to an inn, and took care of him. And on the morrow when he de-
 parted, he took out two pence, and gave them to the host, and said unto him,
 "Take care of him: and whatsoever thou spendest more, when I come again, I will
 repay thee." Then Christ asked him, "Which now of these three, thinkest thou,
 was neighbor unto him that fell among the thieves?" And, of course, the reply
 was, "He that showed mercy upon him." Then said Jesus unto him, "Go, and do
 thou likewise."

"O daily to our careless souls
 May we this lesson take
 And never for our selfish ease
 Some near by task forsake;
 Our Savior taught us that He notes
 Each loving deed we do,
 And ours must be kind hearts and hands,
 If we to him be true.

"Are we passing by on the other side,
 When the weak our strength should share?
 Are we passing by on the other side
 When the fallen need our care?"

*who loveth God love
 his brother also.*

The Apostle James says: "Pure religion and undefiled before God and
 the Father is this, To visit the fatherless and widows in their affliction,
 and to keep himself unspotted from the world." ~~And the Apostle John~~

*of love, asks this question, "If we love not our brother whom
 we have seen, how can we love God whom we have not seen?" Then
 he adds, "And this commandment have we from Him, That he*

"Our Father, thro' Thy goodness and mercy,
Thou hast permitted us to see the light
of a new day. May it be spent in Thy
service. In Jesus' name, Amen."

RADIO ADDRESS
WMON, September 3, 1952

Thank you, Mr. Evans! Good morning, everybody! At this time, you shall hear the song, "~~I'd Rather Have Jesus~~," *my mother's Old Bible for True.*"

It was six men of Indistan,
To learning much inclined,
Who went to see an elephant,
(Though all of them were blind,)
That each by observation
Might satisfy his mind.

The first approached the elephant,
And, happening to fall
Against his broad and sturdy side,
At once began to bawl:
"~~So~~ bless me! but the elephant
Is very like a wall!"

The second, feeling of the tusk,
Cried: "Ho! what have we here,
So very round, and smooth, and sharp?
To me 't is very clear,
This wonder of the elephant
Is very like a spear!"

The third approached the animal
And, happening to take
The squirming trunk within his hands,
Thus boldly up he spake:
"I see," quoth he, "the elephant
Is very like a snake!"

The fourth reached out his eager hand,
And felt about the knee:
"What most this wondrous beast is like,
"Is very plain," said he;
"T is clear enough the elephant
Is very like a tree!"

The fifth, who chanced to touch the ear,
Said: "E'en the blindest man
Can tell what this resembles most:
Deny the fact who can,
This marvel of the elephant
Is very like a fan!"

The sixth no sooner had begun
 About the beast to grope,
 Than, seizing on the swinging tail
 That fell within his scope,
 "I see," quoth he, "the elephant
 Is very like a rope!"

And so these men of Indostan
 Disputed loud and long,
 Each in his own opinion
 Exceeding stiff and strong,
 Though each was partly in the right,
 And all were in the wrong!

This poem by the late John Godfrey Saxe very vividly sets forth an important truth. It is this: Sincere and devout people ^{often have honest differences} ~~can be honestly~~ ^{of opinion.} ~~mistaken in their views.~~ Here were six blind men who went to examine an elephant. They wanted to know for themselves and not another what he was like. Each touched the animal but with a different approach and, as a consequence, they departed with six dissimilar opinions. The first thought that the elephant was very much like a wall; the second, that he was like a spear; the third, that he resembled a snake; the fourth, that he was a tree; the fifth, that he was a fan, and the sixth, that he was like a rope. Each was partly in the right but they were all in the wrong.

How true this is of human beings! No two of us are identical. We have our likes and dislikes. Our tastes differ. I may prefer one type of food. You perhaps will choose another menu. We don't all wear the same color or style of clothes. We don't see alike politically. We are Americans and desire the best for our nation but we do not hold to the same views. In the coming election, in some of the states of the U. S. A., there will be 15 political parties. ^{It may be of interest to you for me to name them.} ~~Can you name them?~~ They are the Democrats, Republicans, Progressives, Socialists, Social Labor, Social Workers, Prohibitionists, Church of God Bible, America First, Christian Nationalists, Poor Man's, Greenback, American, Washington Peace, and American Vegetarian.

In our religious views, there is a great difference of opinion. We read the same Bible and worship the same God and hope to go the same heaven, yet we do not ^{see alike} ~~agree~~ in our interpretation of the Scriptures. One group emphasizes one truth and another group another truth and we have scores and scores of denominations. ^{But this should not disturb us. We see honestly seeking the way of life and} ~~However,~~ our differences are largely in non-essentials. We agree on the fundamentals. We believe in God, the Bible, in Christ, and that we should strive to follow Him.. If at any time, you are perplexed and confused, turn to Micah the 6th chapter and 8th verse: "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God!"

(over)

As some one has so fittingly said "you go to your church and I'll go to mine but let us talk along together."

^{yes,}
~~No,~~ we have to look through our own eyes and therefore we often differ ^{because of human frailties}
in our opinions. Paul says, "Now we see through a glass darkly, but then
face to face; now I know in part, but then shall I know even as also I am
known."

"If we could see beyond today as God can see,
If all the clouds should roll away, the shadows flee;
O'er present griefs we would not fret, each sorrow we would soon forget
For many joys are waiting yet, for you and me.

"If we could see, if we could know, we often say;
But God in love a veil doth throw across our way.
We cannot see what lies before
And so we cling to Him the more
He'll lead us till this life is o'er-
Trust and obey."

Our closing song, "I'd Rather Have Jesus."

Our Father, we ask Thy blessings to rest
upon us today. May we be led by Thy Spirit
and do that which is well-pleasing in Thy
sight. In Jesus' name. Amen.

RADIO ADDRESS

WMON, September 4, 1952

Thank you, Mr. Evans! Good morning, everybody! Our opening song is "~~Nailed To The Cross~~" entitled: "*They Are Nailed To The Cross.*"

Our text ^{for} today is found in the gospel according to Saint Matthew, the 27th chapter and the 22nd verse: "Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let Him be crucified."

A crisis had come in the life of ^{Pilate} ~~Pilate~~, the ruler of Judea. The Son of God stood before him with haggard face and resigned silence, awaiting his decision. To Pilate the position was a most unpleasant one. He had intelligence to fully comprehend the situation, but he lacked moral courage. He knew that for envy Jesus had been arrested and had been brought before the judgment seat. He knew also that Jesus was innocent of any wrong-doing, and that justice demanded that he should be released and protected, but he ~~was~~ ^{was} afraid ~~of~~ the people. His superstitious fears had been aroused by a messenger from his wife, charging him, "Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of Him."

Anxious to be relieved of the responsibility upon his hands, ~~when some of the accusers of Christ made mention that He had stirred up the people,~~ "~~beginning at Galilee,~~" Pilate, "as soon as he knew that ^{Christ} he belonged to Herod's jurisdiction, sent Him to Herod, who himself was at Jerusalem at that time."

But Herod, with his men of war, mocked Christ, and arraying Him in a gorgeous robe, sent Him again to Pilate.

It was the custom of the Roman Governor to release unto the people some prisoner of their choice at the yearly feast, and it occurred to Pilate that this would give him an excellent opportunity to ~~get rid of~~ ^{liberate} Christ. There was in the prison at that time a desperado, who, for insurrection and murder, had been incarcerated. Pilate asked the angry mob that day, "Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?" For he knew that for envy they had delivered Him. To his surprise and disappointment, they shouted, "Away with this man, and release unto us Barabbas." Pilate saith unto them, "What shall I do ^{then} with Jesus which is called Christ?" Then they all said unto him, "Let Him be crucified." Pilate therefore, willing to release Jesus, spake again unto them.

But they cried, saying, "Crucify Him, crucify Him!" And he said unto them the third time, "Why, what evil hath He done? I have found no cause of death in Him: I will therefore chastise Him, and let Him go." And they were instant with loud voices requiring that He might be crucified. And the voices of them and of the chief priests prevailed. So Pilate took water, and washed his hands before the multitude, saying, "I am innocent of the blood of this just person: see ye to it." Then answered all the people, "His blood be on us, and on our children." Then released he Barabas unto them: and when he had scourged Jesus, he delivered Him to be crucified.

But, as we all know, no basin of water could wash away the responsibility and guilt of Pilate. He had made the fateful decision. He had failed in the hour of crisis. He could have saved Jesus, but he did not do it. Instead he delivered ^{him} into the hands of His enemies to be crucified. All because he lacked moral courage.

May I ask each one ^{this morning} ~~xxxxxxxxxxxxxxxxxxxxxxxx~~ today, "What will you do with Jesus?" He stands before you today. You must make a decision, for the time is come. It will mark your eternal destiny for glory or despair. What will you do? Will you accept ^{him} or ^{will you} reject Him?

"Jesus is standing in Pilate's hall,
Friendless, forsaken, betrayed by all;
Hearken! what meaneth this sudden call?

What will you do with Jesus?

"Jesus is standing on trial still,
You can be false to Him if you will;
You can be faithful through good or ill,

What will you do with Jesus?

"Will you evade Him as Pilate tried,
Or will you choose Him, whate'er betide?
Vainly you struggle from Him to hide:

What will you do with Jesus?

"Will you your crucified Lord deny, Or will you scorn from His foes to fly,
Daring for Jesus to live and die? What will you do with Jesus?

"Jesus, I give Thee my heart today, Gladly I'll follow Thee all the way,
Till I am safe in that home for aye: This will I do with Jesus.

What will you do with Jesus? Neutral you cannot be;

Some day your heart will be asking, What will He do with me?"

Our closing song is "Blood On Your Hands."

RADIO DEVOTIONAL ADDRESS

WMON, November 2, 1948

Thank you, Mr. *Condon*. Good morning, everybody! For our Scripture lesson, I shall read a portion of the first chapter of the Second Epistle of Saint Peter: "And beside this, giving all diligence, ~~add~~ to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

Let us pray: "O Lord, give us strength to live another day. May we not turn coward before its difficulties or prove recreant to its duties. Let us not lose faith in our fellowmen. Keep us sweet and sound of heart, in spite of ingratitude, treachery, or meanness. Preserve us from minding little stings or giving them. Help us to keep our hearts clean, and to live so honestly and fearlessly that no outward failure can discourage us or take away the joy of conscious integrity. Open wide the eyes of our souls that we may see good in all things. Grant us this day some new vision of Thy truth, inspire us with the spirit of joy and gladness, and make us the cup of strength to suffering souls; in the name of the strong Deliverer, our only Lord and Saviour, Jesus Christ. Amen."

We shall now have the privilege of listening to the hymn: *old* *Just As I Am*

For our text this morning, I have chosen 2 Peter 1:10: "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall."

Today is November 2, 1948. This is the first Tuesday after the first Monday in November and is-----, well, you have guessed it, ELECTION DAY. Today we have the privilege of choosing our president for the next four years, our United States Senator, our congressman, our governor, our various state officials and many of our county officers. It is the duty of everybody to go to the polls and exercise the right of franchise. Jesus tells us to render unto Caesar the things that are Caesar's and unto God the things

that are God's. Dwight L. Moody was noted for his common sense and his application of Christian principles to every day living. He once met a well-known evangelist just before an important election. "What do you think of the political outlook?" Mr. Moody asked. "I don't know anything about the political situation," was the reply. "My citizenship is in heaven." Mr. Moody said to him, "You had better get down to earth."

Yes, it is your duty to cast your ballot for the candidates of your choice. However, let us not become angry with our friends if they do not vote the way we do. We do not all see alike. In a democracy, we can have our differences of opinion and still be friends and neighbors. We must bow gracefully to the will of the majority. *This is the American way.*

Lowell has said "Once to every man and nation comes the moment to decide in the struggle with truth and falsehood, for the good or evil side."

But there is something far more important than ~~choosing~~ selecting our officials. There is an election that is being conducted every day in our own souls. James Russell The Apostle tells us to give diligence to make our calling and election sure. We must choose this day whom we will serve. We can not afford to halt between two opinions. No man can serve two Masters. We can not serve God and mammon. "Now is the accepted time: behold, now is the day of salvation." "Behold, I set before you this day a blessing and a curse: a blessing, if ye obey the commandments of the Lord your God, which I command you this day; and a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day."

We are ~~Man is~~ free moral agents. We ~~has~~ have the power of choice. God does compel ~~him~~ ^{us} to be Christians. He gives us the privilege of choosing between right and wrong, happiness and misery, good and bad, a blessing or a curse, life and death, and heaven and perdition. Our choice will determine where we shall spend eternity. May the Lord enable us to make the right decision.

Some one has said that the Lord votes for us to be saved, Satan votes against us, and we cast the deciding ballot.

There is a beautiful city above,
Where all is peace and love;
Let us be faithful and earnest each day,
Lest from the fold we stray.

In that fair clime, streets are made of pure gold,
Wonderful to behold!
Loved ones are waiting for us over there,
Free from their grief and care.

Joys here so fleeting will soon pass away,
Brief is our earthly stay;
Naught in exchange for our souls we should give,
Let us for Jesus live.

Let us not falter nor faint by the way,
Evermore watch and pray;
O may we hear when our race has been run,
"Servant of God, well done!"

If we miss heaven, we'll miss it all,
Sad would be our fate-
Never to enter the pearly gate;
If we miss heaven, we'll miss it all.

"Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour, Jesus Christ." Amen.

Our closing song is "Jesus Is Tenderly Calling."

Mell
JOHN

HOMER

[Faint, illegible handwriting]

RADIO MESSAGE FOR JULY 28th.

Good afternoon, friends. Today we shall endeavor to answer ^{three} ~~four~~ Bible questions.

The first is one asked by a Fayetteville parishioner, "When was the first rainbow formed?" The first reference to a rainbow is in the ninth chapter and the thirteenth verse of the book of Genesis. The mighty waters of the terrible flood had subsided and Noah and his family had departed from the ark. With a heart full of gratitude to God for his deliverance, this patriarch erected an altar and offered on it such a sacrifice as had probably never before been presented to the Lord: "He took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar." The fragrance of the offering was pleasant to Jehovah; and in order to calm the spirit of this wonderful patriarch, God said, "~~and~~ I will establish my covenant with you; neither shall flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. This is the token of the covenant which I make between me and you, and every living creature that is with you, for perpetual generations: I do set my bow in the cloud; and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: and I will remember my covenant, which is between me and you, and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth." This is the first mention that we have in the Bible of a rainbow but it does not necessarily follow that it was the first rainbow. In all probability, it was not. Many beautiful poems and songs have been inspired by the rainbow. ^{a number of} For ~~many~~ years in the Billy Sunday Tabernacle campaigns, at nearly every service Homer A. Rodeheaver led the great congregations in singing,

"If the dark shadows gather as you go along,
Do not grieve for their coming, sing a cheery song,
There is joy for the taking, it will soon be light,-
Ev'ry cloud wears a rainbow if your heart keeps right.

"If your heart keeps right, if your heart keeps right,
There's a song of gladness in the darkest night;
If your heart keeps right, if your heart keeps right,
Ev'ry cloud will wear a rainbow, if your heart keeps right."

Our second question is, "Who was Job?" According to the leading commentators, Job was a personage of distinction, wealth and influence

RADIO ADDRESS FOR JULY 28.

Good afternoon, friends. Today we shall attempt to answer four Bible questions.

The first is one asked by one of our Fayetteville parishioners, "When was the first rainbow formed?" No one is able to give us this information. The first reference to it is in the ninth chapter and the thirteenth verse of Genesis.

who lived in the north of Arabia, near the Euphrates. His life was patriarchal, his language the Hebrew of that early day, when it was interspersed with the Syriac and Arabic. He lived before Moses. The book which bears his name is probably the oldest book in the world. It is now interpreted as a public debate in poetic form, dealing with the Divine government. It abounds in figurative language. Job is referred to in the Bible as being a perfect ^{and an upright} man and one that feared God and eschewed evil. When his sons and daughters were slain and his property was taken away from him, it is stated that he arose and rent his robe, and shaved his head, and fell down upon the ground and worshipped, and said, "Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave and the Lord hath taken away; blessed be the name of the Lord." When he was afflicted with boils from the crown of his head to the soles of his feet he cried, "I know that my Redeemer liveth.....He knoweth the way that I take and when He hath tried me, I shall come forth as gold."

Our third question is, "Will many people be saved?" Yes, John tells in the book of Revelation that he beheld a multitude which no man could number, of all nations, and kindreds, and people, and tongues, ~~stood~~ ^{stood} before the throne, and before the Lamb, clothed with white robes, and palms in their hands, and cried with a loud voice, saying, "Salvation to our God which sitteth upon the throne, and unto the Lamb." But even though many will come from the east and the west and from the north and the south and will sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven, it appears from a study of the Scriptures, that a great majority of mankind will be lost. Christ came unto His own but His own received Him not. "Ye will not come unto me," He said on one occasion, "that ye might be saved." In the sermon on the mount, he exhorts us to "enter in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow ^{is} is the way that leadeth to life; and few there be that find it."

M. HOMER CUMMINGS

Sacred Music Publisher

Box 390

WHEELING, W. VA.

And now I shall ask you a few questions to test your knowledge of the Bible. Let us see how many of them you can answer.

1. Who was the first man mentioned in the Bible? and what does his name mean?

Answer. Adam and the name means red earth.

2. Who was the first woman mentioned in the Bible and what does her name mean? Answer. Eve and her name means "life"

3. Who was ^{the} first boy mentioned in the Bible? Answer. Cain.

4. Who was the first murderer mentioned in the Bible and whom did he slay? Answer. Cain and he slew his brother Abel.

5. Who was the first musician? Jubal.

6. Who was the oldest man of whom we have any record and what was his age? Answer. Methuselah and his age was 969 years.

7. Of whom was it said, "He walked with God and he was not for God took him." — Answer. Enoch.

8. Who built the ark? Answer. Noah

9. What were the names of his three sons? — Answer Shem, Ham & Japheth.

10. What ~~were~~ ^{are} the first four words in the book of Genesis? — "In the beginning God"

11. What ~~were~~ ^{are} the last four words in the book of Genesis? — "A son was born in Egypt."

(Dec. 27, 1929)

If you will pardon me this time, I'll talk to you today in rhyme and by this method I shall seek to so impress the words I speak that they will linger in your mind and in them, may you blessings find.

Old nineteen hundred twenty-nine is getting ready to resign in favor of another year, which, as you know, is almost here. Just four more fleeting, wint'ry days and then our wond'ring eyes shall gaze on nineteen-hundred-thirty. God grant that nothing dirty, impure, unchaste or low or mean may mar the New Year's record clean. Just four days! ah, did I say? Yet multitudes will pass away into the vast eternity before the next year we shall see. Yes, nineteen-hundred-twenty-nine may mark your monument or mine. We do not know, we can not tell- our Father doeth all things well. Our lives are in His tender care and anytime and anywhere the summons comes, we must obey; to death, we cannot answer, "Nay!" O let us ev'ry moment live a strict account to God to give that when He calls us we can go where in His likeness we shall grow.

The past year let us now review. What have these twelve months brought to you? Did they bring poverty or wealth or bitter pain or best of health? Have you experienced great success or disappointment ^{and} distress? Perhaps someone who hears me now beneath grief's load has had to bow- a friend who journeyed by your side has crossed the Jordan's swelling tide- it may have been your dear old mother, your father, sister or your brother, your husband or your faithful wife. ^{Perhaps death took} ~~XXXXXXXXXXXXXXXX~~ the precious life of your dear little boy or girl with rosy cheek and golden curl. You miss them but do not despair, the Savior will your burdens bear; just cast on Him your ev'ry care and He will all your sorrows share. He'll wipe away your falling tear and bring you comfort, joy and cheer. His children, He will not forsake tho' raging storms may o'er them break.

Perhaps in nine-teen-~~hundred~~-twenty-nine, you first obeyed the voice Divine and gave to Jesus Christ your heart and in His service made a start. Just trust in Him and He will keep tho' trials may around you sweep. While in the faith you firmly stand, no one can pluck you from His hand.

Perhaps some in the narrow way in sin have drifted far away and you are wand'ring from the fold out on the mountains wild and cold. The Shepherd bids you to come home, O hear His ^{call} ~~voice~~, no longer roam.

year
then.
may happiness, good will and cheer. Be yours this out life coming
new, we hope the coming year, still bring you happiness and
And as the old year passes by, ~~with deep regret we say good-by.~~

Before the throne of God,
~~and looking to the New Year now~~ we pray and with Miss Havergal we

say,

"Take my life, and let it be
Consecrated, Lord, to Thee;
Take my hands and let them move
At the impulse of Thy love.

"Take my feet and let them be
Swift and beautiful for Thee;
Take my voice, and let me sing
Always, only, for my King.

"Take my silver and my gold,
Not a mite would I with-hold;
Take my moments and my days,
Let them flow in ceaseless praise.

"Take my will and make it Thine,
It shall be no longer mine;
Take my heart, it is Thine own,
It shall be Thy royal throne."

...st song of ... service ...
... my Homer B. Rodchever, "Good night &
Good Morning" - a Victor Record. This number
is dedicated to my mother, ~~the~~ my sister, Mrs. S. N.
Shirey, my brothers, C. L. Cummings & L. L. Cum-
mings.

J. S. Perkins

RADIO MESSAGE- IN RHYME.

Dec. 29, 1933.

If you will pardon me this time, I'll talk to you today in rhyme;
and by this method I shall seek to so impress the words I speak that
they will linger in your mind, and in them, may you blessings find.

Old nineteen hundred thirty-three in two more days will cease to be.
On Monday January the first, upon our vision there will burst the dawning
of another year, which, as you know, is almost here. New nineteen hundred
thirty-four, we'll greet with all it has in store. God grant that nothing
low or mean may mar our next year's record clean. Just two more days! ah,
did I say? Yet multitudes will pass away into the vast eternity before an-
other year we see. Yes, nineteen hundred thirty-three upon your monument may
be. We do not know, we can not tell- our Father doeth all things well. Our
lives are in His loving care and anytime and anywhere the summons comes, we
must obey; to death, we can not answer, "Nay!" O let us ev'ry moment live a
strict account to God to give that when He calls us we can go where in His
likeness we shall grow.

The past year let us now review. What have these twelve months brought
to you? Did they bring poverty or wealth or bitter pain or best of health?
Have you experienced great success or disappointment and distress? Perhaps
someone who hears me now beneath grief's load has had to bow- a friend who
journeyed by your side has crossed the Jordan's swelling tide- it may have
been your dear old mother, your father, sister or your brother, your husband
or your faithful wife. Perhaps death took the precious life of your dear
little boy or girl with rosy cheek and golden curl. You miss them but do
not despair, the Savior will your burdens ^{bear} just cast on Him your ev'ry care
and He will all your sorrows share. He'll wipe away your falling tear and
bring you comfort, joy and cheer. His children, He will not forsake tho'
raging storms may o'er them break.

Perhaps in nineteen hundred thirty-three, you first obeyed the Spirit's
plea and gave to Jesus Christ your heart and in His service made a start.
Just trust in Him and He will keep tho' trials may around you sweep. While
in the faith you firmly stand, no one can pluck you from His hand.

Perhaps some in the narrow way in ~~sin have drifted~~ ^{in paths of sin have gone astray} ~~xxxxxxx~~ away
and you are wand'ring from the fold out on the mountains wild and cold. The
Shepherd bids you to come home; O heed His call, no longer roam.

And as the old year passes by, with deep regret, we say, "Good-bye!"
Like the river moving on, it soon will be forever gone. So often were its
pages blurred by ugly deed and unkind word. Now we are ^{waiting} ~~standing~~ at the door

32
75
107
45
112

M. HOMER CUMMINGS
SACRED MUSIC PUBLISHER
BOX 390
WHEELING, WEST VA.
~~Pastoral Address~~
~~Fayetteville, W. Va.,~~
~~Dec. 28, 1933.~~

Mrs. Rebecca Eden
1104 Crescent Road
Charleston, W. Va.

~~The John C. Winston Co.,
Chicago, Ill.~~

~~Gentlemen:-~~

~~Enclosed is \$3.00 for which please send to me to my pastoral
address, Fayetteville, W. Va., the following:~~

~~The Brighton Boys in the Argonne Forest.~~

No. 240. Keep It Out.

The Eighteenth Amendment is a part of our Constitution. It was adopted by 48 of the 48 states, the largest majority ever given a constitutional amendment. It makes illegal the manufacture and sale of intoxicants. Observe and not repeat should be our slogan. "Woe unto him that buildeth a town with blood, and establisheth a city by iniquity. Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken."—HAB. 2: 15, 16.

M. Homer Cummings. Copyright, 1932, by M. Homer Cummings. Tune: "Help It On."

1. The saloon has been outlawed, Keep it out! It has thrived on
2. There's a clamor for repeal, Let us make our
3. There must be no compromise, Vice we can not
4. For the sake of girls and boys, Keep it out! And the homes that

crime and fraud, Keep it out! Oh, the lives that it has wrecked,
land i- deal, Nev-er fal-ter in the fight,
su per-vice, Fa-ther, moth-er, stop and think,
it destroy, Keep it out! Work and pray each day to save

And the good that it has shed, Keep it out, keep it out, keep it out, out, out.
For our cause is just and right, Keep it out, keep it out, keep it out, out, out.
Do not leg-a-lize strong drink, Keep it out, keep it out, keep it out, out, out.
Millions from a dealer's grave, Keep it out, keep it out, keep it out, out, out.

Warnings Against Drunkenness.

Let us walk honestly, as in the day, not in rioting and drunkenness.—Ro. 13: 13.
It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.—Ro. 14: 21.
And be not drunk with wine, wherein is excess.
But be filled with the Spirit.—Eph. 5: 18.

of nineteen hundred thirty-four. Its happenings are not revealed, the future from us is concealed. And as I stand here all alone and speak into this microphone, I trust that happiness and cheer will dwell with you throughout the year.

Before the throne of God, we pray and with Miss Havergal we say, "Take my life, and let it be consecrated, Lord, to Thee; take my hands and let them move at the impulse of Thy love. Take my feet and let them be swift and beautiful for Thee; take my voice, and let me sing, always, only, for my King. Take my silver and my gold, not a mite would I with-hold; take my moments and my days, let them flow in ceaseless praise. Take my will and make it Thine, it shall be no longer mine; take my heart, it is Thine own, it shall be Thy royal throne."

The above is a reduced facsimile of No. 240 in "Sacred Selections," our new song book. SPECIAL INTRODUCTORY OFFER: \$10.75 per 100; \$6.00 per 50. On orders for 50 or more, the name of your church and its pastor will be printed on the front cover of the books that you purchase, if you desire.

SEND 15 CENTS AT ONCE FOR A SAMPLE
M. HOMER CUMMINGS, Fayetteville, West Va.

Allessandrini W.M. ON 3-14-50 W.P. R

RADIO TALK FOR AUGUST 11 1938.

This Today I wish to answer certain questions pertaining to the gospel. All our lives we have heard persons speak of the gospel.

Good afternoon, everybody! This is our regular Bible study period when various questions concerning the Holy Scriptures are answered.

The first on our list today is, "What is meant by the word gospel?" The name gospel is derived from God and spell and signifies "good message or news." It is applied to the four inspired histories of the life and teaching of Christ contained in the New Testament, of which separate accounts are given in their place. They were all composed during the latter half of the first century: those of St. Matthew and St. Mark some years before the destruction of Jerusalem; that of St. Luke probably about A. D. 64; and that of St. John towards the close of the first century. Before the end of the next hundred years, there is abundant evidence that the four gospels, as one collection, were generally used and accepted. As a matter of literary history, nothing can be better established than the genuineness of the gospels. On comparing these four books one with another, a peculiar difficulty claims attention, which had much to do with the controversy as to their validity. In the fourth gospel the narrative coincides with that of the other three in a few passages only. The received explanation is the only satisfactory one, namely, that John, writing last, at the close of the first century, had seen the other gospels, and purposely abstained from writing again what they had sufficiently recorded. In the other three gospels there is a great amount of agreement as to the facts narrated and in verbal coincidence.

The next question asked is, "Why four gospels?" This was done to bring four separate independent witnesses to the truth and to give the Lord's life from every point of view. Jesus was to be commended to four phases of human thought, - the Jewish, the Roman, the Greek and the Christian. The first gospel was prepared by Matthew for the Jew and was therefore Messianic. He places the life and character of Jesus, as lived on earth, alongside the life and character of ~~Jesus~~ the Messiah, as sketched in the prophets, thereby showing Christianity to be the fulfillment of Judaism. Mark wrote the second gospel. It was substantially the preaching of Peter to the Romans. He represented the character and career of Jesus from the Roman point of view, as answering to the idea of Divine power, work, law, conquest and universal sway. The Savior is a man of action and the words, "forthwith," "straightway" and "immediately" appear over and over again. Luke wrote the third gospel in Greece for the Greek. Being a physician, he refers to ^{Christ's} birth in a stable and the visit of the shepherds to the babe of Bethlehem ^{when he was lying in a manger}. He has much to say in regard to the humanity of Jesus and pictures Him as the perfect divine man. John wrote the fourth ⁵ gospel

M. HOMER CUMMINGS

SACRED MUSIC PUBLISHER

BOX 390

WHEELING, WEST VA.

Handwritten numbers: 32.50, 21.50, 53, 60.23

Handwritten signature: M. H. Cummings

No. 240. Keep It Out.

The Eighteenth Amendment is a part of our Constitution. It was adopted by 46 of the 48 states, the largest majority ever given a constitutional amendment. It makes illegal the manufacture and sale of intoxicants. Observance and not repeal should be our slogan. "Woe to him that buildeth a town with blood, and stablisheth a city by iniquity. Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken."—HAB. 2: 12, 15.

M. Homer Cummings. Copyright, 1922, by M. Homer Cummings. Tune: "Help It On."

First system of musical notation with lyrics: 1. The saloon has been outlawed, Keep it out! It has thrived on...

Second system of musical notation with lyrics: crime and fraud, Keep it out! Oh, the lives that it has wrecked, land i-deal, Nev-er fal-ter in the fight...

Third system of musical notation with lyrics: And the good that it has died, Keep it out, keep it out, keep it out, out, out. For our cause is just and right, Keep it out, keep it out, keep it out, out, out.

Warnings Against Drunkenness.

Let us walk honestly, as in the day, not in rioting and drunkenness.—Ro. 13: 13. It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.—Ro. 14: 21. And be not drunk with wine, wherein is excess. But be filled with the Spirit.—Eph. 5: 18.

The above is a reduced facsimile of No. 240 in "Sacred Selections," our new song book. SPECIAL INTRODUCTORY OFFER: \$10.75 per 100; \$6.00 per 50. On orders for 50 or more, the name of your church and its pastor will be printed on the front cover of the books that you purchase, if you desire.

SEND 15 CENTS AT ONCE FOR A SAMPLE M. HOMER CUMMINGS, Fayetteville, West Va.

for the Christian.

"But, " someone may ask, "which is the most important gospel?" That is difficult to answer because it depends entirely upon on ^{one's} your point of view. To some, the gospel of Matthew is the most interesting and helpful because it contains the sermon on the mount in its entirety- the ~~most~~ ^{best} in it, we also learn of the wonderful invitation of the Savior, "Come unto, etc ^{the} greatest discourse that was ever delivered. Others prefer Mark because of his terse literary style and the vividness with which he describes ~~an~~ an incident. There are those who enjoy reading Luke more than the other gospels because of his emphasis upon the fact that the "son of man is come to seek and save that which is lost." He tells us of the sheep that went astray and of the owner that left the ninety and nine in the wilderness and searched diligently for the one that was missing until he found it and then he laid it on his shoulders and when he returned home, he called his friends and neighbors together and said unto them, "Rejoice with me; for I have found my sheep which was lost." "I say unto you, " Christ added, "that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." He also relates the parable of the lost coin and the prodigal son. Probably the most popular of the four gospels is the book of John. It has a peculiar appeal to the believer. ~~No ~~greater~~ more inspiring words were ever uttered than~~ ^{Here are some of its inspiring passages:} "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life. For God sent not His Son into the world to condemn the world, but that the world through Him might be saved." "A new commandment I give unto you that ye love one another, as I have loved you that ye love one another." "Let not your hearts be troubled; ye believe in God, believe also in Me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. I am the way, and the truth, and the life; no man cometh unto the Father but by me. In the world ye shall have tribulation but be of good cheer, I have overcome the world."

*I am
the
resurrection
+ the life*

Are there other gospels than Matthew, Mark, Luke and John?

M. HOMER CUMMINGS

SACRED MUSIC PUBLISHER

BOX 390

WHEELING, WEST VA.

Thank you, m. — Good morning everybody. At the beginning of this broadcast, I wish to express my thanks to Radio Station ^{WVON} for the privilege of conducting these devotions. I have enjoyed being in your home each morning and I trust that I may have said something that was helpful to you. Tomorrow is Sunday. Be sure to go to church some-where. If, however, you have to remain at home tune in on this station at 11 o'clock and hear our services which we shall broadcast from the Glasgow Methodist Church at this time, you'll hear the song —

No. 240. Keep It Out.

The Eighteenth Amendment is a part of our Constitution. It was adopted by 45 of the 48 states, the largest majority ever given a constitutional amendment. It makes illegal the manufacture and sale of intoxicants. Coercion and not repeal should be our slogan. "Woe to him that buildeth a town with blood, and stablisheth a city by iniquity. Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and makest him drunken."—HAB. 2: 15, 16.
M. Homer Cummings. Copyright, 1921, by M. Homer Cummings. Tune: "Help It On."

1. The saloon has been outlawed, Keep it out! It has thrived on
2. There's a clam-or for re-peal, Let us make our
3. There must be no com-pro-mise, Vice we can-not
4. For the sake of girls and boys, Keep it out! And the homes that

crime and fraud, Keep it out! Ob, the lives that it has wrecked,
land i- deal, Nev-er fal-ter in the fight,
su per-vice, Pa-ther, moth-er, stop and think,
it destroys, Keep it out! Work and pray each day to save

And the good that it has shed, Keep it out, keep it out, keep it out, out, out.
For our cause is just and right, Keep it out, keep it out, keep it out, out, out.
Do not leg-a-lize strong drink, Keep it out, keep it out, keep it out, out, out.
Millions from a drinker's grave, Keep it out, keep it out, keep it out, out, out.

Warnings Against Drunkenness.

Let us walk honestly, as in the day, not in rioting and drunkenness.—Ro. 13: 13.
It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.—Ro. 14: 21.
And be not drunk with wine, wherein is excess.
But be filled with the Spirit.—Er. 5: 18.

H Y M N S
— OF THE —
H I L L S

25
8.00
1.00
3.00
4.00
7.00

22
22
22

The above is a reduced facsimile of No. 240 in "Sacred Selections" our new song book. SPECIAL INTRODUCTORY OFFER: \$10.75 per 100; \$6.00 per 50. On orders for 50 or more, the name of your church and its pastor will be printed on the front cover of the books that you purchase, if you desire.

SEND 15 CENTS AT ONCE FOR A SAMPLE
M. HOMER CUMMINGS, Fayetteville, West Va.

Mr. Dorset, Freddie Weston

Call, and see Mrs. Mack Sunday
7.20
33.95
48.15

Terms: Cash Must Accompany All Orders or Books Will be Sent C. O. D.

Shirley Deane Ray
Ruth Lane Roll
might
Wednesday

Thank you Good morning, everybody! I am, indeed, glad to have had the privilege of speaking to you each day this week. I want to express my appreciation to Rev. B. W. John for inviting me to conduct this devotional program and I wish to thank the radio station WMON for the courtesies that they have extended to me. I am especially pleased to meet my old friend, Campbelle Craver, whom I have known for - oh, well, if I were to tell you how long, it would make both of us appear too ancient.

This morning I shall discuss ~~tomorrow's~~ ^{the} Sunday School lesson ^{for tomorrow.} How about stopping your household work or whatever you are doing for a little while and sit down and listen. I shall read the printed portion. It is found in the first and ~~xxxx~~ ^{second} epistles of Saint John. "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as He is, so are we in this world. There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth, is not made perfect in love. We love Him, because He first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment we have from Him, That he who loveth God love his brother also. He that believeth on the Son hath the witness ~~in~~ ⁱⁿ himself: he that believeth not God hath made Him a liar; because he believeth not the record that God gave of His Son. And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son, hath life; and he that hath not the Son of God, hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." These verses which I have just read are from the fourth and fifth chapters of the first epistle of Saint John. Then there are three verses from the shortest book in the Bible, the second epistle of Saint John. They are as follows: "I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father. And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which ye had from the beginning, that we love one other. And this is love, that we walk after His commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it."

Our golden text, or memory selection, is in 1st John, "And this commandment have we from Him, That he who loveth God love his brother also."

THE ANNOUNCER INTERRUPTS: "Excuse me, Rev. Cummings, did I understand you to say a few moments ago, that the second Epistle of Saint John is the shortest book in the Bible."

Yes, I did. There are five books of the Bible that contain only one chapter each. One is in the Old Testament and four are in the New Testament. The one in the Old Testament is Obadiah and it has 21 verses. The four books of the New Testament with one chapter each are Philemon, with 25 verses, the Second Epistle of Saint John, with 13 verses, the Third Epistle of Saint John, with 14 verses, and Jude with 25 verses. From this, we observe, that from the standpoint of verses, the Second Epistle of Saint John, is the shortest book in the Bible. It has thirteen verses and Third John has fourteen verses. However, from the standpoint of words, the Third Epistle of Saint John is the briefest. It has 294 words while Second John has 298, four more words.

John, the apostle of love, was the author of the books that bear his name. In all his writings, love is the dominating theme. It was he who told us, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world, but that the world through Him might be saved." (John 3:13,17). "A new commandment, I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another." (Jno. 13:34,35). "If ye love Me, keep My commandments." (Jno. 14:15). "Greater love hath no man than this, that a man lay down his life for his friends." (Jno. 15:13).

In view of these statements that we find in his gospel, it is no wonder that he emphasizes love in his epistles, also. Life, light, and love were his favorite ^{themes some of his utterances} themes. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen, and heard declare we unto you." (1John 1:1-3.) "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." (1 John 1:7.) "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not." (1John 3:1)

(1John 3:1)

(1John 3:1)

2. "Pardon me, again, Rev. Cummings. In the Scripture lesson which you read there was something said about confessing Christ. Do you think that is all that is necessary for a person to do in order to be a Christian?"

Yes, and no. Not as it might be interpreted today- a mere expression of the lips but as meant by the Apostle John, I would say "yes." What he had in mind was not only the outward confession but a complete allegiance to the Christ. *Paul* said, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Romans 10:9,10.) Jesus Himself once said, "Whosoever ^{therefore} shall confess me before men, him will I confess also before My Father which is in heaven. But whosoever shall deny me before men, him will I also deny before My Father which is in heaven." (Mat. 10:32,34).

3. "Is a certificate of membership in a church sufficient to prove that one is a Christian?"

It should be but often it is not the case. It is possible for one to profess religion but not possess it. In His Sermon on the Mount, Jesus said, "Not every^{one} that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in Heaven. Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity." (Mat. 7:21-23).

4. "Is it possible for us to love God and harbor malice in our hearts toward anybody?"

No, not according to our Sunday School lesson. John plainly declares: "If man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? Yes, if we love the Lord our God with all our hearts, and with all our souls, and with all our minds, we will love our neighbors as ourselves.

5. "Brother Cummings, what is a Christian?"

A Christian is a person who has repented of his sins, accepted Christ as his Savior, and whose inward and outward life is conformed to the doctrines of the Master. He abstains from evil of every kind and seeks to do all the good he can. His daily prayer is, "Bless me, Lord, and make me a blessing."
He loves God and loves his brother, also."

And now, let me leave this word with you. Go to the church of your choice tomorrow

1. Excuse me, Mr. Cummings, did I not understand you to say a few moments ago that the Second Epistle of Saint John is the shortest book of the Bible?

2. Mr. Cummings, pardon me for interrupting you. In the Scripture lesson which you read, there was something said about confessing Christ. Do you think that confessing Christ is all that is necessary for a person to do in order to be a Christian?

Mr. Cummings,

3. Is a certificate of membership in a church sufficient to prove that a person is a Christian?

Mr. Cummings

4. Is it possible for us to love God and at the same time harbor malice in our hearts toward anybody?

5. Mr. Cummings, in your opinion what is a Christian?

THE SALT OF THE EARTH
Wm Osa Sept. 5, 1952

Text.- "Ye are the salt of the earth." -Matthew 5:13.

Jesus recognized the fact that this planet upon which we reside was His Father's world. He came into it for the express purpose of performing the will of God. In so doing, He took His eternal lessons of truth and placed them about the things of our everyday life, making it possible for us to always keep His sayings fresh in our minds. Everywhere we turn, we are reminded of His teachings. When we break bread with our friends and family at the dinner table, we can hear Him say, "I am the Bread of Life." When we turn a switch in our homes that brings light into our room, we can hear Him exclaim, "I am the Light of the World." When we walk through the fields and pick the flowers by the way, we hear Him say to us, "Even Solomon in all his glory was not arrayed like one of these." When we note the fall of the sparrow, we hear Him tell us again, "Not one of them can fall to the ground without your Father." When we use the salt on our tables, we are in His presence and we recall His utterance, "Ye are the salt of the earth."

Let us notice some of the lessons that salt teaches us.

II. IT EMPHASIZES THE FACT THAT WE ARE INDIVIDUALS. A minister once visited one of the great salt plants of our country. While there, he met a young chemist who reminded the clergyman as he went through the factory and passed by tons and tons of salt that this salt was not a solid mass but that it was made up of individual grains of salt. The preacher was permitted to look through the microscope, and there he saw that each grain was separate and distinct from every other. Some were large, some small, some well formed, others not so well formed, some square, some round, but each an individual grain.

So it is with us. We are individuals in the sight of God. He would have us know that we are never lost in the crowd. We are so distinct and separate from every other person in the world that to miss doing our work is to leave it forever unfinished. No one can take our places.

In Arkansas, a census taker came to a farm ^{he met a} mother whose children, numbering more than a dozen, ^{as they} played near by. He said to her, "Madam, what is their number?" She replied, "Sir, they don't have numbers; they have names." So it has ever been in our relationship with the Father and with His Son. We do not carry numbers as if we were only a part of the great mass of humanity

but as individual personalities, we bear names.

II. THIS TEXT TEACHES US THAT WE SHOULD BE CAREFUL.

In the time in which Jesus lived, the salt was taken from the sea. A small channel was made by the hands in the sand, allowing the water to ^{pour} ~~pour~~ into a sunken place in the sand. Then the channel was closed, and the ^{sun} dried the moisture from the salt. If the salt was not used immediately, it gathered from the atmosphere or the surrounding debris odors that made it worthless. Jesus said, "But if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."

So it is with the Christian life. If our lives are not merged in the Christian fellowship where we are surrounded by the spiritual health, strength, and courage of others of like faith, we shall find ourselves gathering from the world about us the influences that will make our Christian profession a thing to be despised by others, rather than that in which we have reason to glory. Therefore, we should be careful of our environment. It will be that which will make or unmake us. Many lives have been spoiled because they became entangled with the affairs of the world.

A band of crows one summer began to pull up a farmer's young corn, and he determined to put a stop to it. So he loaded his gun and slipped out along the fence and was prepared to make it warm for them. Now it happened that the farmer had a very sociable parrot, who, discovering the crows pulling up the corn, flew over and joined them. The farmer saw the crows, but did not see the parrot. He fired on them, and then climbed over the fence to see how many he had killed. There lay his pet parrot with ruffled feathers and a broken leg, but the crows were gone. When the farmer saw the injured parrot, he cared for it tenderly and carried it home. The farmer's little son was much distracted. "What did it, Father?" he cried. "Who hurt our pretty Polly?" The farmer was perplexed, and did not know what to say. But the parrot came to his relief. "Bad company! Bad company!" answered the parrot in a solemn voice. "Yes, that was it," agreed the farmer. "Polly was with those wicked crows when I fired, and received a shot intended for the ~~crows~~ ^{crows}. It was bad company, son. Beware of bad company!" The farmer bandaged the parrot's broken leg, and after a few weeks Polly was as lively as ever. But it never forgot its adventure with bad company in the cornfield. And ever after, when

the farmer's son was playing with quarrelsome companions, and there were ugly noises, Polly would cry out, "Bad company! Bad company!"

The Apostle Paul tells us: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? ... Wherefore come out from among them, and be ye separate, saith the Lord."

In the song, "Yield Not To Temptation," Dr. H. R. Palmer gives us this wholesome advice,

"Shun evil companions, bad language disdain,
God's name hold in reverence, nor take it in vain;
Be thoughtful and earnest, kind-hearted and true,
Look ever to Jesus, He'll carry you through."

III. *THE FUNCTION OF SALT* This is two-fold. First, it prevents decay. In Bible times, it was much more widely used for this purpose than it is now.

108
76
N

Reporter's Round Up
of Mutual Broadcasting System
Washington, D.C.
John Foster Dulles

22

THE STORY OF LIFE

Text: "We spend our years as a tale that is told."

Psalms 90:9.

No doubt most of you who have tuned in this morning enjoy listening to stories. Perhaps many of you like to tell them. The old soldier will entertain young people for hours with thrilling adventures of the war. Men who have traveled extensively are famous story tellers and usually they have something to relate that is worth hearing. Before newspapers had come into existence and when books were rare, professional story tellers standing in the market-places had no difficulty in collecting an audience. That which they had to say was like cold water to a thirsty soul. The author of the Acts of the Apostles informs us that in the days of Paul that "all the Athenians, and strangers which were there, spent their time in nothing else, but either to tell or to hear some new thing." Little children, as you mothers well know, are fond of a story and this appetites does not disappear with the advancing years. The rolling seasons as they come and go are like thrilling stories. The Psalmist says, "We spend our years as a tale that is told."

In what respect is this true? How then is life like a tale that is told?

L. A good story is broken into sections that the interest of the hearers or readers may not fag. Those who peruse a story may not understand the psychological reason for the division into chapters and paragraphs; and we who profit much by the arrangement of seconds and minutes, hours and days, weeks and months, summer and winter, and spring and autumn, seldom stop to consider the philosophy of it all. If our lives were to be one monotonous stretch of time and toil from the beginning to the end, not one of us could travel far. The cares and worries of life are so distributed that our strength shall not be over-

taxed.

"God broke our years to hours and days,
That, hour by hour, and day by day,
Just going on our little way,
We might be able all along to keep quite strong.
Should all the weight of life be laid across our shoulders,
and the future rife
With woe and struggle, meet us face to face
At just one place,
We could not go;
Our feet would stop, and so
God lays a little on us every day."

A physician was once asked by a patient in a hospital who had met with a serious accident, "Doctor, how long shall I remain here?" "Only a day at a time," was the wise reply.

II. A good story is marked by many surprises. It is so arranged to stimulate our curiosity. We are held in breathless suspense until the climax is reached. We are made to wonder what the outcome will be. There is in human nature a longing for something new, strange, and startling. The passing years bring many surprises. No matter how long we have lived, each day has its peculiar thrill and sensation. It is wise that the future is concealed from us. Suppose all of the events of the remainder of our sojourn upon earth were to be revealed to us now. What would be the result? Would we be able and brave enough to face the experiences through which we are to pass? We stand in awe and amazement as we attempt to draw aside the curtain that hides the morrow from us. It is best that we do not know what a day may bring forth.

III. All stories end and their contents are soon forgotten. And so it is with life. When hiding from the fury of King Saul, David exclaimed, "As the Lord liveth and as they soul liveth, there is but a step between me and death." Job tells us that "man that is born of woman is of few days and full of trouble. He cometh forth life a flower and is cut down: He fleeth also as a shadow, and continueth not." James, the brother of Jesus says, "What is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away." In one of the verses of the

favorite poem of Abraham Lincoln, we are told,

"O, why should the spirit of mortal be proud?
Like a swift-fleeting meteor, a fast flying cloud,
A flash of the lightning, a break of the wave,
Man passeth from life to his rest in the grave."

IV. Many stories are to be continued. The story of life which began at birth and which to the natural eye abruptly ended at death is to be continued in the other world. Jesus told Mary and Martha who were weeping over the loss of their brother, "I am the resurrection and the life, He that believeth in Me, even tho' he were dead, yet shall he live." Paul assures us that if "this earthly house of our tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

"When comes to the weary a blessed release,
When upward we pass to God's kingdom of peace,
When free from the woes that on earth we must bear,
We'll say "good night" here but "good morning" up there.

"When fadeth the day and dark shadows draw nigh,
With Christ close at hand, it is not death to die;
He'll wipe ev'ry tear, roll away ev'ry care;
We'll say "good night" here, but "good morning" up there.

"When home lights we see shining brightly above,
Where we shall be soon, thro' His wonderful love,
We'll praise Him who called us His heaven to share,
We'll say "good night" here, but "good morning" up there.

"Good morning up there where Christ is the light,
Good morning up there where cometh the night;
When we step from this earth to God's heaven so fair,
We'll say "good night" here, but "good morning" up there.

Good evening, friends of the radio audience! The subject of the Sunday School lesson for tomorrow is "The Early Church Meeting Human Needs" and the printed Scripture text is found in the fourth and ^{sixth} ~~seventh~~ chapters of the Acts of the Apostles. It reads as follows:

"And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them at the apostles' feet; and distribution was made unto every man according as he had need."

In the sixth chapter and the first to the seventh verses, we read:

"And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily administration. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom ye may appoint over this business. But we will give ourselves continually unto prayer, and to the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicholas a proselyte of Antioch; whom they set before the apostles; and when they had prayed, they laid their hand on them. And the word of God increased; and the number of disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith."

Our Sunday School lesson last week closed with the interesting account of Peter and John being brought before the council and being charged to speak henceforth to no man nor to teach in the name of Jesus. As soon as they were permitted to go, they went to their own company, and reported all that the chief priests and elders had said unto them. When the band of believers heard that, they lifted up their voice unto God with one accord, and said, "Lord, Thou art God, which hast made heaven, and earth, and the sea, and all that in them is: who by the mouth of Thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of earth stood up, and the rulers were gathered together against the Lord, and against His Christ. For of a truth against Thy holy Child Jesus, whom Thou

hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever Thy hand and Thy counsel determined before to be done. And now, Lord, behold their threatenings; and grant unto Thy servants, that with all boldness they may speak Thy word, by stretching forth Thine hand to heal; and that signs and wonders may be done by the name of Thy holy Child Jesus." And, it is stated, that when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

And just at this point, our Sunday School lesson for tomorrow begins with the declaration that the "multitude of them that believed were of one heart and one soul." This was indeed significant, and it is a glowing example of church unity. ^{The} Rich and poor, ^{the} learned and unlearned, ^{the} Pharisees and Sadducees, ^{the} Levites and Jews, were so united in Christ that all other distinctions were lost. Selfishness appears to have been gone, for each loved his brother as himself. What each man had he held not as his own, but as a steward of the Master for the good of all. The love of money was replaced by love of Christ. The ordinary worldly life was transformed into one of faith and godliness. They lived on a different plane- their wants, their occupations, and their joys were spiritual. In this elevated and happy state, the great truths of the gospel shone with marvelous beauty. The resurrection of Jesus was to them a distinct reality. Their Lord had risen from the dead and was alive forevermore. The whole body of believers received the Apostles' doctrine, submitted to their rule, and committed everything to their ordering. It was a golden day in the history of the Christian Church. In His final prayer for His disciples, the Savior ^{had} prayed, "Neither pray I for these alone, but for them also which shall believe on Me thro' their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as We are one: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me." And now it seems that this prayer of Jesus had been answered. His followers were united and were laboring together for the promotion of His kingdom.

Q. Mr. Cummings, may I ask you a few questions pertaining to the Sunday School lesson. What is meant by the expression "they had all things common?"

That is probably explained by the ^{35th} 34th verse of the fourth

chapter of the Acts of the Apostles, "Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need." This is the ^{only instance in the} Scripture of a community of goods, and this arose from the exigencies of the occasion. A gracious revival was in progress and all were earnestly co-operating to carry forward the work of spreading the Gospel. There must have been many strangers in Jerusalem whose prolonged stay left them without sufficient means to provide for themselves. A common treasury seemed to be necessary to provide for the needs of all.

2. Do you think that the Scriptures teach "Communism" and "Socialism?"

No, not in the sense that it is being promoted by the dictator nations. These rulers of the totalitarian countries are opposed to the teaching of Christ and the methods that they employ are absolutely un-Christian. They array class against class, race against race, and resort to violence and blood-shed to accomplish their selfish aims. But in striking contrast to Sovietism, Nazism, and Fascism, the Early Church community life was permeated with a spirit of fellowship. It was one big family. They called each other brother and sister and greeted each other affectionately. In larger or smaller groups, they took frequent, if not daily meals together. Their sharing was purely voluntary and they sought to walk in the foot-steps of Him who said, "By this shall all men know that ye are My disciples if ye have love one toward another."

3. Was this social experiment successful?

Yes, to a great extent it seems that it was, altho' it evidently was a spontaneous movement of love and devotion which impelled men to share with those in need. One man, who was surnamed Barnabas, it was noted especially was given unusual prominence ^{because} he sold a piece of ground and gave over the proceeds. But this was the undoing of two other disciples, Ananias and Sapphira. They saw the esteem and honor that came to Barnabas through his generous deed and coveted it for themselves. So they sold their property too. They could not, however, bear to give over all the proceeds. They wanted to have the applause for generosity and yet keep some of the money ^{for themselves.} Their sudden and tragic end made a deep impression on the rest of the group.

4. ~~Was the sudden and tragic death of Ananias the only unpleasant feature~~ *How long did this Christian socialistic state exist?*

This question I am unable to answer. It did not seem to last very long and we do not read that at any other place it was adopted. But the churches elsewhere followed the first example in the care for the poor. Everywhere that Christianity was preached this same spirit of love appeared. Back of the need of the individual believer there stood also the resources of the professed followers of Jesus. They were ever ready to help another brother. *And I think that the same is true of Christians today.*

5. You mentioned a few moments ago the sudden and tragic end of two of the disciples. I believe they were Ananias and his wife, Sapphira. Was there anything else that happened that was unpleasant in this connection?

Yes. These persons were still human, even tho' they had embraced Christianity. Luke tells us that when the number of the disciples had multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations. Whether the widows were actually neglected or the grievance was imaginary, we are unable to say but it did bring about a temporary rift in the wonderful harmony of the Early Church. A small thing suffices for a great disturbance when latent differences already exist. Sectarianism and divisions of churches have often arisen from matters of the most trifling importance. Church dissensions are created by wrong feelings much more frequently than by the maintenance of great principles and sacred interests. *And now, listen, my friends.* Few of our denominational squabbles will bear looking at from the Savior's cross or from His ^{hallowed} tomb.

6. Mr. Cummings, did the apostles ignore this murmuring against them?

No; they called the multitude of the disciples unto them and conferred with them. The church must be above suspicion of any wrong-doing, and all complaints against its leaders and members should be investigated promptly and fully; and if any evil is discovered, it should be set right at once.

7. What was the result of this meeting?

The apostles stated that it was necessary for them to give themselves continually to prayer, and to the ministry of the word and requested that the brethren choose ~~seven men~~ from their number seven men of honest report, full of the Holy Ghost and wisdom and appoint them to have charge of the distribution of relief. It is interesting to observe that the seven men selected for this purpose had Greek names and probably came from the Greek section. This was done to prove to the Grecians that ^{the church} they wanted to be absolutely fair and impartial in the administration of temporal affairs.

The seven men chosen were set before the apostles and were initiated into their new office by prayer and the laying on of hands. Then there followed a period of success for the church. The Word of God increased; and the number of disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient unto the faith. This was one of the most outstanding miracles of the grace of Christ, that religious leaders so intent on the destruction of Jesus, His apostles, and His doctrine, should at last espouse His teaching; and that they who had withstood His miracles, should have yielded to the doctrine of His death and resurrection is worthy of note. And from this we may learn that it is not by miracles that sinners are to be converted unto God, but by the preaching of Christ dying for their offences and rising again for their justification.

8. What significance do you attach to the laying on of hands?

This was a custom observed in Bible times as a mode of conveying a special grace and blessing. The priests were instructed to put their hands on the head of the burnt offering as a symbol of dedication and atonement and this ceremony was also used in the ordination and consecration of men for service. Christ frequently laid His hands upon those He healed and Matthew tells us that children were brought to Jesus that He might put His hands upon them and pray. We often sing today: "I wish that His hands had been placed on my head, that His arms had been thrown around me, and that I might have seen His kind look when He said, Let the little ones come unto Me."

9. Did any of the seven deacons become famous?

I am glad you asked that question. Yes, two of them- Philip and Stephen, ^{became famous.} We shall study about Philip in our Sunday School lesson next week. Stephen was the foremost in the group of deacons. He not only discharged the ordinary duties of the serving of tables, but, "full of faith and power," he did "great wonders and miracles among the people." His zeal and unusual success aroused much opposition but his enemies could not resist the wisdom and the spirit by which he spake. He was brought before the council and he delivered a speech of great eloquence and boldness. His hearers were so enraged at his fearless invectives against them and their fathers, that, without a formal trial, they rushed upon him, gnashed him with their teeth, cried with loud voices, dragged him out of the city, and stoned him to death. While he was being murdered, he said, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God." Then he uttered this prayer, "Lord Jesus, receive my spirit." And he fell to the earth, and knelt down, and cried with a loud voice, "Lord, lay not this sin to their charge." And when

he had said this he fell asleep, and thus passed into eternity the first Christian martyr.

TO BELIEVE IS TO BEGIN

If you will read the eleventh chapter of Hebrews, you will find a long list of the heroes of faith. You will also notice that

In the long list of the heroes of faith mentioned in the eleventh chapter of Hebrews, there is no reference to Jesus being among that number. This is due to the fact that He was not only man but the Son of God. However, He was a person of faith. When He was dying on the cross, the chief priests, the elders, and the scribes who were instrumental in having Him crucified, said, "He trusted in God." What a great tribute to come from one's enemies!

Jesus did not trust in self-righteousness as did the Pharisees. When He was called "Good Master" by the rich young ruler, the Christ replied, "None is good, save one, that is God." Jesus spoke a parable to certain which trusted in themselves that they were righteous and despised others. He said: "Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank Thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice ~~in~~ the week, I give tithes of all that I possess. And the publican, standing afar off, would not so much as lift his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

Yes, Jesus trusted in God, and because of this fact, He began to do and to teach. ~~What did He begin to do?~~

He "came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.... He saw Simon and Andrew his brother casting a net into the sea: for they were fishers, and Jesus said unto them, Come ye after Me, and I will make you to become fishers of men!"

Jesus came preaching the gospel to the poor. He secured disciples from Galilee out of which no prophet had come. He ~~sealed~~ ^{restored to health} those who had sufficient faith. He healed the broken-hearted. He went about doing good. He was more interested in the inner life of people than He was in institutions. He thought more of persons than He did of property. He believed that His Father's house was a place of prayer rather than a place of ^{worldly gain} profits. He loved all persons, the publicans, the Pharisees, the poor, the rich, the holy, the harlots, the sinners, the Sanhedrin, the thieves and the tax collectors, the

centurion and the children, the lepers and the licentious, the blind and the beggars, the selfish and the sick, the Sadducees and the Samaritans. He loved His enemies and His betrayers, His persecutors and His providers. He trusted in God. He loved all the children of God regardless of their class or caste.

He trusted in God,

Because of what He began to ~~do~~, He could teach with authority and not as the scribes and the elders. The publicans and sinners drew near to hear Him. He taught with His life as well as His lips.

When death faced Him, He could pray to His Father whom He trusted, "Not My will, but Thine be done." On the cross, He said with His expiring breath, "Father into Thy hands, I commend My spirit." In the upper ^{room} Jesus said to His disciples, "He that believeth on Me, the works that I do shall He do also; and greater works than these shall he do: because I go to My Father..... If a man love Me, he will keep My words: and My Father will love him, and we will come unto him, and make our abode with him." "I am the vine, ye are the branches. He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing."

After His ascension, the disciples went forth and did as Jesus had commanded them with implicit faith and confidence in Him, they carried in the upper room until they were induced with power from on high. Then they

May I ask you have tuned in this morning, "Are you trusting in God?"

Can you say with the Apostle Paul, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day?"

"Tho' the storms of life be raging high,
Fraught with dangers, perils ever nigh,
Still I know my soul shall never die,
Trusting in the Lord.

became His witnesses in Jerusalem, Judea, Samaria, and unto the uttermost parts of the earth, and the Lord added unto the church daily such as should be saved.

"Pain may rack this earthly house of mine,
I may bow at sorrow's gloomy shrine,
Still my heart will never, never pine,
Trusting in the Lord.

"Other hopes may swiftly pass away, other joys may vanish or decay,
Still with faith I tread the narrow way, trusting in the Lord.

"When at last I reach the border-land, when upon the river bank I stand,
I will cling to His unfailing hand, trusting in the Lord."

"If we could see Beyond Today" — Beverly Shea

8-2

pariculi, aureomyia, streptomyia, the suffer drugs

THE UNANSWERABLE QUESTION.

my own work
9-6-52

The text which I shall announce for our consideration ought to startle every unsaved man and woman in this building. It is a passage of Scripture that no one has ever been able to answer. If I were to enter the work-shop of an electrician, he could tell me about volts, kilowatts, amperes, polarization and other things mysterious to me. If I were to visit the prominent physicians of this city, they could talk to me about therapeutics, gangrenous anaesthesia, materia medica, bacteria, and the recent discoveries in the medical world. They could explain to me how the vitiation of the air by carbon dioxide is accomplished and inform me of the certainty of anemia in case a sufficient quantity of oxygen is not appropriated by the hemoglobin of the red blood-corpuscles. If I were to consult the eminent lawyers of our country, they would discuss codes and statutes, organic and international and their technicalities until my brain would become fatigued. If I were to spend an hour with the wisest theologians of our land, they would speak to me about the leading presuppositions of the Christian system, the cosmological, teleological, moral, and ontological arguments of the basic principles of causality, the attributes of the Deity, and the fundamental doctrines of our faith. If I were to ^{successful in obtaining} get an interview with the ^{monarchs} crown-heads of Europe or the President of the United States of America, they would doubtless mention the stupendous problems that are confronting them and the solutions that they had found for them. But none of these men, to whom I have referred, the electrician, the physician, the lawyer, the theologian, and the potentates with all their superior advantages and superlative culture, can answer the solemn question of the text. Then if weary with the limitations and ignorance of man, I could take the wings of the morning and fly to the throne of Jehovah, the Almighty God would say, "There is no reply here." And if the Lord should commission an angel messenger to descend to that far off place of outer darkness and stand before the bars that shut in the lost to their eternal imprisonment: he could read upon their faces the literature of endless despair and could hear ~~the~~ their groans and sighs, the weeping and wailing and gnashing of teeth, but his journey would be in vain, and he would have to return to Paradise, sit down and fold his wings like a tired dove, and I would come back to this service from the celestial sphere with no answer to the words of this text. In fact, there is no answer to it in the Heaven above, the earth beneath, or the regions below. It may seem like a paradox, but it is nevertheless true.

M. HOMER CUMMINGS

PUBLISHER

Songs of Salvation and Service

BOX 768

WHEELING, W. VA.,

The text is found in Hebrews 2:3, "How shall we escape if we neglect so great a salvation?" There is no possible way of escape. Christ is the only name given among men whereby we can be saved and if ~~we~~^{He} neglected, there remaineth therefore no more sacrifice for sins, but a fearful looking for of judgment and fiery indignation which shall devour the adversaries.

The Bible calls this a great salvation and it most assuredly is. If all ~~of~~ the ministers in the universe were to preach a million years on this theme, they would only touch the shore of this boundless ocean of truth. Poets have written, philosophers reasoned and scholars meditated on this wonderful subject, but it has never been exhausted. Even the shining seraphims of the skies have sought to fathom its depths and flaming evangelists have heralded it throughout the vast domain.

There are many reasons why this salvation is spoken of as being great. I shall discuss a few of them ~~very briefly~~.

1. Because of its Author. It originated in the immaculate mind of God. Myriads of years ago, at a time about which we are not informed, He beheld man in a fallen condition and the penalty of death resting upon him and He conceived the plan of redemption and we read "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in Him, should not perish but have eternal life."

2. Because of its enormous cost. In this commercial age, we usually value articles by the price paid for them. This salvation is immeasurably expensive. It was purchased by the shed blood and outpoured life of the only begotten Son of God.

3. Because of that which it saves you from. (a) It saves you from sin in this life. Oh, that you could grasp the marvelous significance of such a deliverance! (b) And it saves you from hell in the life to come. There are many people who like to contend and try to comfort themselves in the thought that the awful descriptions in the Scriptures of Hell are metaphorical and figurative. I am unable to say as to whether they are or not. Sometimes, I am inclined to believe that they are. But if you know anything at all about rhetoric, that for which the figure stands is always stronger than the figure itself.

4. Because of that which it saves you to. (a) It saves you to a life of noble service. Your attention is no longer directed on your-

M. HOMER CUMMINGS

PUBLISHER

Songs of Salvation and Service

BOX 768

WHEELING, W. VA.

self and selfish interest but the cry of your heart is

"Others, Lord, yes, others,
Let this my motto be,
Help me to live for others,
That I may live like Thee."

(b) It saves you to a life of happiness. "There is no peace, saith my God, to the wicked." "Thou wilt keep him in perfect peace whose mind is stayed on Thee."

(c) It saves you to a life eternal. "Eye hath not seen nor ear heard, neither hath it entered into the heart of man the things that God has laid up for those who love Him." A little blind boy who had received his sight by a successful operation by a skilled surgeon ran screaming into his mother's arms for joy and then looked upon the beauties of nature and exclaimed: "O, mamma, why didn't you tell me it was so beautiful?" And the mother said, "I tried to tell you, my child, but couldn't." It would be that way if we were to undertake to tell about Heaven.

Now, the greatness of this salvation makes two other words in the text rise up before us. The first is "ESCAPE." This implies, as I stated, a moment ago ^{that there is} something from which to escape. I know it isn't so pleasant to preach on the doctrine of retribution for sin and eternal punishment. There are many who do not like to hear about it and so they pretend not to believe in it, but their unbelief does not make the truth of no effect. Very frequently folks will make the remark, "I guess it's all right if a man's sincere in what he believes." That is arrant nonsense. An Irishman caught a bumble-bee, he did not think it would hurt him, but he soon discovered that he was mistaken. He said, "That's a purty bird, but it's got a hot tail." Ignorance does not change a law of nature. You might believe that water will run up a hill, that the moon is made of green cheese, that the sun is black and the sky white, but that does not make it so. Mr. Lincoln asked a clergyman once, "If we call the sheep's tail a leg, how many legs will he have?" The minister replied, "Five." "No," Mr. Lincoln responded, "only four, because calling the sheep's tail a leg doesn't make it so." What you may or may not believe does not effect the truth in the least. I would not give an ounce of the revealed Word of God, for a thousand tons of the opinions of men. "Well, then" you say, "God is too good to permit a man to be lost forever in Hell." All right, then, let us apply the same test to our government. They tell us that there are 289,000 in our various prisons. These are the vicious and vile, the men and women of uncontrolled passion

N. HOMER CUMMINGS

PUBLISHER

Songs of Salvation and Service

BOX 768

WHEELING, W. VA..

murderers, thieves, debauchees, destroyers of virtue, brutal thugs, and the vicious in nature of every kind. Let us emulate what you argue is character of Divine government and throw open our jails and penitentiaries and turn loose on society this horde of moral vandals who defy the law of God and man. Instantly you will cry out, "No, the sanctity of my home, the safety of my property and the protection of my own life demand that they be kept in prison." What kind of a Heaven do you think it would be if those who have forsaken sin and lived a devout Christian life were compelled to dwell forever in the company of the class of people that I have just described and by the eternal associates of infidels, blasphemers, and scoffers of religion?

"How shall we escape?" Ah, my friends there is something from which to escape. The man who preached the ablest sermons on perdition was the Lord Jesus Christ. It was He whose garments smelt of myrrh and aloes and cassia, who traveled all the way from His ivory palaces to the cross of Calvary to redeem you. Whose voice is this that speaks to you in tones of a judge to tell you of the worm that dieth not and the fire that is not quenched? It was the voice of Him who stood with tired feet and weary heart on the slope of Mount Olives and wept as He said, "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how oft would I have gathered thy children together, even as a hen gathereth her chickens under her wings and ye would not!" Whose voice is this that the impenitent one shall some day hear, "Depart from me, ye cursed, into everlasting fire prepare for the devil and his angels?" It is the voice of Him who stands today with bleeding hands and feet and cries to every wandering, sin-sick soul: "Come unto Me, all ye that labor and are heavy-laden and I will give you rest."

"How shall we escape if we neglect so great a salvation?" The other word in the text that looms up before us is neglect. A man once handed Mr. Torrey a card with the question on one side, "What shall I do to be saved?" And beneath it was the reply, "Believe on the Lord Jesus Christ and thou shalt be saved." Then it said, "See other side." And when he turned it over, it read, "What shall I do to be lost?" And beneath it was written, "Nothing."

Neglect is the prime minister of the bottomless pit. It has damned every lost soul in the infernal regions tonight (or today.) (A newspaper reporter)

A. HOMER CUMMINGS

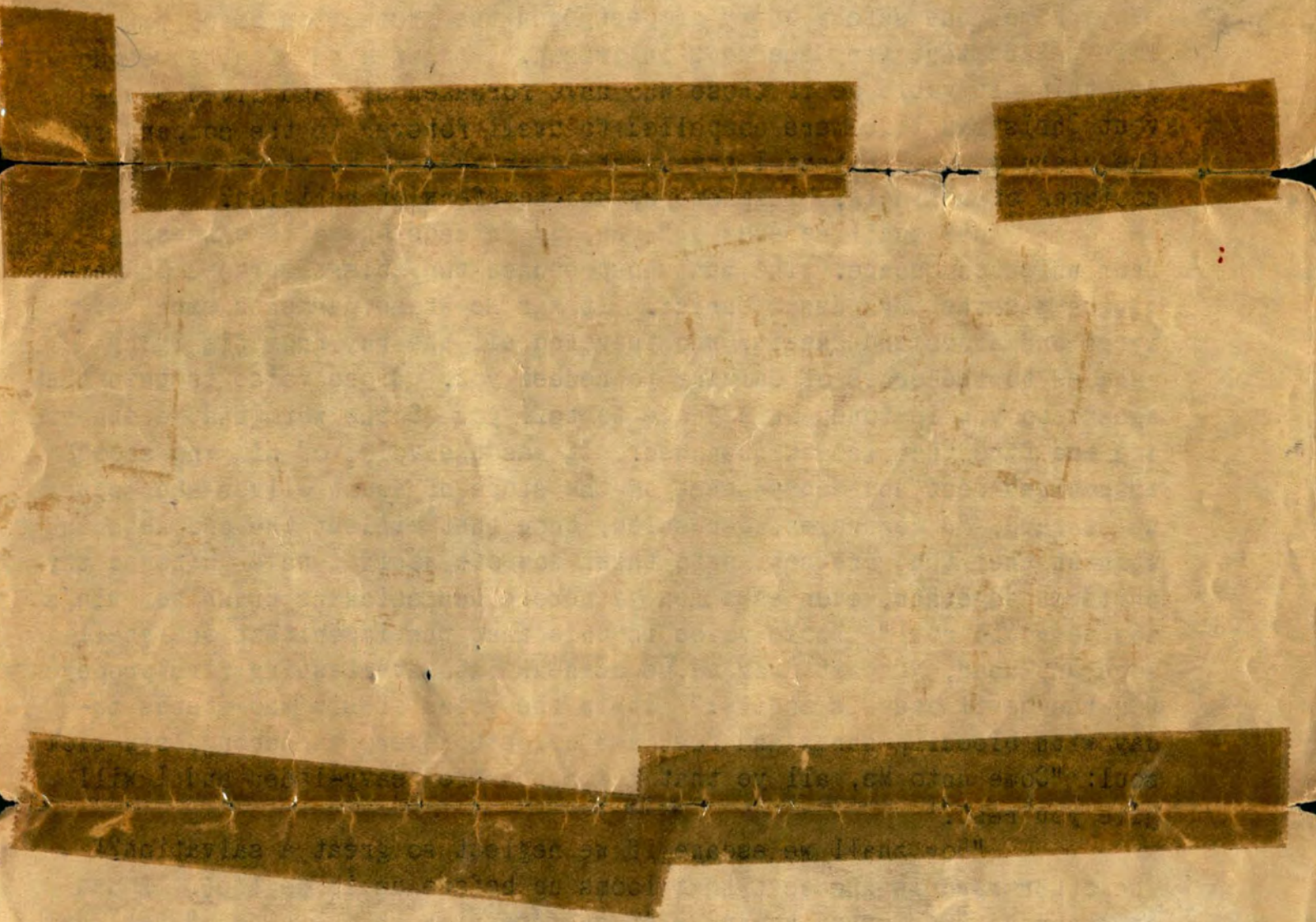
PUBLISHER

Songs of Salvation and Service

BOX 768

WHEELING, W. VA.,

Handwritten:
A. R. G. 200



Aug. 17, 1937

THE WIFE.

Of the various accounts of Creation that are afforded us by the different religions of the world, the one that is furnished to us by the author of Genesis is the most instructive and interesting. In it, he tells us that after the heaven and the earth had been formed and the light and darkness and the land and water had been separated and the sun, moon, and stars created, that man was made in the image and likeness of Jehovah and that God breathed into his nostrils the breath of life and he became a living soul. He was then given dominion over the fish of the sea, the fowl of the air, the beasts of the field, and the reptiles of the streams. But inasmuch as he was the only human being in existence, he must have been very lonely indeed. In all the universe, there was found no one with whom he could associate. And so we are informed that the Lord God, seeing his predicament, said, "It is not good that man should be alone; I will make a help meet for him." Had you ever thought of the expression "help meet?" It is quite significant. It is not one word but two, the former being the noun and the latter the qualifying adjective on which the main emphasis lies. Man might have many helps; the vegetable and the animal kingdom might minister to his welfare and comfort. But tho' these are helps, they are not "meet," that is suitable. Only a creature like himself could be an adequate companion; and so woman was formed. When Adam beheld her, he was so delighted that he exclaimed, "This is now bone of my bones, and flesh of my flesh: she shall be called woman, because she was taken out of man." "Therefore," we are told, "shall a man leave his father and his mother and shall cleave unto his wife; and they shall be one flesh."

But so much for the first man and the first woman. I wish

to address the wives of our radio audience. My first suggestion to you is that you **BE CONSIDERATE**. You should always bear in mind the fact that your hisband is engaged in one of the most severe and terrific battles that was ever fought. Whether in professional, or commercial, or artistic, or mechanical, or agricultural life, he is struggling from morning until night to make a living. Sometimes he is tempted to give up the conflict. He needs your help. He has enough worries and perplexities and anxieties without being annoyed to death by domestic troubles. Do not allow yourself to drift into the habit of whining, murmuring, complaining, and fault-finding. Be cheerful and pleasant to your husband when he returns from his work. It may be that he has been betrayed by a business partner or a customer has cheated him out of a bill of goods or a protested note has been flung in his face and he has nothing with which to pay it or some one has disputed his word or something has gone wrong in the mines or shop or on the farm. Greet him with a smile and help him to bear his burdens and to lighten his load.

II. **KEEP YOURSELF ATTRACTIVE.** Do not cause your husband to cease to love you because you are no longer lovable. You will recall in the days of your courtship how you were so careful about your personal appearance and how ~~you~~ spent much time in an endeavor to appear beautiful to him. Now since you have him for richer, for poorer, for better, and for worse until death do you part, ^{you should} ~~please~~ exercise the same concern about being charming and fascinating to him.

III. **AVOID FALLING INTO THE HABIT OF CRITICISING AND NAGGING YOUR HUSBAND.** He is not an angel, only a human being. He has his faults but he should always be to you the sweetest and the dearest man on earth. You ~~can~~ not make him any better by constantly quarreling with him. Solomon, the wise man, once said, "It is better to dwell on the corner of a house-top than in a wide house with a brawling woman."

Therefore, wives, I beseech you, pray to be delivered from this pernicious evil.

3. BE CONTENTED. By this counsel, I do not mean that you are to be devoid of all energy and ambition and to be willing to sit down with folded arms and do nothing all the rest of the days of your life. Such a thing is farthest from my thought. You should be wide-awake and alert. But at the same time do not add to your husbands manifold burdens by disliking your surroundings. There are some persons who are never satisfied. If they reside in the city, they prefer the country; if they live in the country, they would rather be in the city; if they live in north, they would prefer the south; if they are in the south they would rather be in the north; if they live in the east, they would rather be in the west and so on and so forth. Cultivate a cheerful and sunny disposition. Remember the admonition of the Apostle, "Godliness with contentment is great gain" and "I have learned in whatever state I am, therewith to be content." Your home may be a humble one but where love reigns, happiness dwells.

V. BE A CHRISTIAN. You can never be the wife that you should be unless you are a follower of the meek and lowly Nazarene. Each day you should pray

"Let the beauty of Jesus be seen in me
All His patience, His love, His humility;
Pure and sinless was He, like Him, O may I be,
May the beauty of Jesus be seen in me.

"When the cross I must carry is hard to bear,
When my troubles and trials no one can share,
When my friends are unkind, and they fault with me find,
May the beauty of Jesus be seen in me.

"May I walk in the strait and the narrow way,
True and faithful in all that I do and say;
In the throng and the home and wherever I roam,
May the beauty of Jesus be seen in me."

Aug. 17, 1951

THE WIFE.

Of the various accounts of Creation that are afforded us by the different religions of the world, the one that is furnished to us by the author of Genesis is the most instructive and interesting. In it, he tells us that after the heaven and the earth had been formed and the light and darkness and the land and water separated and the sun, moon, and stars created, that man was made in the image and likeness of Jehovah and that God breathed into his nostrils the breath of life and he became a living soul. He was then given dominion over the fish of the sea, the fowl of the air, the beasts of the field, and the reptiles of the streams. But inasmuch as he was the only human being in existence, he must have been very lonely indeed. In all the universe, there was found no one with whom he could associate. And so we are informed that the Lord God, seeing his predicament, said, "It is not good that man should be alone; I will make a help meet for him." Had you ever thought of the expression "help meet?" It is quite significant. It is not one word but two, the former being the noun and the latter the qualifying adjective on which the main emphasis lies. Man might have many helps; the vegetable and the animal kingdom might minister to his welfare and comfort. But tho' these are helps, they are not "meet," that is, suitable. Only a creature like himself could be an adequate companion; and so woman was formed. When Adam beheld her, he was so delighted, he exclaimed, "This is now bone of my bones, and flesh of my flesh: she shall be called woman, because she was taken out of man." "Therefore," we are told, "shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."

But so much for the first man and the first woman. I wish to address the wives of our radio audience. My first suggestion to you is that you BE CONSIDERATE. You should always bear in mind the fact that your husband is engaged one of the most severe and terrific battles that was ever fought. Whether in professional, or commercial, or artistic, or mechanical, or agricultural life, he is struggling from morning until night to make a living. Sometimes he is tempted to give up the conflict. He needs your help. He has enough worries and perplexities and anxieties without being worried to death by domestic troubles. Do not allow yourself to drift into the habit of whining, complaining, and fault-finding. Be cheerful and pleasant when your husband returns from his work. It may be that he has been betrayed by a business partner or a customer has cheated him out of a bill of goods or a protested note has been flung in his face and he has nothing with which to pay it or some one has disputed his word or something has gone wrong in the mines or shop or on the farm. Greet him with a smile and help him to bear his burdens and lighten his load.

II. KEEP YOURSELF ATTRACTIVE. Do not cause your husband to cease to love you because you are no longer lovable. You will recall in the days of your courtship how you were so careful about your personal appearance and how you spent much time in an endeavor to appear beautiful to him. Now since you have him for richer, for poorer, for better, and for worse until death do you part, please exercise the same concern about being charming and fascinating to him.

III. Avoid falling into the unpardonable habit of criticising and nagging your husband. He is not an angel, only a human.

being. He has his faults but he should always be to you the sweetest and the dearest man on earth. You can not make him any better by constantly quarreling with him. Solomon, the wise man, once said, "It is better to dwell on the corner of a house-top than in a wide house with a brawling woman." Therefore, wives, I beseech you, pray to ~~be delivered~~ be delivered from this pernicious evil.

IV. BE CONTENTED. By this counsel, I do not mean that you are to be devoid of all energy and ambition and to be willing to sit down with folded arms and do nothing all the rest of the days of your life. Such a thing is farthest from my thought. You should be wide-awake and alert. But at the same time, do not add to your husband's burdens by murmuring and complaining about your surroundings. There are some persons who are never satisfied. If they reside in the city, they prefer the country; if they live in the country, they would rather be in the city, etc., always wanting to be where they are not. Cultivate a cheerful and sunny disposition. Remember the admonition of the Apostle, "Godliness with contentment is great gain" and "I have learned in whatever state I am, therein to be content." Your home may be a humble one but where love reigns, happiness dwells.

V. BE A CHRISTIAN. You can never be the wife that you should be unless you are a follower of the meek and lowly Nazarene. Each day you should pray

"Let the beauty of Jesus be seen in me
All His patience, His love, His humility;
Pure and sinless was He,
Like Him, O may I be,
May the beauty of Jesus be seen in me."

"When the cross I must carry is hard to bear,
When my troubles and trials no one can share,
When my friends are unkind,
And they fault with me find,
May the beauty of Jesus be seen in me.

"May I walk in the strait and the narrow way,
True and faithful in all that I do and say;
In the throng and the home
And wherever I roam,
May the beauty of Jesus be seen in me."

THE WIFE.

Of the various accounts of Creation that are afforded us by the different religions of the world, the one that is furnished to us by the author of Genesis is the most instructive and interesting. In it, he tells us that after the heaven and the earth had been formed and the light and darkness and the land and water separated and the sun, moon, and stars created, that man was made in the image and likeness of Jehovah and that God breathed into his nostrils the breath of life and he became a living soul. He was then given dominion over the fish of the sea, the fowl of the air, the beasts of the field, and the reptiles of the streams. But inasmuch as he was the only human being in existence, he must have been very lonely indeed. In all the universe, there was found no one with whom he could associate. And so we are informed that the Lord God, seeing his predicament, said, "It is not good that man should be alone; I will make a help meet for him." Had you ever thought of the expression "help meet?" It is quite significant. It is not one word but two, the former being the noun and the latter the qualifying adjective on which the main emphasis lies. Man might have many helps; the vegetable and the animal kingdom might minister to his welfare and comfort. But tho' these are helps, they are not "meet," that is, suitable. Only a creature like himself could be an adequate companion; and so woman was formed. When Adam beheld her, he was so delighted, he exclaimed, "This is now bone of my bones, and flesh of my flesh: she shall be called woman, because she was taken out of man." "Therefore," we are told, "shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."

But so much for the first man and the first woman. I wish to address the wives of our radio audience. My first suggestion to you is that you BE CONSIDERATE. You should always bear in mind the fact that your husband is engaged one of the most severe and terrific battles that was ever fought. Whether in professional, or commercial, or artistic, or mechanical, or agricultural life, he is struggling from morning until night to make a living. Sometimes he is tempted to give up the conflict. He needs your help. He has enough worries and perplexities and anxieties without being worried to death by domestic troubles. Do not allow yourself to drift into the habit of whining, complaining, and fault-finding. Be cheerful and pleasant when your husband returns from his work. It may be that he has been betrayed by a business partner or a customer has cheated him out of a bill of goods or a protested note has been flung in his face and he has nothing with which to pay it or some one has disputed his word or something has gone wrong in the mines or shop or on the farm. Greet him with a smile and help him to bear his burdens and lighten his load.

II. KEEP YOURSELF ATTRACTIVE. Do not cause your husband to cease to love you because you are no longer lovable. You will recall in the days of your courtship how you were so careful about your personal appearance and how you spent much time in an endeavor to appear beautiful to him. Now since you have him for richer, for poorer, for better, and for worse until death do you part, please exercise the same concern about being charming and fascinating to him.

III. Avoid falling into the unpardonable habit of criticizing and nagging your husband. He is not an angel, only a human

being. He has his faults but he should always be to you the sweetest and the dearest man on earth. You can not make him any better by constantly quarreling with him. Solomon, the wise man, once said, "It is better to dwell on the corner of a house-top than in a wide house with a brawling woman." Therefore, wives, I beseech you, pray to ~~be~~ delivered from this pernicious evil.

IV. BE CONTENTED. By this counsel, I do not mean that you are to be devoid of all energy and ambition and to be willing to sit down with folded arms and do nothing all the rest of the days of your life. Such a thing is farthest from my thought. You should be wide-awake and alert. But at the same time, do not add to your husband's burdens by murmuring and complaining about your surroundings. There are some persons who are never satisfied. If they reside in the city, they prefer the country; if they live in the country, they would rather be in the city, etc., always wanting to be where they are not. Cultivate a cheerful and sunny disposition. Remember the admonition of the Apostle, "Godliness with contentment is great gain" and "I have learned in whatever state I am, therein to be content." Your home may be a humble one but where love reigns, happiness dwells.

V. BE A CHRISTIAN. You can never be the wife that you should be unless you are a follower of the meek and lowly Nazarene. Each day you should pray

"Let the beauty of Jesus be seen in me
All His patience, His love, His humility;
Pure and sinless was He,
Like Him, O may I be,
May the beauty of Jesus be seen in me."

"When the cross I must carry is hard to bear,
When my troubles and trials no one can share,
When my friends are unkind,
And they fault with me find,
May the beauty of Jesus be seen in me.

"May I walk in the strait and the narrow way,
True and faithful in all that I do and say;
In the throng and the home
And wherever I roam,
May the beauty of Jesus be seen in me."

THE IDEAL WIFE.

Radio Station WLW, Y. M. C. A. Program, August 16, 1937.

Good mornings, everybody!
Thank you, Mr. Hudock. I am truly glad to be with you again and to address you over the nation's station, WLW. My subject this morning is "THE IDEAL WIFE."

Of the various accounts ^{of Creation} that are afforded us by the different religions of the world, the one that is furnished us by the author of Genesis is the most interesting and instructive. In it, he tells us that after the heaven and the earth had been formed and the light and darkness and the land and water separated and the sun, moon, and stars and the animals created, that man was made in the image and likeness of Jehovah and that God breathed into his nostrils the breath of life and he became a living soul. He was then given dominion over the fish of the sea, the fowl of the air, the beasts of the field and the reptiles of the streams. But inasmuch as he was the only human being in existence, he must have been very lonely indeed. In all the universe, there was found no one with whom he could associate. And so we are informed that the Lord God, seeing his predicament, said, "It is not good that man should be alone; I will make an help meet for him." Had you ever thought of the expression "help meet?" It is quite significant. It is not one word but two, the former being the noun and the latter the qualifying adjective on which the main emphasis lies. Man might have many helps; the vegetable and animal kingdom might minister to his welfare and comfort. But tho' these are "helps," they are not "meet," that is, suitable. Only a creature like himself ^{could} ~~can~~ be an adequate companion; and so woman was formed. When Adam beheld her, he was ~~so~~ delighted, he exclaimed, "This is now bones of my bones, and flesh of my flesh: she shall be called woman, because she was taken out of man." "Therefore," we are told, "shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."

But so much for the first man ^{and} the first woman. I desire to discuss for a few moments, "The Ideal Wife." In order to belong to this class, you must first

I. *Be considerate.* You should always bear in mind the fact that your husband is engaged in one of the most severe and terrific battles that was ever fought. Whether in professional, or commercial, or artistic, or mechanical or agricultural life, he is struggling from morning until night to make a living. Sometimes he is tempted to give up the conflict. He needs your help. He has enough worries and anxieties and perplexities without being annoyed to death by a cross and peevish wife. Just at this point, it seems to me that ~~many~~ ^{some} women fail. They often allow themselves to drift into

a spirit of whining, complaining, and fault-finding. Soon they become so selfish that they think of nothing but their own whims and fancies. It makes no difference to them if their husband has been betrayed by a business partner or a customer has cheated him out of a bill of goods or a protested note has been flung in his face and he has nothing with which to pay it or some one has disputed his word or everything has gone wrong in the mines or shop or on the farm, they expect him to always be pleasant and cheerful when he comes in from his work. They make no effort to help him bear his burdens or lighten his load.

II. *Keep yourself as attractive after marriage as you did before marriage.* ~~The reason that many men cease to love their wives is because the~~ Do not cause your husband to cease to love you because you are no longer lovable. You will recall in the days of your courtship how you were so careful about your personal appearance and spent much time in an endeavor to appear beautiful to him and now since you have him for richer, for poorer, for better, for worse, until death do you part, please exercise the same concern about being charming and fascinating to him.

III. *Avoid falling into the unpardonable habit of criticising and nagging your husband.* He is not an angel, only a human being. He has his faults but he should always be to you the sweetest and the dearest man on earth. You can not make him any better by constantly quarrelling with him. Solomon, the wise man, once said, "It is better to dwell on the corner of a house-top than in a wide house with a brawling woman." Therefore, I beseech you, pray to be delivered from this pernicious evil.

IV. *Be contented.* By this counsel, I do not mean that you are to be devoid of all energy and ambition and to be willing to sit down with folded arms and do nothing all the ^{rest} of the days of your life. Such a thing is farthest from my thought. You should be wide-awake and alert. But at the same time, do not add to your husband's burdens by murmuring and complaining. Cultivate a cheerful and sunny disposition. Remember the admonition of the Apostle, "Godliness with contentment is great gain." Your ^{home} ~~lot~~ may be a humble one but where love reigns, happiness dwells.

V. *Be a Christian.* You can never be the wife and mother that you should be unless you are a follower of the meek and lowly Nazarene. Each day you should pray, "Let the beauty of Jesus be seen in me, All His patience, His love, His humility; pure and sinless was He, Like Him, O may I be, may the beauty of Jesus be seen in me. When the cross I must carry is hard to bear,

when my troubles and trials no one can share, when my friends are unkind and they fault with me find, may the beauty of Jesus be seen in me. May I walk in the strait and the narrow way, true and faithful in all that I do and say, in the throng and the home and wherever I roam, may the beauty of Jesus be seen in me."

... in the spirit and the narrow way, thus not entering in at all that I do not say
in the spirit and the nose and wherever I go, say the result of these
... in the spirit and the nose and wherever I go, say the result of these

1. A good disposition
2. " " " " cook
3. Co-operating with her husband in the budgeting and spending the income.
- 4.
5. One who takes all her burdens to God in prayer.

Daily Good
 Devotional Readings for Times &
 Crisis
 Precious Bible Promises
 Grosset & Dunlop
 Publishers New York